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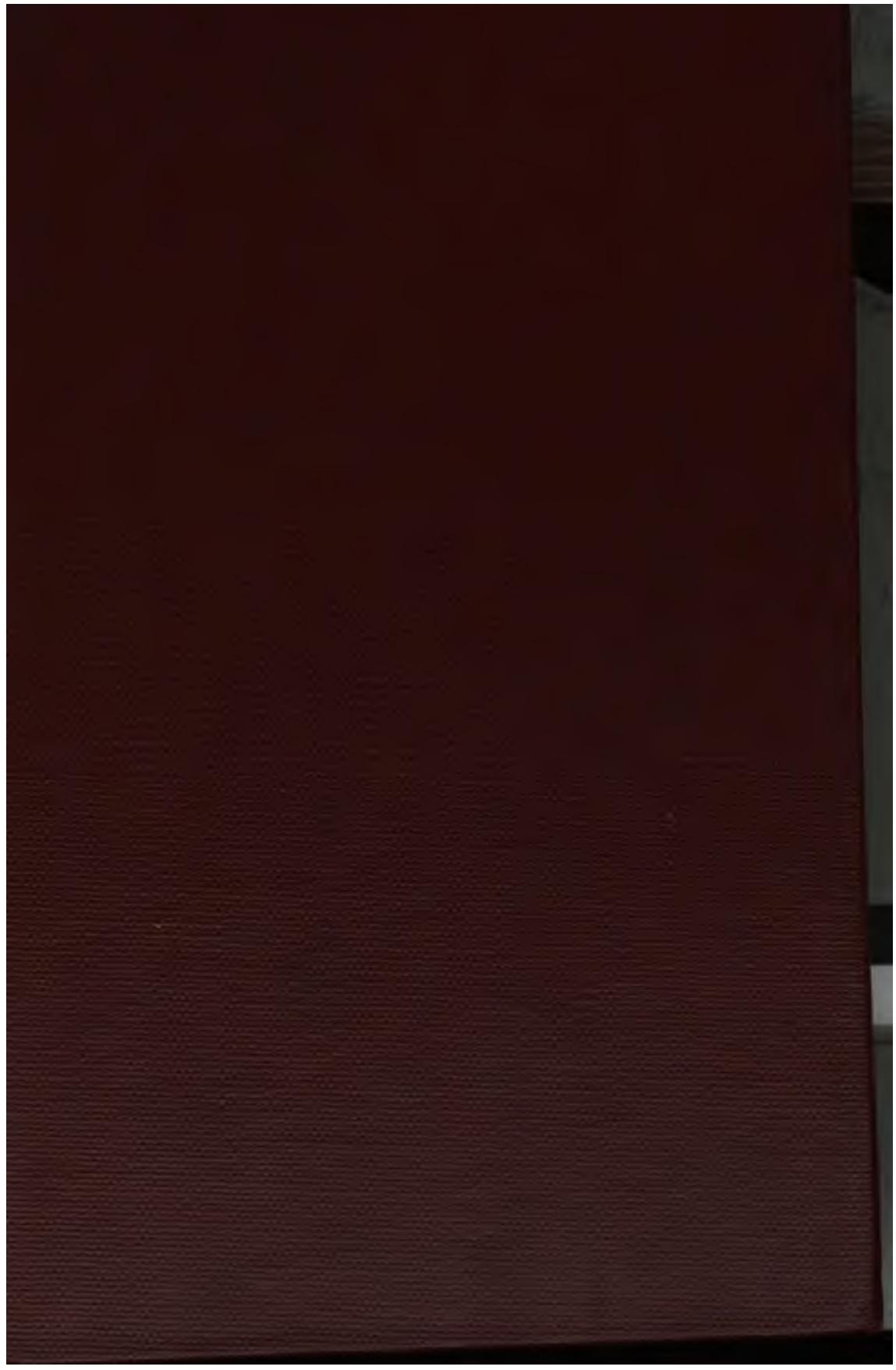
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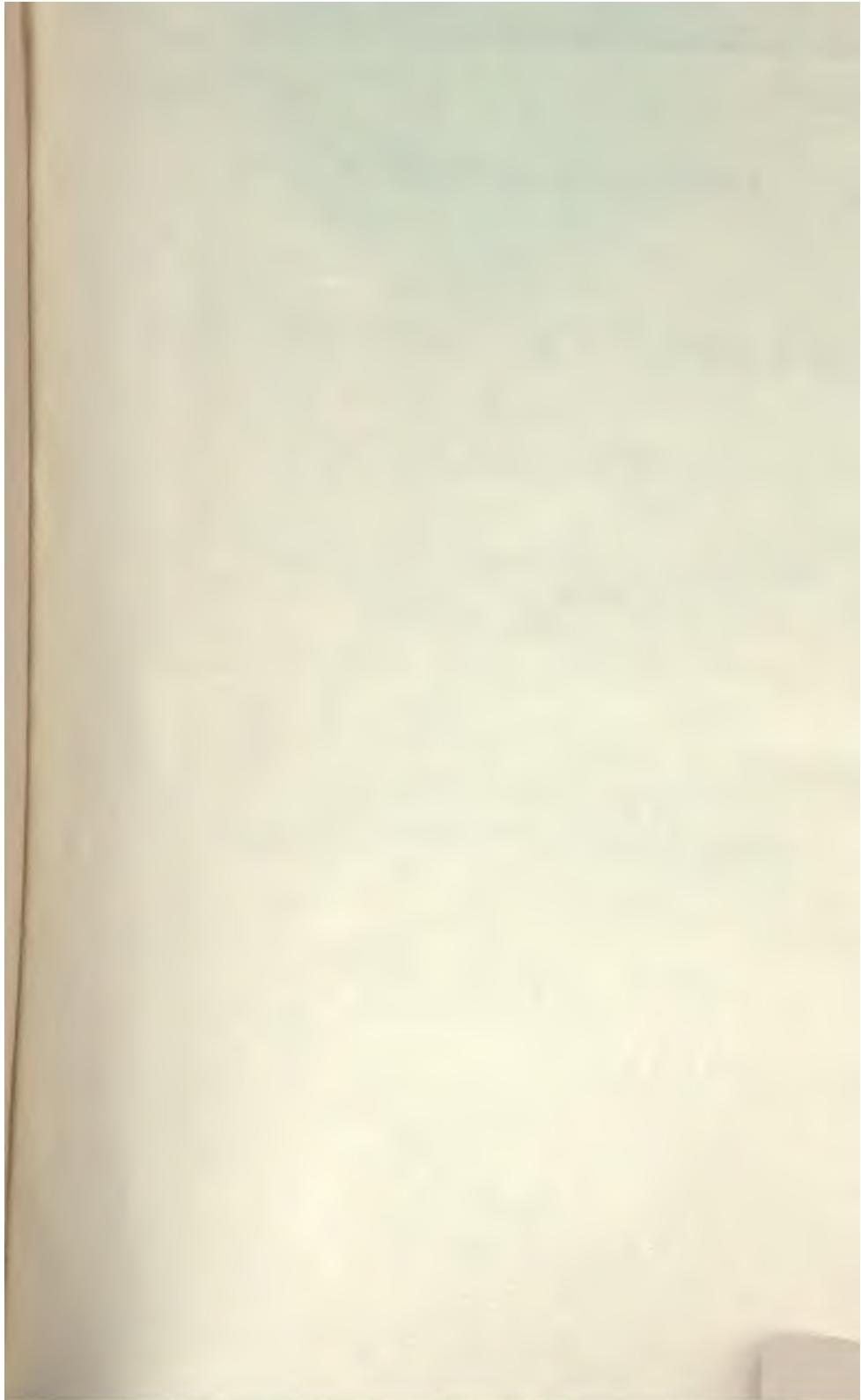
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THE
SEVEN AGAINST THEBES,
OF
AESCHYLUS

WITH INTRODUCTION, CRITICAL NOTES, COMMENTARY,
TRANSLATION AND A RECENSION OF THE
MEDICEAN SCHOLIA

BY

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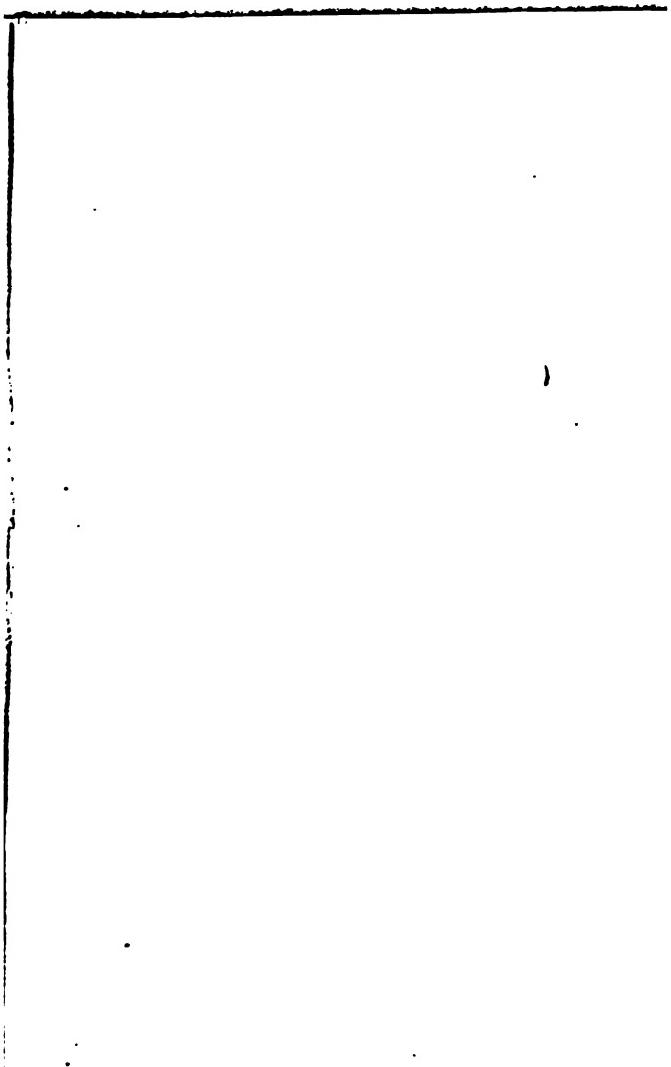
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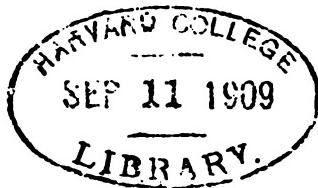
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THE SEVEN AGAINST THEBES
OF
AESCHYLUS

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PREFACE.

THE present work follows the principles adopted in my edition of the *Choephoroi*. Its object is the conscientious interpretation of the *Septem* as a work of dramatic art and a monument of Greek literature. To this aim all else is subordinate. It has been tempting, and would often have been easy, to expand a note on a point of language, literary art, history, or archaeology until it became virtually a monograph. But whatever contributions such discursiveness might possibly make to general Hellenic study, it is not required of an editor of a play of Aeschylus that he should go beyond the elucidation of the work before him. The proposed dimensions of the volume have also to be considered.

The questions which an editor is called upon to meet appear to be these. In what circumstances and with what motives—if there are other motives than simple impulse to dramatic creation—was the piece produced? Whence did the poet derive his material, and with what effectiveness of art does he use it? How did his play ‘strike a contemporary,’ and, if it strikes us differently, what are the causes of this difference of effect? What precisely did his lines mean to those of his audience whose intelligence responded to the demands made upon it, or, to put the question otherwise, why does he select this or that word or phrase, and this or that place for it, rather than any other? And, finally, how far is the text before us presumably that which Aeschylus actually wrote?

Before attempting to answer these questions much is demanded of an editor. Textual criticism, for example, is an exceedingly subtle thing, and should indeed be *πολλῆς πείρας τελευταῖον ἐπιγέννημα*. It is not sufficient that the critic should

be versed in palaeography and should know the Greek of the dictionaries and grammars. He must have cultivated a lively sense of the possibilities of that language in respects concerning which the grammars and dictionaries can hardly be exhaustive or definitive. He must also have steeped himself perpetually and for years in the Greek of the particular author, until, so far as is humanly possible, he gets to know and sympathise with the workings of that author's mind and his idiosyncrasies of style. He must have endeavoured to live mentally in the age and amid the ideas of the author's environment. Nor will all this equip him for the adequate comprehension of any great poetry unless he himself possesses some measure of the poetic sense and imagination.

A competent interpreter of a work of Aeschylus will return again and again to the piece (*nonum in annum*), until he possesses it thoroughly and is keenly alive to all its suggestions and problems. He will, thus prepared, read with alertness all Greek writing of repute, to see if perchance he may be able to illustrate those suggestions or solve those problems. It is astonishing how often this practice will supply the complete vindication of a suspected text, parallels to doubted phrases and meanings, elucidations of puzzling expressions and figures. Nor should the student stop at Greek. The mind of a Shakespeare or a Dante is frequently found to work with a startling similarity to that of Aeschylus. Bold figures, often traduced as 'grotesque,' occur sometimes identically, sometimes with close analogy, in such great moderns.

It is after at least a fair degree of such preparation, and in this spirit, that I have endeavoured to interpret the *Septem*. The result is perhaps what may be called a 'conservative' text. This, however, does not mean that emendation is avoided, or previous conjectures rejected, where a passage is demonstrably corrupt, or where its interpretation defies the last effort of conscientious research and meditation and the last exercise of such poetic sense as one may happen to be blessed with. Moreover there is all the difference in the world between, on the one hand, restoring a missing stone in an ancient building or filling up a defective place in an injured tracery whose pattern is manifest,

and, on the other, chipping off an architectural ornament and substituting another (in a kind of critical putty) which happens to be more to one's fancy.

Dr Wecklein has observed that our respective manners of dealing with Aeschylus differ widely in 'Geschmack.' I am desirous of speaking with all due respect of a scholar who has done such laborious service for students of the poet. He is, however, himself the challenger, and I feel that some answer is due. Perhaps there would be little profit in disputing about 'Geschmack' if the question were purely aesthetic. When, in vv. 321 sq., for the perfectly intelligible and entirely apposite διαμεῖψαι δωράτων στυγερὰν ὄδόν, Wecklein writes διαμεῖψαι ὀμφάκων τρυγερὰν δρόσον and so alters three words out of four and substitutes a new metaphor, I not only find the conjecture technically improbable, but my own 'Geschmack' instinctively recoils from the expression itself. Probably, however, no amount of disquisition on such a question could prove very convincing. It is more a matter for feeling than for demonstration. But the question here goes much deeper than that of aesthetic taste. We are compelled to ask whether any editor can claim the moral right to cast out three excellent words, to present us with three others, suggested by superficial considerations and very questionable taste, and to print them in an educational text as the writing of the poet. The same editor acknowledges a similar difference between our notions of what is 'nützlich.' To me the 'useful' is that which helps to a luminous comprehension of the poet. What it is to Dr Wecklein appears from the foregoing instance as well as from the following passage: 'Die Sage, dass zwei Brüder sich gegenseitig töten, kann sehr wohl auf den Wechsel von Tag und Nacht bezogen werden. Der eine Bruder, Eteokles, erscheint als der unholde, finstere, der andere, Polynikes, als der milde.' In what way this remarkable application of the discredited 'solar myth' interpretation can help us to understand Aeschylus I cannot conceive. Nor can anyone have read the *Septem* very intelligently if he deduces from it this particular distinction between the brothers. While, therefore, there is every reason to be grateful to Wecklein for various subsidia highly valuable to an editor, one may not

regret that there is room for the exercise of a 'Geschmack' and a sense of 'Nützlichkeit' differing widely from his.

Of previous editions of the *Septem* I have chiefly consulted those of Hermann, Paley, Weil, Wecklein, Verrall and Sidgwick, and I have found profit in Dr Headlam's pamphlet *On Editing Aeschylus* as well as in sundry other contributions of his to the study of Aeschylus. It is increasingly difficult, especially in this part of the world, to make acquaintance with all the notes or articles which have appeared only in periodicals, but I have carefully studied such as have been accessible to me. Extremely helpful have been the monograph *Theben* by Fabricius and the notes and references in Frazer's *Pausanias* which deal with Thebes and its story. It will, I trust, be found that due acknowledgment has been made in all cases in which I am conscious of appreciable assistance.

Had Dr Way's admirable verse translation been in my hands while I was preparing this work, I should have been tempted to make a very free use of it, and should have been indebted to it for frequent inspiration.

In selecting for mention various critical conjectures which I have not seen fit to place in the text I have been guided partly by the degree of their technical excellence, and partly by a desire to show that a note is not superfluous. The fact that a number of conjectures have been made upon a passage which I believe to be sound is sufficient evidence that it requires discussion and support.

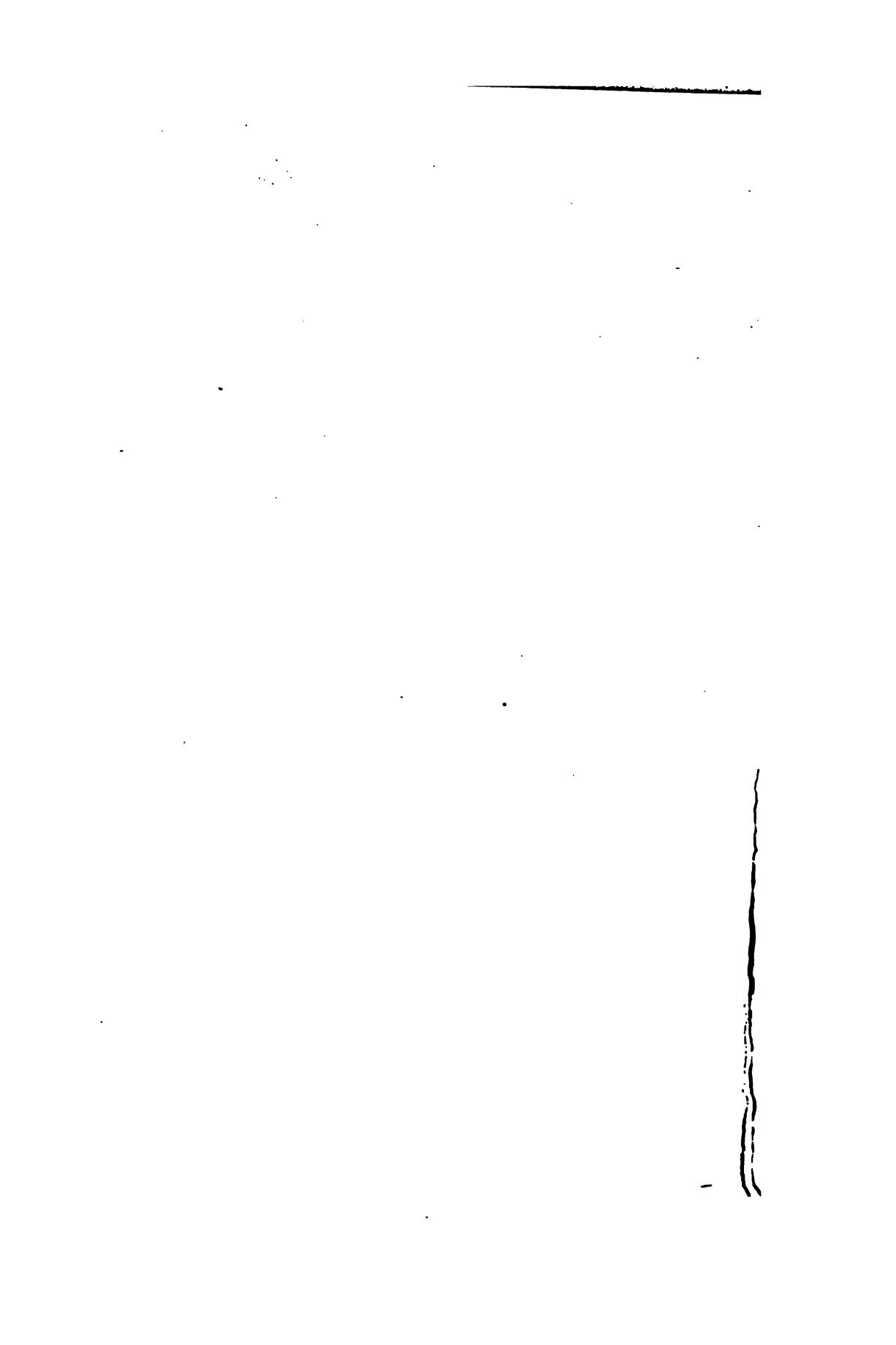
I have to thank my friend Dr Leeper, Warden of Trinity College in this University, for his usual scholarly criticism of my work in proof. To him I owe the parallel passages quoted in Appendix B, some of which come from his own ripe reading, others from the collection of illustrations by Boyes. I am also especially indebted to the staff of the Cambridge University Press for the scholarly vigilance exercised during the printing of the book.

MELBOURNE,

December 1907.

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INTRODUCTION.

A. PRIMITIVE THEBES, ARGOS AND THE THEBAN SAGAS.

§ 1. It was natural that the plains about Thebes should have been a centre of conflict from the earliest times. The πεδίον Βοιώτων was **Ἄρεας ὄρχηστρα* for untold ages before Epaminondas so described it¹. Primitive struggles are for food-supplying lands and key-positions. Men seldom fight for mere fighting's sake or for idle sentiment; their purpose is to secure the means of subsistence² or points of vantage. The historical wars for the Thyrean³ and Lelantine plains are but the counterpart of many others which were prehistoric. The levels of Boeotia were famous for their fertility⁴. Though not large in extent for another country, they are large for Greece and exceptionally well watered. Not Argos with its Inachus, nor Sparta with its Eurotas, nor Calydon⁵ with its Euenus, could fairly rival the territory of the city of Ismenus and Dirce. In size the Boeotian plains were second only to those of Thessaly, while in point of central position they were superior. Lying in the trade route between Chalcis and the Corinthian Gulf, and directly in the midway of all land-transit from Northern Greece to the Peloponnese, it was inevitable that such a region should be a bone of contention. It was inevitable also that it should be one of the most populous parts of prehistoric Greece.

¹ Plut. *Marcell.* 21.

² Hesiod (*Opp.* 161 sqq.) is probably much nearer the truth than the *Thebais* when he makes the ἥρωες fall at Thebes fighting μῆλων ἑρε' Οἰδετόδαι.

³ τῷρεπ τοῦ πεδίου, Luc. *Char.* 24.

⁴ Cf. Eur. *Phoen.* 643 πεδία πυροφόρα, *Hymn. Apoll.* 228 Θήβης πεδίον πυροφόρον.

⁵ Euripides (*fr.* 515) speaks of the πεδία εὐδαιμονία of Calydon.

In 'Mycenaean' or pre-Hellenic times Thebes was already strongly fortified. From the earliest Hellenic date it was famous for its walls¹. Only by supposing them to have been built in times beyond the memory of man can we account for the myth which attributed them to the miraculous lyre of Amphion². It is only when a structure is of unusual form or strength, and when the record of its building is lost in the immemorial past, that its origin calls (as at Thebes and Troy) for a miracle, or (as with the Athenian Acropolis³) for the work of Giants or (as at Tiryns) of Cyclopes⁴. In Teutonic lands the builder is apt to be the Devil. Early Thebes must also have been a place of exceptional size, otherwise its 'seven gates' would not have existed in Homeric times⁵, nor would the description have been applied at all, if there had been no special admiration for an unusual fact. Thebes possessed seven gates because it was extensive enough to make them convenient. Nothing could better illustrate the importance of the place than the fact that, in the historical period, eight roads are known to have led from it towards different points of the compass. It is no wonder, therefore, that various tribes contended for it, nor that it passed through many hands. Moreover, since Thebes was the centre for a northern group of 'Mycenaean' communities, while Argos was the centre of a southern group, it is easily understood that contests of strength might chiefly occur between these two predominant cities even in pre-Hellenic days.

The Phoenicians.

§ 2. We cannot hope to convert the legends of Thebes into rational and systematic history. That it was thus ancient and important is certain. That it in some way received a Phoenician

¹ Hom. *Il.* 4. 378 *ιερὰ...τείχη Θήβων*. Cf. Eur. *Hipp.* 55, Pind. *I.* 5. 76, Bacchyl. 11. 77.

² Eur. *Phoen.* 823 sqq., Apoll. Rhod. 1. 736 sqq., Paus. 9. 5. 7, Apollod. 3. 5. 5, Hor. *Od.* 3. 11. 2, &c.

³ Harrison *Primitive Athens* pp. 22 sqq.

⁴ Bacchyl. 11. 77, cf. Paus. 2. 16. 5, 25. 8. Eur. (*Tro.* 1087) has "Ἄγρος, τα τείχη τὰς Κυκλώπι" *οἰδάνειν νέμονται*.

⁵ *Il.* 4. 406, *Od.* 11. 260. To dispute the existence of seven gates appears to be a perversity of scepticism. See §§ 14, 16.

settlement is now scarcely to be doubted¹. Its position is one upon which the trading and exploiting Phoenicians would be eager to seize if they could, and there is nothing laudable in the positiveness which would brush aside all the tradition concerning 'Cadmus' as if it were empty imagining. Modern research is but making us the better aware of the width of Phoenician activity and settlement. Those who doubt whether Phoenicians would proceed inland to Thebes have perhaps rather looked at the map than realised the distances. The enterprising people who could establish colonies and develop a powerful empire in the Western Mediterranean, who could occupy profitable regions of Thrace and islands at all points of the Aegean, and who certainly made some sort of settlement in the Attic Melite, were not likely to shrink from entering a tempting land to the extent of a dozen miles from the coast and grasping a site which commanded the trade route from Chalcis to the Gulf of the Western Sea. That they should have traded across that isthmus (as Strabo rightly calls it) was practically inevitable. That a body of them should have established themselves in its midst—whether after conflict with the natives² or in amity—is entirely natural. When a consensus of ancient tradition asserts that the Phoenicians did a certain thing, it is surely no answer to retort that the story sounds romantic, and that one would not have thought the thing *a priori* likely. In point of fact nothing could be more likely. The only argument against the Phoenicians seizing upon the

¹ Poets would naturally conceive of a time when there was no Thebes, and when the region was a forest (*Hymn. Apoll.* 223). Of the founding itself there were two versions. Thus Homer (*Od.* 11. 260) makes Amphion and Zethus 'the first' who ἔκτισαν and πέργυναν (cf. *Apoll. Rhod.* 1. 736). Others (e.g. *Eur. Bacch.* 171) attribute the work to Cadmus. Strabo (9. 2. 3) has it that Cadmus with his Phoenicians τὴν Καδμείαν ἐτέλεσε while his issue ῥήτορες θῆβας τὴν Καδμείην προστέτισαν. The truth seems to be that the notion of Cadmus 'founding Thebes' (whereas he probably only founded a new polity with a mixed people) was naturally regarded as incompatible with the old tradition of Amphion and Zethus. Some left the contradiction, others attempted to remove it by placing the brothers later than Cadmus.

² It is perhaps no unlikely guess that when Cadmus 'cast stones' among the 'earthborn' Sparti (*Pherecyd.* ap. *Apollod.* 3. 4. 1) and set them killing each other, he was but stirring up feud among the autochthonous tribes and taking advantage of the situation.

attractive site of Thebes would lie in their manifest inability to do anything of the kind. But there is no more reason why they should be unable to occupy the Cadmean hill than why they should be unable to occupy Mt Eryx. Whether their leader was actually named 'Cadmus' and the Cadmea was named after him, is not perhaps a question of much moment; but there is nothing improbable in such a tradition. The modern world is apt to scorn the mention of the ἐπώνυμος of antiquity, although names like Tasmania or Bolivia contain nothing surprising. In the absence of recorded evidence the statement that Rhodesia is named after a certain Rhodes, who lies buried at a certain spot on the Matopo Hills, might be matter for scepticism in the fifth millennium A.D.; nevertheless the statement would be literally true. Those who have made most study of local traditions are least inclined to deny them some sort of foundation, and investigation or accidental discovery often proves them to be surprisingly near the truth. At a time when 'Minos' is becoming almost a historical personage, and when the traditions recorded by Herodotus and Thucydides are being in a large measure converted into historical fact, it may be hoped that there will be some stay to the facile dismissal of Cadmus and his Phoenicians. Most of the details concerning them may have won their way *ἐς τὸ μυθῶδες*, and the legends of Cadmus may be garnished with much pre-Phoenician and post-Phoenician circumstance, but we have little right to cast aside contemptuously the main item in the tradition itself. That Thebes did not remain Phoenician, nor even become in any marked degree Phoenician in character, is not to be wondered at. Probably Phoenicians never formed any large part of the population. The dominant families were always Sparti, that is to say, natives of the soil. Even a considerable Phoenician element would soon be merged, especially if there is a basis of fact to the story that Thebes fell to the 'Epigoni,' who were Achaeans. Nor can we disregard the legend that Cadmus 'withdrew' to Illyria. The 'Boeotians,' who entered later from Thessaly, were true Hellenes¹. Whether or not Κάδμος has to do with *Qedem*, or Ισμηνός with *Eskmen*,

¹ Thuc. 1. 12.

may be beyond decision, but the worship of the Cabiri and the *special* prominence of the oriental Sphinx at Thebes are strong arguments for the Phoenician occupation. It is also some excess of audacity to deny that 'Oyes (or 'Oyya) was the name of a Phoenician goddess, when writers who could have been confuted out of the mouth of living Phoenicians assert it¹. Important too is the prominence of Aphrodite among the Theban deities².

§ 3. If the relations between the Phoenicians of Cadmus and the earlier inhabitants are uncertain³, no less uncertain are those between the Cadmean Thebans and the various Hellenic septs who contended on this dancing-ground of Ares. The one conclusion which stands out clearly is that between Thebes and Argos there were intimate relations and acute rivalries, followed by more than one war. At a time when Athens was of comparatively little account—however much, at a later date, her poets may have attempted to glorify her past by exaggerating the influence of a Theseus or a Demophon—the districts of Argos and Thebes were the two dominant and rival⁴ centres of Greece. The city on the Inachus, with an empire including Corinth, commanded the passage from the Corinthian to the Argolic and Sunian gulfs, as well as that along the Corinthian isthmus. The city on the Ismenus held a similarly commanding position further north. Though con-

¹ Paus. 9. 12. 2 'Ογγα μετὰ γῆσσον τὸ θεῖον καλέται (sc. Ἀθρό). See note to v. 149 of the *Sextum*, and Frazer's *Pausanias* Vol. v. p. 49 for bibliography on the subject.

² Paus. 9. 16. 3 Ἐφροδίτης δὲ Θεβαῖος ἔστιν ὅτι τοῦτο δῆμος καὶ διαδήματα Δημοποιίας εἶναι φασι, ἵραστρου δὲ αὐτὴ διὸ τὸν διαστολικὸν δὲ τοῦ Κάρδου ραντεῖ ποὺ ξύλον τετοπύρτα. She had three forms Θεβαία, Πάνθητος, Ἀπεστροφία. Frazer refers to the Phoenician νέρακοι (Hdt. 3. 37) or sailors' gods at the prows of ships. See also Farnell *Cults of the Greek States* II. p. 635.

³ See further § 7.

⁴ The rivalry extended to military equipment. To Thebes was credited the invention of the war-chariot (Crates *el.* 1. 10 Θεβαὶ δὲ ἀρχαὶ ἀρχαὶ στρατεύματα τράγη), while Argos invented the better shield (Pind. *fr.* 83. 5 δέλτα δὲ δέ τοις Ἀργεοῖς ἄρμα Θεβαῖον). For the Theban chariot (which naturally does not appear in the *Sextum*, since the Thebans are πυργορόβητες) cf. Pind. *I.* 7. 22, Soph. *Ant.* 148, 844, Eur. *H. F.* 46. Both regions were famous for their horses, cf. Pind. *P.* 9. 90, Eur. *Phoen.* 17 with Eur. *Suppl.* 363.

flicts were certain to ensue, and though it is naturally these which figure in saga and epic, other and more peaceful relations existed. There was rivalry, but there was evidently also much passing to and fro and frequent inter-marriage. Around Argos centre various cycles of events, around Thebes centre other cycles. To compare these cycles is to discover many points of contact¹. With the legends of Argos the legends of Calydon also tend to associate themselves². We cannot but recognise that at the date when the sagas arose there were widespread relationships and clan-leagues between the Hellenic petty kings or feudal chiefs.

Of whatever stock—mixed Hellenic and pre-Hellenic—we are to suppose the earliest Cadmeans to have been, it is clear that the dynasty of the Labdacidae is regarded by old poetry as thoroughly Hellenic, in line with the rulers of Argos or Calydon. The 'Cadmeans' of their day are not indeed 'Achaeans', but it is evident that in pre-epic times some branch of the Hellenic stock had found its way into what was afterwards called Boeotia, and had Hellenised the Thebans³. Their town is still 'Cadmea,' and they call themselves 'Cadmeans,' but they are Hellenic in their rulers and in their speech and civilisation. Those rulers have their inter-marriages with Achaeans of the

¹ Thus Niobe, sister of Pelops, marries Amphion of Thebes. Amphitryon had withdrawn from Mycenae to Thebes, where he had married his son Heracles to Megara, daughter of Creon; subsequently Heracles (*Eur. H. F.* 15) Ἀργεῖον τελεῖ καὶ Κυλλασίαν πάλιν | φέρειν οἰκτεῦ. (The service of Heracles to Eurystheus looks suspiciously like a period of vassalage for Thebes.) Further intercourse is shown by the harbouring of Laius by Pelops as well as of Polyneices by Adrastus.

² Thus Tydeus came to Adrastus, and Diomede is assisted by Sthenelus of Argos in an invasion of Calydon in order to restore his grandfather Oeneus. Cf. also the league of the Calydonian boar-hunt.

³ Cf. *S. c. T.* 28.

⁴ *S. c. T.* 72, where the Cadmeans use the φθῆγος 'Ελλήδος. I draw from this a different conclusion to that of Verrall (Introd. p. xviii). He takes 'Ελλήδος in its narrower ethnological sense, and considers that it distinguishes the true 'Ελλῆρες from the Achaeans, to whom the word does not originally apply. I feel that this would have been unintelligible to the audience. Rather the point is that, though Cadmus was Phoenician, the Cadmeans are now as 'Greek' as the Achaeans. [The true 'Boeotians' are said by Thucyd. (i. 12) to have come into the land 'formerly called Καδμύς' from Arne in Thessaly 60 years after the Trojan war: i.e. three generations later than the war of the *Septem*.]

Peloponnesian. They also have their feuds and jealousies with them, and these form excellent pretexts for wars and invasions. There is no reasonable ground for doubting that one such war, fought on a larger scale than usual¹, is the basis for the bardic poetry of which the cyclic *Thebeis* and thence the *Sagam* are an outcome. However much of romance and prodigy may have gathered about it, there is probably this nucleus of historical fact. The war in question is so far like the war against Troy that it began with a large and organised invasion. The king of Argos evidently once held suzerainty over an extensive region², and a number of chiefs were amenable to his orders. Others may have been induced to join with a view to a share in the winnings.

§ 4. The history of the war would be fairly recent when the minstrels of Argos or Thebes began to compose their lays concerning it. In the course of very few generations the sagas which had gathered about it would be numerous, would both deliberately and unconsciously accumulate τὸ θεατρόν, and would embrace many incompatible elements, exactly as a very few generations were sufficient to develop from the historical nucleus the Carlovingian cycle of *chansons de geste* with all their chronological and other huge impossibilities. The early bard was something of a novelist.

Not only were there Boeotian sagas concerning the great war; there were other cycles of Theban story³ connected with (1) Cadmus and the Sparti, (2) Amphion and Zethus, with Antiope and Dirce, (3) Heracles, (4) Dionysus and Pentheus, (5) Niobe,

¹ Cf. Paus. 9. 9. 1 τὸ δὲ πόλεμον τοῦτον, διὰ τελετῆς Ἀργίας, τοπίον πάντων, δοτοὶ τρὸς Ἑλλήνων τοῦ τὸν καλούμενον ἡρών τελετῆθεν τρὸς Ἑλλήνων, γενέθει λόγου μάλιστα δέῖται—a view which is probably correct, although we may not put the same simple trust in legends as did Pausanias.

² See § 11 and note 6.

³ Among tragedies connected with Theban stories the following are recorded. Aeschylus—*Alcmena*, *Argea*, *Epigoni*, *Laius*, *Nemea*, *Niobe*, *Oedipus*, *Pentheus*, *Semele*, *Sphinx* (satyr); Sophocles—*Alcmeon*, *Amphitryon*, *Amphiaraus* (sat.), *Antigone*, *Epigoni*, *Eriphyle*, *Niobe*, *Oedipus Tyrannus*, *Oedipus Coloneus*; Euripides—*Alcmeon*, *Alcmena*, *Antigone*, *Antiope*, *Bacchae*, *Cadmus*, *Hercules Furens*, *Hippolyte*, *Oedipus*, *Phoenissae*, *Supplices*; Theodectes—*Alcmeon*, *Oedipus*; Achaeus—*Alcmeon*, *Abrastus*; Meletus—*Oedipodea*; Astydamas—*Parthenopeus*.

(6) Oedipus. It was inevitable that there should be confusions between these, and more or less ingenious attempts to combine and relate them in some intelligible order. During the saga-period of the Hellenic world Boeotia was doubtless specially fertile in bards. We are so accustomed to see Boeotia through Athenian spectacles as *ἀναίσθητος* that we too often forget the significance of 'Helicon,' 'Aonian' Muses, and the legend of Amphion. Hesiod, Pindar and Corinna are not the only poets who sang in Boeotia, and it is apparently to that region that we should look for the earliest stock of those Grecian *κύλια ἀνδρῶν* which were to take a fuller epic shape in the 10th—8th centuries. The saga-cycle of Thebes was in existence before that of Troy¹. In the Homeric poems it is presupposed. It was the fathers who fought for Argos against Thebes; it is the sons who fight at Troy. Nor is this knowledge of Theban story confined to the 'Catalogue'², where it might be somewhat suspicious, as coming from a Boeotizer.

*The
Thebais.*

§ 5. From the Theban lays and legends, or from the Argive lays and legends relating to Thebes, there emerges the *Thebais* of the epic cycle. Though, as part of the *κύκλος*, this is later in taking organised shape than the *Iliad*, its materials were manifestly older. As in the *Iliad*, the antique atmosphere must have been preserved with remarkable fidelity. So far as the indications go there must have been comparatively little that the shaping poet—the "Ομηρος in this case—actually invented in the light of contemporary civilisation and manners. There is no mistaking the remoteness of the period to which we are

¹ Schol. Ven. A on *Il.* 1. 5 says (with a reference to the *Cypria* of Stasinus) that the earth was overpopulated and called for relief, and that Zeus πρῶτον μὲν εὗθες τοῖχον τὸ Θερμαϊκὸν τέλειον and afterwards the Trojan. Similarly Hes. *Opp.* 161 sqq.

² *Il.* 4. 370 Agamemnon, addressing Diomede the son of Tydeus and Sthenelus the son of Capaneus, says that Tydeus came with Polyneices to Mycenae λαὸς ἄγειρος, but no contingent was sent because of unfavourable signs. The king of the Καδμιώτες was then Eteocles. Diomede retorts (405 sqq.) that the sons are better than the fathers, since ἡμεῖς καὶ Θήβην ἔδοιμεν ἐπταπόλεων. In *Il.* 5. 80: Τυδεός τοι μαρτύρος μὲν ἦν Ζέμας, δῆλα μαχητής: *ibid.* 6. 222 Diomede was but a little child when ἐν Θήβαις ἀπάλληλος λαὸς Ἀχαιῶν. In *Od.* 10. 490 sqq. Teiresias is the seer, *ibid.* 11. 260 sqq. Amphion and Zethus are the builders of Thebes. Cf. *ibid.* 260 (Alcmena), 271 (story of Oedipus and Epicaste).

carried back. The age of Oedipus is the age when iron was new and somewhat uncanny¹; it is the age when skill in artistic metal-work was so wonderful a thing that poets asked it to perform miracles. It is also the age before the divinity of the Theban Dionysus or Heracles was recognised². The whole suggestion is at least pre-Dorian.

The cyclic *Thebaïs* must be distinguished from the *Thebaïs* of Antimachus of Colophon, whose work is later than the *Septem*³. He of course drew upon previous *Thebaïcs*, but such fragments as remain have no value for the elucidation of Aeschylus⁴. Concerning the cyclic *Thebaïs*⁵ there are doubtful points. The whole Theban story includes the war of the 'Septem' and that of the 'Epigoni'. In a narrower sense Θηβαῖς may perhaps have described the former, but it appears to have certainly possessed a wider meaning including the latter⁶. The poem is mentioned by Pausanias (9. 9. 5 ἐποίηθε δὲ εἰς τὸν πόλεμον τούτον καὶ ἔπη Θηβαῖς). He evidently knew it well, since he considers it next in merit to the *Iliad* and *Odyssey*. Indeed (says Pausanias) Callinus, the elegiac poet of the early 7th century, attributed it to Homer himself⁷. Besides the *Thebaïs* we hear of Οἰδιπόδεια 'by Cinaethon', of τὰ Οἰδιπόδια ἔπη (Paus. 9. 5. 11), of ἡ Οἰδιπόδια, and of an 'Αμφιαράου ἐξέλασις εἰς Θήβας⁸'. How far the various ἔπη

¹ See § 9 *ad fin.*

² This is surely the natural explanation of the omission of these names from the invocations in the *Septem*.

³ Antimachus was an elder contemporary of Plato. It is he of whom Horace is thinking (*A. P.* 1.46) in his *nec reditum Diomedis ab interitu Melasqri &c.* (see Acron and Porphyron *ad loc.*).

⁴ The schol. on *S. c. T.* 149 tells us that Antimachus names the Οὐκαιμένοις πόλεις.

⁵ The fragments have been collected by Kinkel, to whom many of the accompanying references are due.

⁶ Schol. Apoll. Rhod. 1. 308 εἰ δὲ τὴν Θηβαΐδα γεγράφτες φασί οἵτινες τὰς Ἔργυρους διαρθίους διερίθη Μαρτίου κ.τ.λ. Leutsch thinks the *Epigoni* was joined to the *Thebaïs* at a later date.

⁷ This ascription was to be expected. Both *Thebaïs* and *Epigoni* are credited to Homer in *Pseud.-Hdt. Vit. Hom.* § 9, *Cert. Hom. et Hes.* p. 323. So Herodotus (4. 32) mentions the *Epigoni* with doubt εἰ δὴ τῷ ἐπώνῳ γέ "Ομῆρος ταῦτα τὰ Ἑρεία διελέγεται".

⁸ Tab. Borg. in Naples Museum, CIG 6129.

⁹ Schol. Eur. *Phoen.* 1760.

¹⁰ Suid. "Ομῆρος, *Pseud.-Hdt. Vit. Hom.* § 9.

Θηβαῖκά are apt to be all quoted under the title **Θηβαῖ**, is scarcely ascertainable. The *Thebais* itself is said¹ to have begun with "Ἄργος δειδέ, θεά, πολυδίψιον, ἐνθεν ἀνακτες. This, if true, would suggest that the poem was written from the Argive standpoint². Since, however, there could be no glory to Argos in the first expedition, it would be necessary to regard the *Epigoni* as from the first an intended part or sequel of the *Thebais*. This view is not contradicted by its first line, as quoted by Aristophanes (*Pac.* 1270), *νῦν αὐθ' ὄπλοτέρων ἀνδρῶν ἀρχώμεθα, Μοῦσαι*³.

The information to be gathered from and concerning the cyclic *Thebais* is meagre, and may be summarised as follows. We learn (through Athenaeus)⁴ that Oedipus cursed his sons for offering him the cup which he had tabooed, and (through a scholion to Sophocles⁵) that he cursed them for sending him an inferior joint from the sacrificial victim. By a scholiast to Pindar⁶ we are told that the utterance of Adrastus over the pyres of his fallen chiefs ποβέω στρατιᾶς ὀφθαλμὸν ἔμας, | ἀμφότερον μάντιν τ' ἀγαθὸν καὶ δουρὶ μάρνασθαι was (according to Asclepiades) taken from the cyclic *Thebais*⁷. Pausanias (9. 18. 6) says that in the *Thebais* Parthenopaeus was killed by Periclymenus, but in the Theban account by Asphodicus. He also quotes (8. 25. 8) a line telling how Adrastus fled back to Argos εἴματα λυγρὰ φέρων σὺν Ἀρείονι κνανοχαίτη. Beyond this we can only be sure that the epic gave descriptions of the champions and their accoutrements, that it gave the names of the Theban gates, and that the boasts of Capaneus in particular were worded similarly to those in Aeschylus. In no other way can we account for the close agreement between Aeschylus and Euripides in respect of these several points.

¹ *Cert. Hom. et Her.* p. 323.

² The Theban accounts often differed (Paus. 9. 18. 6).

³ Μοῦσαι is supplied by a scholion, which wrongly attributes the line to Antimachus.

⁴ 465 E. Eustathius *Od.* p. 1684 is manifestly copying Athenaeus.

⁵ *Oed. Col.* 1375. (The reference is in each case to the κναλικὴ Θηβαῖ, and it is quite possible that Oed. repeated his curse for similar offences. But it may be doubted whether one of the references should not rather be to Antimachus.)

⁶ *Ol.* 6. 15 sqq.

⁷ The change of μάρνασθαι to μάχεσθαι probably gives the actual hexameter.

B. CADMUS, THE LABDACIDAE AND THE SEPTEM.

§ 6. The relative antiquity of the various Theban legends ^U is beyond ascertainment, nor is the question of immediate moment to the comprehension of the *Septem*. That piece begins with a reference to Cadmus and ends with the disobedience of Antigone to the order of the Theban provisional government. Our concern is with the mind of Aeschylus when writing the play, with the material of tradition which its contents imply, and with the conception of legendary Thebes and of the whole Oedipodean story which it displays.

To Aeschylus the city is the 'city of Cadmus' and its people are 'Cadmeans.' Neither 'Thebes' nor 'Thebans' are to be met with by name. The extant title, though old as Aristophanes¹, was almost certainly not that assigned by Aeschylus. This persistent avoidance of the contemporary name can scarcely be due to mere artistic cult of antiquarian accuracy. It is by no means to be pressed into showing that in the poet's conception the ancient city was simply identical with the 'Cadmea' citadel of his own times. Other poets, epic, lyric and dramatic, use the names 'Cadmean' and 'Theban' without discrimination; they place their 'Cadmeans' in 'Thebes.' The cyclic epic was apparently always known as the *Thebaïs*, and both Homer and Hesiod speak of 'Thebes' or the 'city of Thebe.' It would have been inevitable for Aeschylus to drop into a mention of 'Thebes,' if he had not been alert and resolute to keep the word out. The cause was political. Thebes and Thebans were in ill odour at Athens, especially since the Persian struggle of twelve years before. At the battle of Plataea it was against the Medizing Thebans that the Athenians were pitted. The use of 'Cadmea' and 'Cadmeans' comes of the tact of the artist. It threw the events back to a time when there were Cadmeans rather than Thebans. The Athenians could spare to these remote *ηρωες* a sympathy which was necessary for the poet's purpose, but which they would not grant to the Thebans of B.C. 467. Doubtless Aeschylus, as artist, carried his imagination

¹ *Ran.* 1021.

as completely as possible into the past, but the same might be said of other writers who nevertheless do not avoid the word 'Theban.' In his *Phoenissae* and *Supplies* Euripides is no friend of Thebes, and is not dramatically concerned to present a part of its history in a sympathetic light. To him and his audience the Cadmeans are therefore also 'Thebans.'

*Cadmus
and the
Sparti.*

§ 7. According to the legend commonly received¹ Cadmus, son of Agenor, had come into Boeotia by way of Thrace and Delphi from Phoenicia (whether Tyre or Sidon). Led by a cow with moon-shaped marks² upon its flanks, and bidden by the oracle to settle with his στρατός at the place where the cow wearied and lay down, he found that spot on a spur of the Teumessian range, where he proceeded to found 'Cadmea.' When he sought to draw water from the neighbouring well of Ares³, some of his men were killed by a serpent guarding the water. Having slain the serpent, Cadmus, at the bidding of Athena, sowed its teeth in the ground. From these there sprang up a crop of armed men (the Σταρποί), who, upon his casting stones among them (or else from mutual suspicion), slaughtered each other till only five remained. These 'Ares spared'⁴, and from them, as some writers loosely express it, the people of Thebes⁵ were descended. The names assigned to the survivors⁶ sufficiently indicate that they were manufactured to fit the story, just as the precise shape of the story itself was in all probability due to the otherwise unexplained word Σταρποί. To

¹ For the narrative see Apollodor. 3. 4. 1, Eur. *Phoen.* 638 sqq. (with schol.), Apoll. Rhod. 3. 1177, Plut. *Sull.* 17, Ov. *Met.* 3. 10.

² Paus. 9. 12. 1. Some interpret these marks as symbols of the Phoenician moon-goddess. Io is the horned ancestress of the Phoenician Thebans in Eur. *Phoen.* 248.

³ Variously identified in later times, either (as by Euripides) with the Dircaeum fountain (Paraporti, S.W. of Cadmea) or (as by informants of Pausanias) with the Ismenian spring. See Frazer on Paus. 9. 10. Ares apparently represents the local deity, who resists the worship of the foreign 'cow.'

⁴ S. c. T. 399.

⁵ Eur. *H. F.* 4. 60' δὲ γῆγετη | σταρπόν στάχυν ἔβλαστε, οὐ γένειν 'Ἄρες | δέων' δρύμον ὄλγες, οἱ Κάδμου τόλοι | τεκνοῖσι ταῖς ταῖς ταῖς, Apoll. Rhod. 3. 1184 Κάδμος 'Ἄγγεροίδης γεννητὴ μέσατο λάστη, Soph. *O. C.* 1533.

⁶ Ἐχίων, Χθίων, Οὐδαίος, Πλήρης, Τετράρης (Paus. 9. 5. 3, Apollod. 3. 4. 2, schol. Eur. *Phoen.* 942). These were the names in the cyclic *Phoenissae* (see Kinkel *Epic. Græc. Frag.*).

the mind of Aeschylus the Sparti are manifestly the ancestors of only a portion or aristocracy¹ of the Thebans. Whatever the Σωποὶ may have been in sober fact, it can be gathered that they represent a non-Phoenician element in the early Cadmean-Theban population². That population would seem to have been formed by an amalgamation of the Phoenicians with the αὐτόχθονες (or γηγενεῖς) whom Cadmus had craftily set at feud with each other.

Cadmus himself married Harmonia, daughter of Ares and Aphrodite, and all the great Olympians came to the marriage in the Cadmea³. The children of the marriage were Autonoe, Ino, Semele, Agave, and Polydorus, who also play their larger or smaller parts in Theban saga. As leader of the Phoenicians Cadmus might be called figuratively their 'father.' As founder of the ξυρουσισμός he was the 'father' of Thebes. From him also was traditionally descended the royal line. For these reasons it was a habit of poetry to speak of the Thebans as 'sons of Cadmus' (Καδμεῖοι) or 'descendants of Cadmus' (Καδμογενεῖς)⁴. If logically there is a contradiction between this expression applied to the whole people and Σωποὺς γένος applied to a portion of it, poetically the contradiction is scarcely worth regard⁵.

¹ S. c. T. 309. So Eur. *Sapph.* 703, *I. A.* 158, Plat. *Mor.* 563. They were traditionally body-marked with a λαγκά (Ar. *Pers.* 16, Dio Chrys. 4. 23).

² The account of Pausanias (p. 5. 1) is probably not far from the truth. The Theban territory, 'they say,' was first occupied by Ἑκτόπετες, whose king was δρῦς αὐτόχθως Οὔροντος, whence 'the majority of the poets' apply the title Οὐρύκαι to Thebes (S. c. T. 308, Soph. *O. C.* 1769, Ap. Rhod. 3. 1177). Subsequently came the Hyantes and Aones. Cadmus and his Phoenician force came and conquered, but permitted the Aones to remain and δρεμαχθῆναι τοῖς Θεοῖς. The Aones had formerly lived κατά κώμας, but Cadmus founded τὴν πόλιν τὴν καλεομένην τῇ καὶ ἐκ τῆς Καδμείας (i.e. he founded the new polity there).

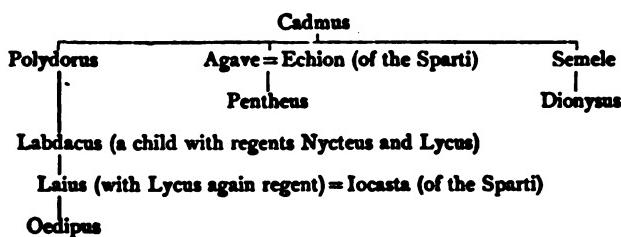
³ The legend probably means that the claims of the local Ares and the Phoenician Aphrodite were adjusted, and that all the chief deities recognised in the Hellenic Pantheon were received into Cadmean-Theban worship. The story of this visit of the gods (Apollod. 3. 4. 2) must have been well known, cf. Theogn. 15.

⁴ S. c. T. 290, cf. 127 (n.). Eur. *Phoen.* 809. So in Soph. *Track.* 116 Heracles is styled Καδμογενής.

⁵ Whether the subsequent withdrawal or ejection of Cadmus (Apollod. 3. 5. 4, Paus. 9. 5. 3) is based on an actual migration or ejection of a large part of the Phoenician element, is scarcely to be decided, but the notion is far from improbable.

Confession
in the
legends.

§ 8. From Cadmus it was natural to derive the royal line which led to Oedipus and his sons. The accepted pedigree¹ was—



Simple as the arrangement thus becomes, it is made so only by selection. We can force into a place connected with Cadmus the story of the birth of Dionysus and of the impiety of Pentheus. The later logographers also found some kind of place for Amphion and Zethus², but no such room can be made for the story of Heracles, although the convenient epoch of 'Lycus' is once more called into requisition. Thebes evidently changed its dynasty repeatedly³, and (apart from the case of Eteocles and Polyneices) there are many indications of dual or divided sovereignty, which so far perplexed the later bards or logographers, that one such sovereign is commonly turned into either a regent or a usurper. Fortunately the question as to how much Wahrheit may be contained among the mass of Dichtung⁴ is not essential to an adequate understanding of the *Septem*. Aeschylus treats Cadmus as the 'father' and founder of Thebes, though there are Sparti among the nobles. For the rest he deals only with events in the Oedipodean family.

¹ Apollod. 3. 4. 2, Eur. *Phoen.* 8 sqq., Paus. 9. 5. 3 sqq.

² The account in Paus. 9. 5. 6 makes Amphion and Zethus overcome Lycus during the early days of Laius. He then makes them add to the Cadmea τὴν τάλαν τὴν τάρῳ and give the place the name of 'Thebes.' Laius is restored after their death. (Similarly Apollodorus.)

³ Cf. Eur. *H. F.* 27 sqq., where a Lycus Καδμείος οὐκ ἀντί comes from Euboea and κτεῖται Κρήτην καὶ κτενὸν ἀρχει χθονίτη.

⁴ How entirely any chronology is disregarded in the poets may be judged from the appearance of Teiresias as contemporary with Cadmus (Eur. *Bacch.*), with Amphitryon (Pind. *N.* 1. 60), with Oedipus (Soph. *O.* 7.), with the *Septem* (Soph. *Ant.*), and with the Epigoni (Apollod. 3. 7. 3). Creon is another standing figure.

§ 9. The Labdacidae are thus by tradition descended ^L_O directly from Cadmus. If some dynasty of Labdacus¹ actually existed in the dark period before the dawn of history proper, it was probably a new one beginning with Labdacus himself². If, as is probable, there is a basis of truth to the saga, the epoch of the Labdacidae represents some notorious time of trouble to Thebes—trouble within the royal house, and external trouble with ‘the Sphinx’ and with the Argive league. Disaster began in the reign of Laius, son of Labdacus.

Where there existed so many variant versions of the whole legend of Laius, Oedipus and his sons, it is not to be presumed that Aeschylus adhered consistently to the same details in each and all of his Theban dramas. It is enough to trace his conception as embodied or reflected in the *Septem*. According to that play³, the curse upon the house of Laius began with his disobedience to the Delphian oracle, which thrice bade him die without children, if he would ‘keep the country safe.’ The motive for the prohibition is not recorded by Aeschylus⁴. From other sources we are informed that Laius was already under the curse of Pelops, whose son Chrysippus he had carried off⁵. It would not appear from Aeschylus that he had (as one account goes) consulted the oracle because of his childlessness. Laius and Iocasta were newly married⁶, and the oracle seems rather to have been given by the god in timely warning⁷.

¹ The shape of his name (cf. Spartacus, Pittalacus) suggests Thracian affinities. Thracian connection with Southern Greece, and especially with Thebes, was evidently considerable in prehistoric times. The story of Amphion recalls that of Orpheus; Cadmus himself had come by way of Thrace; Dionysus of Thebes is a Thracian divinity.

² This may be the meaning of the break after Polydorus, when regents (Nycteus and Lycus) ruled. Nor must we forget the withdrawal of Cadmus from Thebes.

³ vv. 728 sqq.

⁴ The attitude of Aesch. towards the divine is that, when oracles are given to men, ‘theirs not to reason why.’

⁵ Ath. 602 F sq. The curse was that he might die childless, or else be slain by his own child.
• νόμφες (S. c. T. 742).

⁶ The oracle to Laius (found in the Laurentian Sophocles, prefixed to *Oed. Tyr.*) was in one version: Λάιος Λαβδακίδη, ταῖςν γένος δάκιον αἰτεῖται. | δύσσει τοι φίλος νήσος· ἀτραπ πεπρωμένος λέγειν | ταῦθε δοῦ χειρεσσι λατεῖν φίδος· οὐ γὰρ θεού | Ζεὺς Κρατίδης, Πλεοτός στυγερᾶς δράσις πιθήσει, | οὐ φίλος ψρακας νήσος· ὁ δ' οὐκέτι οὐ τάδε πάντα. A variant of the second line was τάξεις μὴ φίλος νήσος· ἀτραπ τόδε τοι μόρος λέγει, and from this (apparently) was derived the δύσσει μὲν μόρος αἰτεῖ of S. c. T. 735, cf. Eur. *Phoen.* 18 sqq., Apollod. 3. 5. 6.

Laius, however, yielded to the temptation of passion¹, and Oedipus was born. What version the poet adopted of the career of Oedipus till the slaying of his father, does not appear. The story of his exposure², of his sojourn with Polybus at Corinth, and of his journey to consult the oracle at Delphi was probably the same for him as for Sophocles and Euripides. But there existed a somewhat different account of the place and time at which Laius was met and slain by his son, and this account was apparently recognised and (in one of his plays) adopted by Aeschylus³.

The Sphinx.

The story of the Sphinx necessarily finds its place in his version⁴, and his conception of the monster⁵ is apparently the customary one. He moreover wrote a satyric *Sphinx* to complete the tetralogy to which the *Septem* belonged⁶.

¹ S. c. T. 734, Eur. *Phoen.* 21. Apollodorus (3. 5. 7) says οὐραῖς.

² The word χυρόπιτεω is quoted from the *Laius* of Aeschylus.

³ The schol. on Eur. *Phoen.* 1760 relates that Oedipus, on his way from Sicyon to Thebes by way of Cithaeron, meets and slays Laius, who is proceeding to Cithaeron to sacrifice; and schol. Soph. *O. T.* 733 makes Aesch. also place the τρίποδος near Potniae and not in Phocis.

⁴ S. c. T. 761. ⁵ vv. 528 sqq.

⁶ For the Sphinx-legend see Milchhoefer *Athen. Mittheil.* IV. (1879), Jebb App. to Soph. *O. T.* 508, Frazer on Paus. 9. 26. 2. The riddle of the Sphinx is to be found in Apollod. 3. 5. 8, Ath. 456 B (quoting Asclepiades), and in the Laurentian Sophocles. A solution is given by the schol. on Eur. *Phoen.* 50. (These hexametrical compositions have no authority for the epic, but are mere efforts of literary practice and ingenuity.) It is impossible to distinguish the Oriental elements in the character of the Sphinx from those of the local (1) earth-oracle, (2) malign power or Kér in general (see Harrison *Proleg. to Gk. Rel.* pp. 207 sqq.). In Theban legend the Sphinx plays the part of the mediaeval 'dragon.' For descriptions see Apollod. 3. 5. 7, Eur. *Phoen.* 806 sqq., 1019 sqq. (ὦ πτεροῦσσα, γὰς λύχενμα | νερπέρου τ' Ἐχίδνας, | Καθηδεῖς ἀργαγῆ... | μειζοπάθενες... | φαιδεῖς πτεροῦς | χαλαισὶ τ' ὄμοιστος κ.τ.λ.), *frag. trag. adesp.* 541. The Oriental Sphinx brought by the Phoenicians was identified with the local demon Φέι, daughter of Echidna (Hes. *Theog.* 326), connected with the Φέιας δρός near Onchestus. According to Apollod. (3. 5. 7) this bane to Thebes was sent by Hera; according to schol. Eur. *Phoen.* 1031, by Dionysus. We may not be far from the mark in guessing that some hostile power (probably of a piratical or brigand nature) harassed Thebes for a time. Paus. 9. 26. 2 says εἰ δὲ καὶ λαρυγνεῖσθαι δυνάμει ταντούχη τλαρυμένη φασὶ αὐτῷ εἰ τὸ τρίποδον σχίσαι θάλασσαν, καταλαβεῖσθαι δὲ τὸ δρός τοῦτο ἀργαγῆς χρήσθαι, τρίποδες Οἴστενος αὐτῷ περβαλλόμενος τλαγθεὶς στρατεῖς, τῷ δέκατῳ ἔχων τε Κορίνθου. Similarly Heracles delivered Thebes from the Minya (Eur. *H. F.* 220). The boar of Calydon and the fox of Teumessus are analogous. In the *carmen popularare* ap. Hiller (50. 22) the Aetolian oppressor is called a Sphinx requiring an Oedipus.

After his victory over the Sphinx Oedipus was accepted by ^O
^{T1} the Cadmeans as their deliverer, and married the widowed
 queen, his own mother¹. Her name does not occur in extant
 lines of our poet, though it was in all probability Iocasta². That
 to Aeschylus, as to Sophocles and Euripides, the two sons and
 two daughters are the children of Iocasta herself, and not of the
 Euryganeia of another account³, appears from v. 738 of the
Septem. The subsequent prosperity of Oedipus was pre-
 eminent⁴, until he discovered the miserable truth⁵, whereupon he
 blinded himself⁶. There is nothing said as to any plague falling
 upon the country, nor as to any other indication of pollution
 such as leads to the *dénouement* in the *Oedipus* of Sophocles.
 We are simply told that Oedipus learned the truth⁷. Nor do we
 know precisely what, according to Aeschylus, happened after
 the revelation⁸. We gather only that Oedipus became the ward
 of his sons⁹, who ruled in his stead, and who maintained him in
 his blindness.

At this time they both incurred his anger, and, in his hot ^{T1}
^{wf} temper¹⁰ and distraction¹¹, he launched his curse upon them. ^{so}

The exact nature of their wrong-doing as conceived by
 Aeschylus is not clear, inasmuch as the reading of v. 770 is
 uncertain. Whether it lay in offering him food which was *tabu*,
 or in 'scanting his sizes' (as did the daughters of King Lear in
 the case of their father, whom Oedipus so strangely resembles

¹ For a parallel story in Finland see *Fraser Pers.* Vol. v. p. 23.

² Homer (*Od.* 11. 271) calls her Epicaste. Cf. Apollod. 3. 5. 7.

³ Pausanias (9. 5. 11) gives this variant from the verses & Οἰδίπολις ἀρρενίσθεν. Cf. schol. *Phoen.* 53 (from Pherecydes), Apollod. 3. 5. 8.

⁴ S. c. 7. 757 sqq. (n.).

⁵ S. c. 7. 763.

⁶ v. 769. The self-blinding is given also in Soph. and Eur., but it can hardly be 'an Attic invention.' Hellanicus of Mytilene (circ. 450 B.C.) has the same story (schol. Eur. *Phoen.* 61), and it is not to be assumed that he borrowed it from Aeschylus.

⁷ Cf. Hom. *Od.* 11. 274 δέησε δύναται οὐδὲν δυσπέπειον.

⁸ In Hom. l. c. Epicaste hanged herself, while Oedipus continued to rule Δύεις τάξεων.

⁹ The natural conclusion from S. c. T. 770 sq. In Eur. *Phoen.* 64 the sons κλύθησεις ἐκρύψαντες ταῖς πέμπει to cause oblivion.

¹⁰ S. c. T. 711, 771.

¹¹ S. c. T. 712, Eur. *Phoen.* 66 πεσεῖν.

Form of
the curse.

in temper) depends on an accent (*ἀραιάς* or *ἀραιᾶς τροφᾶς*)¹. Though the latter notion seems the more probable, the two wrong acts would easily become confused. In any case it was the *wrong* food which was offered. In the Cyclic epic² the sons are said to have caused Oedipus to use a tabooed cup.

The curse, as known to Aeschylus, evidently took the cryptic shape usual with oracles and prophecies³. The wording must

¹ Apollodorus (3. 5. 9) makes the curse due to the sons lending no help to the father when he was being banished from Thebes after blinding himself. In Eur. *Phoen.* 874 sqq. the sons ἡμαρτον ἀμαθῶν· οὐτε γέρα πατρὶ | οὐτε ἔξοδος ἀδόντες
ἀνδρες δυστιχῇ | ἐγγύρωνας· ἵς δ' ἵππουντος αὐτοῖς ἀρά | δεωκάς νοσών τε καὶ πρὸς
ἡμαρτήσαντος. In Soph. *O. C.* 1354 sqq. there is ill-treatment on the part of the sons.

² Two references to the κυλικῆ Θηβαῖα conflict with each other (unless we suppose Oedipus to have uttered more than one such curse). (a) Schol. Soph. *O. C.* 1375 says that the two sons δὲ θῶντες τῷ Οἰδίποδι πέμπτας ἐξ ἑκάστου λεπεῖον μάραν
τὸν ὄμοιον, ἀκλαθμανοὶ τοτε, εἴτε κατὰ φρεγάνην, εἴτε ἐξ ὀνοῦν, λεχίον αὐτῷ ἐπεμψαν·
δὲ δὲ μικροφύχως καὶ τελέως ἀγεννόντες, δημος γοῦν ἀράς θέσσοντος κατ' αὐτῶν, δόκεις κατελεγυ-
ρεῖσθαι· ταῦτα δὲ τῷ κυλικῆ Θηβαῖα ποιήσας ιστορεῖ οὕτως·

Ιεχίον ὡς ἐνθέσει χαμαὶ βάλλει εἴτε ταῦτα·

ἢ μοι ἔγινε, πάλιν μὲν δύειδεοντες ἐπεμψαν.

εὐτέλος Διὶ βασιλῆι καὶ θλοῖοι ἀδαντούσι,

χερσὶν ἵπτ' ἀλλήλων καταβήμασι "Ἄδος εἰσα."

He then quotes *frag. trag. adesp.* 458 (N), where the subject is 'ridiculously' treated; (b) Athenaeus (465 E, copied by Eustath. *Od.* 1684) has δὲ Οἰδίποτος δὲ ἑκάστα
τοῖς νοέσι κατηρέστο, ὡς δὲ τῷ κυλικῆ Θηβαῖα πεποικός φησι, δητέρη τερέθηκε
ἔκπομπα διπλογόρεύκει, λόγων οὕτων

αὐτῷ δὲ διογυνής ἦρες ξανθὸς Πολιωτίκης

τρώτα μὲν Οἰδίποδον καλὸν ταρθῆκε τράπεζαν

ἐργυρτὴν Κάδμοιο θεόφρονος· αὐτῷ δὲ πεπάτη

χρέωσεν ἐμπλησσεν καλὸν θέτας ἥπτος οἴον.

αὐτῷ δὲ γ' ὡς φράσθη ταρασσήμενα πεπάτης ἕστο

τιμητεῖς γέρα, μήτρα εἰ κακὸν ἐμπεσεν θυμῷ,

εἴη δὲ ταύτας εὖσι μετ' αμφοτέρους ἐπεράς

ἐργαλέας ἥρτας· θεῶν δὲ οὐ λάθαν' ἐρίνοι·

ὡς εἰ πεπάτης ἔηται δὲ φιλότητι

δέσσονται', αμφοτέρους δὲ τάλαιμοι τε μάχαι τε.

[πεπάτης εἴ τι φιλότητι MSS. corr. W. Ribbeck: δέσσονται MSS. corr. W. Headlam. Perhaps also we should read ἀμφὶ δὲ ἔσσονται δει κ.τ.λ. If these suggestions are not correct, we must take εἴ as belonging to ἔηται δὲ φιλότητι alone, and read εἴ... δέσσονται', ἀμφὶ δὲ ἔρις τ' εἴ τάλαιμοι τε μάχαι τε. It must be admitted that δει is scarcely in point.] The ingenious suggestion of Verrall (Introd. pp. xxx sq.) that we should read χριστότερων πεμπάτων ἐπιλάγχη in *S. c. T.* 769 is vitiated (so far as his interpretation goes) by the impossibility of rendering καὶ σφε σιδαρωθῆνε κ.τ.λ. by 'that they too with iron-wielding hand etc.,' since σφε cannot be emphatic.

³ Cf. Ar. *Eg.* 195 ΛΔΔ. τῶς δῆμοι φησ' δὲ χρησμός; ΟΙ. Α. εἰ τὴ τοὺς θεοὺς | καὶ πειλατας τοις καὶ σοφῶς προγυμνέοντος, and the parody on such style in Antiphon. ap. Ath.

be gathered from the allusions in the *Septem* itself, where the Chorus offers the explanation of what had been a dark riddle, that is, where the terms used in the curse, or their equivalents, are accompanied by the interpretation. Such are vv. 714 sqq.
 ξένος δὲ κλήρους ἐπισωμέ | Χάλυβος Σευθᾶν ἀποκοτ | πτεῖσιν
 χρηματοδαίτας τικρός, ὄμφρων σίδηρος, 924 sqq. τικρός
 λυτήρος νεκτίνος ὁ πόντιος | ξένος δὲ πυρὸς συθεῖται | θακτός
 σίδηρος κ.τ.λ., 892, 869. As is pointed out in the commentary on these passages, we may conclude that the enigmatical language actually used was approximately πυρὸς ξένος χρηματοδαίτης ξένος πόντιος πυρογενής, of which the true interpretation is discovered to be ὁ θακτός καὶ ὄμφρων σίδηρος, ὁ δὲ Πόντους (i.e. Χάλυβος) ξένος (i.e. Σευθᾶν ἀποκοτο), ὁ πυρογενῆς καὶ σφυρῆλατος (v. 801), τὰ χρῆματα διαφέρει.

§ 10. From the utterance of the imprecation till the opening of the *Septem* there is a gap to be filled in the Aeschylean tradition. We discover incidentally that Oedipus is dead¹, whereas in Sophocles and Euripides he is alive², at the date of the invasion. He lies buried in the royal tomb at Thebes³, not in Attica. We learn also that the brothers have quarrelled through aspirations to *μοναρχία*⁴, and that Eteocles has ejected his brother⁵, who has sought help from Argos and now claims that Justice will restore him⁶. Nothing is said of the marriage of Polynices with Argeia the daughter of Adrastus⁷. Nor is there any definite statement of the rights of the case as regards

449 B. In Soph. *Tr.* 1159 ἵνει γάρ τος πρέφετος δε ταρός τίλαι, | τὸν δρακόντες μηδεδὲ θανάτον έτει, | ΔΛΑ' δέστα "Δίδον φύλακος εἰσήγειρ τίλαι" (i.e. by the shirt of Nessus). In Sophocles and Euripides the curse is explicit enough (*Eur. Phoen.* 67 εἰς δράκοντας ἀροστειάρας, | θυτῷ εἰσήγειρ δάμα διαλαχώ, but this is the interpretation itself).

¹ While interpreting, we have to remember (1) that iron was still a novelty and a stranger (*Hes. Opp.* 150 χαλκός δὲ ἐργάστητο, μηδεὶς δὲ οὐκε σίδηρος, *Ov. Fast.* 4. 405 αεὶ ερατ in pretio, *Chalybria massa latebat*); (2) that iron was credited with a magical power of malevolence (cf. αἴρεις ἐφίλεται δύρια σίδηρος). This appears also from *Eur. Phoen.* 350 διέτο ταῦθ', ἄτε σίδηρος, | εἴτ' ήρις, εἴτι πατήρ δὲ σίδηρος.

² *S. c. T.* 963.

³ *Eur. Phoen.* 64 sqq. In the *Oed. Col.* he dies at Colonus when the Argives have already reached Thebes.

⁴ *S. c. T.* 995. In Hom. *Il.* 23. 679 Oedipus was buried in Thebes after being killed in battle (*ἀδοντόρος*) prior to this war.

⁵ *S. c. T.* 868.

⁶ v. 624.

⁷ v. 633.

⁸ *Hes. fr.* 62; *Diodor.* 4. 63. 3.

the sovereignty of Thebes. There is no reprehension (except in his brother's mouth) of the conduct of Eteocles, nor, on the other hand, is there any explicit argument against the claims of Polyneices (except in so far as Eteocles himself disparages his brother's sense of justice¹). Throughout it would appear that the brothers could claim an equal share². They have been equally cursed by their father, and hence they must, at the moment, have been in equal power. The fact that the desire of *μοναρχία* is deprecated as it is³, shows that *μοναρχία* was not the legitimate position. It is therefore to be concluded that the brothers should have been joint rulers, perhaps somewhat after the manner of the two kings of Sparta. Nor is it easy to resist the impression that, to the mind of Aeschylus, the brothers were twins⁴. This is nowhere positively stated, but, if it be assumed, much more point is gained for the passages in which their relationship is emphasised⁵. A different account is given by Sophocles, who represents Polyneices as being the elder and as having been deposed by Eteocles⁶. Euripides on the contrary makes Polyneices the younger, and supposes an arrangement by which the brothers were to reign alternate years—a compact broken by Eteocles⁷. This divergence of the dramatists may most naturally be taken as indicating that the epic gave no information on the point. Each tragedian offers his own solution, and, if Aeschylus chooses to consider Polyneices and Eteocles as twins, the situation becomes simpler than with the other poets. To the epic writer the dual sovereignty probably offered no difficulties; it was a later age which found a dual *τυπανής* perplexing.

¹ vv. 649 sqq.

² vv. 714, 773, 801, 891 sqq.

³ v. 867.

⁴ Verrall takes the same view (Introd. p. x note).

⁵ S. c. T. 916 sqq., 874. Cf. 563 (n.).

⁶ Soph. *O. C.* 1292—1325. As elder Polyn. claimed the *πέμπτης θρόνος*, but Eteocles expelled him *οὐτε τικῆς λαγύς, | οὐτ' εἰς Πενταχώρας χειρὸς οὐδὲ ἔργου μελάν,* | *πέλευς δὲ τελεας*. From the reply of Oedipus (1354 sqq.) it would appear that Polyn. actually was for a time king of Thebes.

⁷ Eur. *Phoen. prol.*: cf. Apollod. 3. 6. 1. In *Suppl.* 149 sqq. Polyn. comes to Argos *δραΐς παρθένος μὴ καυτόγρων στάσιν*. The flight was voluntary, but of *μισθροτοῦ διδόνεις φίλον* (the *Suppliantes* is pro-Argeive throughout).

§ 11. The quarrel has taken place; Eteocles is sole Th
sovereign, and the Argive (or 'Achaean') league has invaded
Thebes in support of Polyneices. Aeschylus apparently adopted
the usual account of the relations between Adrastus, Polyneices,
Tydeus, Amphiaraus and the other chieftains. The league is
composed of a number¹ of Achaean chiefs either actually under
Argive suzerainty² or else invited from other parts of the
Peloponnese³. The leader is naturally Adrastus, king of Argos.
The only dissentient and unwilling member of the expedition
is the seer Amphiaraus, who knows 'how the matter will end'⁴.
According to the received account Amphiaraus had learned
the mind of the Delphian god⁵, but had nevertheless joined the
expedition *βίᾳ φρενών*⁶. This conduct—of which Aeschylus is
not concerned to give the explanation in the *Septem*—was due
to the influence of his wife Eriphyle, sister of Adrastus, who
had been bribed by Polyneices with the necklace of Harmonia.

The cause was the cause of Polyneices, of which—at least
in its method—Amphiaraus does not approve⁷, but the most
vehement supporter of the cause, and the prime influence upon
Adrastus, had been Tydeus⁸, to whom Amphiaraus is in conse-
quence specially hostile.

Aeschylus apparently adopts the account according to

¹ Though seven chiefs besides Adrastus are named, this is not necessarily the total number (see *S. c. T. 42* n.). Pausanias (2. 20. 4) is in error in saying that Aeschylus first reduced the number to seven (cf. Pind. *O. 6. 15*). Schol. Hom. *Il. 4. 404* gives nine leaders, and, if we include Adrastus and Menoeceus (*Apollod. 3. 6. 3*), this represents the full list of names recorded. The differing lists are evidently so many attempts to make seven. In Soph. *O. C. 1305, 1311* (οἱ τὸν οὐρανὸν τέλεσσιν σὺν ἐπτά τε | λόγχαις τὸ Θέμητον πεδίον διμεστήσατ) there are neither more nor less than seven, but this is not stated nor implied by Aeschylus.

² The width of such a pre-historic suzerainty may be gauged from *Il. 2. 569* sqq., where Agamemnon's kingdom includes Mycenae, Corinth, Cleonae, Sicyon and Pellene, and *ibid. 2. 559* sqq., where Diomede and Sthenelus rule over Argos, Tiryns, Hermione, Asine, Troezen, Epidaurus and Aegina.

³ Soph. *O. C. 1302* (Polyn. loq.) ξυνωμότας | ἐστησ' ἀμαυτῷ γῆς δοσούσερ *'Αττας* | πρώτας καλοῦντας: Paus. 9. 9. 2 δὲ *'Άδραστος ἐξ Ἀρκαδίας καὶ πατὴρ Μενοεῖος συμμαχικὰ ἥθρουσεν* (cf. 2. 20. 4); Eur. *Phoen. 430* Δασαῶν καὶ Μυκηναῖων ἔροι.

⁴ *S. c. T. 604*.

⁵ *S. c. T. 604* sq.: cf. Bacchyl. 9. 10 sqq. Favourable signs were also lacking (Pind. *N. 9. 44*; Eur. *Suppl. 155*; Hom. *Il. 4. 406* sqq.).

⁶ *S. c. T. 599*.

⁷ *S. c. T. 567* sqq.

⁸ *S. c. T. 558* sqq.

which Adrastus returns in safety to Argos¹, and also the view that all the chiefs except Amphiaraus are guilty of ὕβρις and thereby incur divine vengeance². Amphiaraus himself is guilty only of taking up a cause in which he does not believe, and of invading a foreign land unjustly³. Otherwise he is σώφρων δίκαιος ὥγαθὸς εὐσεβῆς ἀνήρ⁴. This, as we gather from Homer⁵, was the conception of the character of the expedition current in the sagas, and if Euripides in the *Supplices* chooses to present a philo-Argive view of the matter, there were doubtless contemporary motives for the innovation.

The details of the expedition previous to the grand assault of the *Septem* are not to be derived from extant work of Aeschylus. Whether he knew of the reputed mission of Tydeus to Thebes⁶ is not apparent; but the story of Archemorus⁷ was known to him and was told in his own *Nemea*.

Concerning the events of the fighting and its results there is a general agreement⁸ among the various versions, although there are many points of difference in detail, some due to existing differences in the legend, some to the deliberate invention of the various poets. Aeschylus simply tells us that, whereas at the seventh gate Polyneices and Eteocles are both slain, at the other six καλῶς ἔχει⁹. This would most naturally imply not only that the Theban champions are victors, but that they also survive. A hint, but no more, of the fate of Amphiaraus in particular is given in the words ἔγωγε μὲν δὴ τῆνδε πτωνῷ χθόνᾳ | μάντις κεκενθὼς πολεμίας ἐπὶ χθονός¹⁰. For the rest we are told

¹ S. c. T. 50 (n.). The cyclic epic or the legends must have given many details concerning Adrastus. He was manifestly the Nestor of the expedition in point of eloquence: cf. Tyr. 10 (8). γλώσσας δ' Ἀδράστου μελιχηγρων ἔχει, Plat. Phaedr. 269 Λ τὸν μελιχηγρὸν Ἀδράστον (after his favourite Antimachus). Adrastus' horse Arion is known to Homer (Il. 23. 346). Cf. Paus. 8. 25. 5.

² S. c. T. 538, 598 sqq.

³ S. c. T. 596 sqq., 616 (n.).

⁴ S. c. T. 597.

⁵ Il. 4. 405 sqq.

⁶ Hom. Il. 4. 370 sqq., Apollod. 3. 6. 5.

⁷ Bacchyl. 9. 10 sqq.

⁸ Thus the list of the Argive champions is the same for the *Septem*, Eur. *Supplices*, and Soph. *Oed. Col.* In Eur. *Phoen.* and Apollod. 3. 6. 3 Adrastus is substituted for Eteocles. The descriptions also tally. Thus Parthenopaeus is γοργὺς to both Aesch. and Eur., and Hippomedon is to both poets a large and showy man (γαύρος... γίγαντι προσέμονες says Eur.).

⁹ S. c. T. 784.

¹⁰ vv. 574 sqq.

nothing¹, except the resolution of the Theban πράθευλος refusing burial to Polyneices and the defiance of that resolution by Antigone and a part of the Chorus². Her coming punishment is threatened (v. 1035), but of course has no further place in the *Septem*.

§ 12. The later war of the Epigoni was well-known to ^{Tl}
Aeschylus³, who, like Sophocles, wrote a drama with that

¹ In Paus. 9. 9 the Thebans were first worsted in a battle σπίτι νῦ Λογρίη, but the Argives attacked the walls unskillfully and met with much loss. The Thebans then sallied, ἀ τὸ σώματος σύντροψαν τὴν Ἀθωνέτον φεύγειν, but the loss on the Theban side was so great that Κακότα τοῦ (cf. Said., Phot.) became a proverb for ἡ εἰν διάθηρι τὸν πρεσβύτερον. In 9. 5. 12 he makes Polya. fight with Eteocle. in a μονομαχίᾳ παντὶ πρότελευτῃ. Euripides (*Phoen.* 1113) makes Eteocle. utter such a challenge after the first repulse of the assault. After the death of both brothers, while the question of victory is in dispute, the Thebans make a sudden attack and defeat the invaders. The story of the self-sacrifice of Menonaces, son of Creon, is told by Eur. (*Phoen.* 911), Apollod. (3. 6. 7) and is referred to by Paus. (9. 25. 1). Aeschylus omits all these varieties of the legends. The fate of Capaneus is narrated in Eur. *Phoen.* 1172, *Suppl.* 496, Apollod. 3. 6. 7, Paus. 9. 8. 7, that of Amphiaraeus in Pind. *N.* 9. 24 sqq., Eur. *Suppl.* 500. The place where the earth opened to swallow him was not agreed upon. Some showed a spot ἢ τὸν Περιφέλειον ἢ Θήρας (Paus. 9. 8. 3), others at Harma (9. 19. 14). Adrastus alone returns to Argos (Pind. *I.* 6. 10). We may assume that Aeschylus was fully acquainted with the stories in vogue, but to introduce them would have been to lengthen his play and to spoil its artistic purpose. For the same reason he is not called upon to mention the refusal of burial to the Argive chiefs (the theme of Eur. *Suppl.*); nor was there entire agreement on that subject. Thus the Theban account (cf. *Il.* 14. 113) placed a tomb of Tydeus at Thebes (Paus. 9. 18. 2). Nevertheless Aeschylus was well acquainted with the story, which was connected with his own Eleusis (cf. Hdt. 9. 27, Paus. 1. 39. 2), and he actually treated of it in his *Eleusiniai* (Plut. *Theor.* 29).

² The Euripidean story makes Creon give the order; but 'Creon' is manifestly a generic name (at Thebes) for 'regent.' In *Phoen.* 775 sqq. the same poet puts the order in the mouth of Eteocles before the μονομαχίᾳ. Though Homer, Hesiod and Pindar have nothing to say of Antigone and Ismene, it is difficult to understand why Jebb calls the refusal of burial 'an Attic addition.' It is certainly implied in the Theban story of the Σύρμα Ἀντιγόνης (Paus. 9. 25. 2). Athenaeus (277 n) remarks that Sophocles rejoiced in the ἔργος κύκλος and drew whole dramas from it, 'following the accounts there.' Salustius (Arg. to Soph. *Ant.*) says that the tragedians follow ἡ κοινὴ δόξα. Statius also used epic models, and he brings Argeia and Antigone together in secretly burying Polyneices by night. The fact that Pindar (*O.* 6. 15, *N.* 9. 24) speaks of 'seven funeral pyres' is no contradiction. These are not for seven leaders only, but for the seven λόχοι or τάξεις. Amphiaraeus is one of the seven and yet has no pyre.

³ As to Homer (*Il.* 4. 406 sqq.).

title¹. The legend went² that Laodamas, son of Eteocles, succeeded to the throne under the regency of Creon. While he was growing up, there were also growing at Argos the sons of the fallen chiefs of the previous invasion³. Among these was Thersander, son of Polyneices, and in support of his claims the new generation formed a second expedition which was crowned with success. The Thebans were overcome; Laodamas retired to Illyria; and Thersander remained king of Thebes. Whatever account Aeschylus may have adopted when writing his *Epigoni*, it is certain that in the *Septem* he cannot have contemplated a war between the 'sons' of Eteocles and Polyneices, since both die 'childless.' Nor is one supposed reference to the 'Ἐπίγονοι' to be so interpreted in this play⁴.

C. CADMEA AND THE SEVEN GATES OF THEBES.

'Cadmea' **§ 13.** In historical times Cadmea is the name of the Theban upper city or acropolis, corresponding closely to the situation of the modern town. There can be no doubt that, like the Acropolis (with the Pelargikon) at Athens, it was the original town round which the lower city gradually grew. It was the Cadmea that possessed the prehistoric walls—answering to the Cyclopean structures of Tiryns—and that Amphion and Zethus fortified by the same miraculous process which had fortified

¹ The iambic verse quoted so often by Cleanthes, which Cicero (*Tusc.* 2. 25. 60) renders by *audīsne haec, Amphiarae, sub terram abdile?* is evidently from a tragedy.

² Paus. 9. 5. 13, 9. 9. 3, Apollod. 3. 7. 2 sqq., Diod. 4. 66. In Eur. *Suppl.* 1143 the children of the Argive leaders promise retribution on Thebes, and Athena foretells (1213) their success, adding 'Ἐργάσονται δέ' 'Ελλάδα | κληθῆτες γόδας τερπούσι φύεται.'

³ Ἐργάσονται is not the Greek for 'sons,' and the story which furnishes each leader with a son is evidently of later growth among the saga. The list is given in Apollodorus 3. 7. 2. The nominal leader was Aigaleus, son of Adrastus, but the most important figure was Alcmeon, son of Amphiaraus. (This fact, connected with 'Ἀμφιάρεος ἔγκλασις as the name of part at least of the *Thebais*, might suggest that the whole poem was of Argive construction and in special honour of the Melampodidae.)

Thersander is recognised by Pindar (*O.* 2. 42 λειφθη, δι Θέρσανδρος ἐργάσηται Πελοπεῖκει) who uses the word 'Ἐργάσονται' in reference to this second war (*P.* 8. 39).

⁴ *S. c.* *T.* 886 (a.).

Troy. The walling of the larger city itself was evidently ancient also, but could not have been sufficiently so to create a myth. If, however, in later times the walls of Amphion were confused with the walls of wider Thebes, the occurrence would be natural, especially with those who saw Thebes mainly through literary tradition. 'Cadmea' as an expression for the citadel in particular was necessarily familiar to the Athenians in that sense; but it has already been explained¹ why Aeschylus—apart from epic tradition—would prefer to use the name 'Cadmeans' for Thebana. Though he might know the citadel itself by the title 'Cadmea,' he would hardly, in speaking of his heroic Cadmea-Thebes, think away all the rest of the town. In his day Thebes was—as for generations it had been—a larger city, including the lower town surrounding the acropolis. The mental picture of Aeschylus would naturally be that of the extended city, even if he could have been archaeologist enough to reduce it by an effort to a conception of the Cadmea proper. By the 'Cadmean city' he means simply the town of Cadmus, that is to say, an ancient Thebes. What precise notion he entertained of the city in the days of the Argive siege we cannot tell, since the question would largely depend upon the extent to which he was personally acquainted with Thebes². It is safest to believe that he possessed considerable general information concerning the contemporary town, but that for the most part he is reproducing the language of the epic and of other literary or oral tradition.

§ 14. In the epic, as in tradition generally, Cadmean Thebes ^{T1} was manifestly described as possessing seven gates, which bore ^{'n} ^{ga} distinctive names. 'Seven-gated' is an epithet of ancient standing³. Though seven is a mystic number⁴, and might

¹ See § 6.

² He may have been at Thebes with the army after the battle of Plataea, if at no other time. There would at least be plenty of Athenians capable of describing the place.

³ Hom. *Il.* 4. 406, *Od.* 11. 260, Hes. *Opp.* 162, *Schol.* 270 sqq. (Cf. Soph. *Ant.* 100, 118.) Later poets sought to vary the expression with e.g. ἐπέριπυρος (Eur. *Phoen.* 245), ἐπιδεσμος πύργων (287), πόλις ἐπιστόριους (Soph. *fr.* 701).

⁴ Cf. Hom. *Il.* 9. 85 ἔπι τερας φυλάκες (to guard the camp).

possibly be taken as symbolic, it does not appear why Thebes in particular should have been credited with that number. It is the case also that Thebes was the meeting-point of eight ancient roads, viz. those to Plataea (and thence to the Isthmus), to Eleutherae (and thence to Eleusis and Athens), to Tanagra and Delium (with a branch to Phyle), to Harmha and Chalcis, to Anthedon, to Hyle (and thence to Opuntian Locris), to Haliartus (and thence to Phocis), to Thespiae (and thence to points on the Corinthian Gulf). It does not, of course, follow that each of these roads possessed a separate gate, but it is entirely probable that seven different outlets were in ordinary use. The gates of historical Athens were much more numerous, and the circuit of historical Thebes was but little less than that of Athens¹. Pausanias says distinctly Θηβαῖοι δὲ ἐν τῷ περιβόλῳ τοῦ ἀρχαίου τείχους ἑπτὰ ὄριθμὸν ἡσαν πύλαι, μένουσι δὲ καὶ ἐς ἡμᾶς ἔτι, and it is scarcely conceivable that he would venture upon such a statement, if his contemporaries could have proved it untrue. He proceeds to name them.

Whether so small a place as the original Cadmea, or Cadmea proper, would itself possess seven gates, is another question. It is by no means impossible. The Cadmea was of larger area than the Athenian Acropolis and was accessible from all sides, while the Acropolis could only be approached from the west. But there is an alternative sense in which 'seven-gated' might be understood for even a small fortress. When the primitive city of Athens (consisting of Acropolis and Πελαργυκόν) is spoken of as ἑνεάπυλος², or as possessing ἑννέα πύλαι, we are to think not of nine separate entrances, but of nine successive portals along one road of entrance³. It might be the case that the original fortress had an approach guarded by seven successive portals, or by a number traditionally spoken of as seven; that these were the ἑπτὰ πύλαι; that, as the lower city grew round the Cadmea and was in turn provided with a wall, its gates

¹ In Thuc. 2. 13. 6 the circuit of Athens minus the space between the Long Walls is 43 stadia, and the circuit of Thebes is given as 43 stadia in a metrical description by a certain Dionysius (*Geog. Graec. Min.* 1. 241. 95).

² Cleidemus ap. Suid. ἑρδα. (9 is another mystic number.)

³ See Harrison *Primitive Athens* pp. 32 sqq. (after Dörpfeld).

were placed where they were needed for the several roads; and that these were actually seven in number, either because convenience so dictated or because the traditional title of 'seven-gated Thebes' led to that honourable and mystic number being deliberately retained. Nevertheless, even if such a guess happens to be anywhere near the truth, the seven actual and distinct gates of the larger wall must still be ancient, inasmuch as already in cyclic epic times they are so situated that a champion can stand outside before each and attack it. Moreover the names, as recorded, are not descriptive (as they would probably be, if of more recent origin) of the places to which they lead. They all bear the unmistakable stamp of ancient coinage. For the *Septem* at least it is clear that Cadmea-Thebes possessed seven gates, neither more nor less. Nor is it likely that, in naming them, Aeschylus would ignore all the facts of contemporary Thebes.

§ 15. Concerning the topography of Thebes there has been ^T much discussion. Though the identification of the Cadmea, ^T Dirce, Ismenus and one or two of the gates may be considered as settled, it must be acknowledged that more or less uncertainty attaches to almost every other detail. Though after the destruction of the wider city by Alexander it was restored by Cassander (B.C. 315), it was apparently destroyed again, at least in part, by Mummius (B.C. 146). In the time of Pausanias only the Cadmea was inhabited, although there were evidently many conspicuous traces of the larger town. Nor was the state of the city more flourishing in the days of Strabo (B.C. 20). Subsequent demolitions and decay have left the lines of the walls very disputable. Such evidence as there is, has been best put together by Fabricius, in his admirable monograph *Theben* (1890)¹. Before giving, with certain omissions and slight modifications adapting it to the *Septem*, his chart of ancient Thebes, some words of description and argument are necessary.

The original settlement, or Cadmea, was planted on a site ^T which met the two chief requirements of a primitive stronghold.

¹ See also Frazer's *Pausanias*, Vol. v. pp. 31 sqq. and the literature there mentioned. Forchhammer's plan of Thebes (*Dict. Geog. Thbae*) is superseded.

These were, first, an elevation easily defensible, second, an adequate supply of water. A spur of the Teumessus range supplied the one; the stream and fountain of Dirce supplied the other. To the Cadmean it was Dirce, rather than Ismenus, that held the first place¹. Ismenus in fact lay well outside the early town, while Dirce was close to the wall and one of its supplying springs was in all probability enclosed within the fortifications. On a northward spur or ridge from the range, offering a space of some 750 yards in length by about half that distance in breadth, the primitive town appears to have been built in a pear-shaped form, the southern and higher end being at an elevation of about 200 feet, the northern and lower at that of 150 feet. On the southern side the spur is connected with the hills; on the east and west there are gullies of the Dirce and the Strophia, but (except to the S.W.) the sides are in no way precipitous. As compared with the κάτω πόλις which subsequently grew up, the Cadmea may be described as lofty², but the expression must be taken in this relative sense.

The larger town. To east, west, and north of this primitive stronghold there gradually attached itself a larger town of 'Thebes'³, known in contradistinction as the 'lower city,' while the Cadmea, besides bearing its proper names, was also styled the 'upper city' (*ἡ ἀνω πόλις*) or *ἀκρόπολις*. As a natural result there were in historical Thebes two *ἀγοραί*⁴, the older one in the Cadmea, a later one in the lower town. The exact circuit of the walls of the extended city—which could hardly have been the same at all historical times—can scarcely be decided. Fabricius drew his conclusions from the lines of tiles and occasional patches of masonry which he took to mark the course of the *περίβολος* and its towers. The evidence of the tiles is disputed, but the

¹ Cf. S. c. T. 259 (n.), Pind. *I.* 1. 29, 5. 74. In Eur. *Phoen.* 823 sqq. Amphion's wall rose δέδημεν περιμένει τόπον δημιού μέσον Δίρκας (where the reference is apparently not to Dirce and Ismenus, but to Dirce and Strophia, the latter being regarded as a component of the former).

² Paus. 3. 17. 1 ἡ δὲ πόλις περιβάλλεται ἐξοχούσῃ. Fabricius quotes Pind. *fr.* 196 λατηράδι Θερμᾶς μήγαν εὐθελῶν. For primitive times it was roomy. In Plut. *Aer.* 598 we hear of 5000 men being in the Cadmea.

³ Strabo 9. 2. 3.

⁴ Soph. *O.* T. 20 ἀγοραῖν οὐκεῖ and Jebb's note.

sults obtained by Fabricius answer very closely to the 43 stades named by Dionysius¹. It is generally agreed that no extension occurred to the south, where the old wall of the Cadmea continued to be part of the wall of greater Thebes. It is also agreed that both Dirce and the less important Strophion now flowed through² the city; in other words, that the lower town spread beyond the gullies of those streams. As to whether it also spread beyond the Ismenus there has been a difference of opinion, but it appears certain that, to the mind of Aeschylus, this stream ran—as Fabricius decides on other grounds—outside the Proetid gate³. There is, however, nothing to show that the town was not further enlarged on that side after the date of the *eptem*, the most likely occasion being in the year B.C. 457, when the Lacedaemonians assisted the Thebans⁴ in strengthening their town. In point of fact, recent excavations have revealed the foundations of walls to the east of Ismenus. Nevertheless this extension at least may be disregarded for Aeschylus. Whether he thought of the Thebes of his own day or imagined still smaller Cadmea-Thebes, whether he was simply drawing on his epic and legendary sources or blending their language with his own information, the truth remains that for him the western wall of the Cadmeans is on the near side of Ismenus. In general his town would be considerably smaller than that outlined by Fabricius. This would manifestly not affect the relative positions of the gates. The enlargement of the *πρετίλιος* would simply place a newer gate further out along the road which led from the older one.

§ 16. Of the gates themselves three are tolerably certain. ^{Positions of the Gates.} The *Proetid* gate is placed by Aeschylus on the side towards Ismenus, and Pausanias tells us distinctly that through it passed

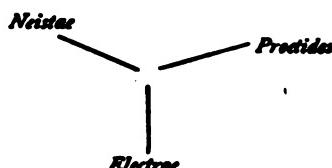
¹ Dicaearchus, or rather Heracleides Criticus (quoted by Apollon. *Hist. Mira.*) gives 70 stades as the circumference circ. B.C. 250 (*Geog. Gr. Min.* 1. p. 102).

² Eur. *Antiope fr.* In Paus. 9. 25. 3 the house of Pindar is across the Dirce, but there is nothing to make us suppose that it was outside the walls. Eur. *Oen.* 823 sqq. διδύμων τοπαμῶν πόρος ἀμφὶ μέσον Δίκρας is indefinite; *ibid.* 730 θέσις γέ τοι Δίκραῖος διαχωρεῖται πόρος (i.e. in re-entering Thebes) may very naturally refer to that part of Dirce which runs across the plain below Thebes.

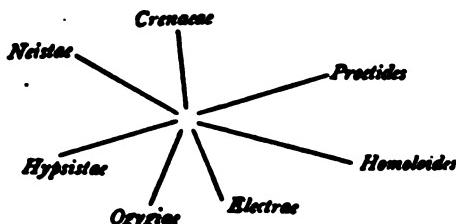
³ S. c. T. 364 Τιθέντος μὲν τὸν πρὸς τὸν λακεστήν Πραττεῖον | βρέμει, πόρος δ' Τεμψτός : εἴ περδόν | δέ μάντις.

⁴ Diodor. 11. 81.

the road to Chalcis¹. The *Neistae* were on the road to Thespiae and the sanctuary of the Cabiri². The name itself would imply that the situation was low. The *Electrae* were entered from Plataea³. According to Euripides they led to Cithaeron⁴, were on high ground, and were in the quarter from which the Athenians would approach Thebes. Arrian⁵ tells us that they led to Eleutherae and Athens. Pausanias, in his method of enumerating the list, appears to have been insufficiently understood. After giving the three names above mentioned, he proceeds to the other four, viz. *Crenaeae*, *Hypsistae*, *Ogygiae*, *Homoloides*⁶. It is commonly assumed that there is no indication of the order in which these come. In reality what Pausanias does is to name first the three chief entrances, situated somewhat thus



He then begins for the remainder at the north (*Crenaeae*), comes round W. (with *Hypsistae*), makes the explicit statement that to these the *Ogygiae* are 'next,' and last he names the *Homoloides*. We thus get approximately



This arrangement agrees with all the hints that can be gathered from other sources. Thus Aeschylus names no

¹ Paus. 9. 18. 1.

² Paus. 9. 25. 4.

³ Suppl. 651.

⁴ Bacch. 780.

⁵ 9. 8. 4 sq.

⁶ An. 1. 7. 9.

Ogygian gate (probably for metrical reasons¹) but substitutes neighbours to Onca Athena². The situation of Onca's shrine appears to be fairly ascertained as 'about 200 paces S.W. of Cadmea'. The title *Hypsistae* is manifestly antithetic to *Neistae*, and it is natural to think of the two gates as in line, one being at the highest point and the other at the lowest on that side. It then follows that the *Crenaeae* of other writers are the *Boppaīai* of Aeschylus, where in point of fact, according to Pyri by the Dirce³. We know from Aeschylus that the tomb was near the walls⁴, and from Aeschylus that the tomb was near the *Boppaīai*.

The list of the seven gates given by the various writers who situate them in Thebes—Aeschylus, Euripides, Pausanias, and Statius agree in regard to the *Electrae*, and therefore to the *Neistae* in the suburb of Pyri by the Dirce⁵. Euripides and Pausanias lay outside the same) that

Aesch.	Eur.	Paus.	Stat.
<i>Neistae</i>	<i>Neistae</i>	<i>Neistae</i>	<i>Neitae</i>
<i>Boppaīai</i>	<i>ēBδopai</i>	<i>Hypsistae</i>	<i>Hypsistae</i>
<i>Neighbours to Onca</i>	<i>Ogygiae</i>	<i>Ogygiae</i>	<i>Ogygiae</i>
<i>Boppaīai</i>	<i>Crenaeae</i>	<i>Crenaeae</i>	<i>Dircaeae</i>

The dramatists differ as to the particular gate allotted to each champion, but for Aeschylus the arrangement may be represented somewhat as follows, although it would be absurd to consider the poet as having any very clear-cut outline in his mind. He had studied no charts of Thebes.

¹ He clearly avoids the anapaest which other tragedians allow themselves in proper name. See note to v. 24.

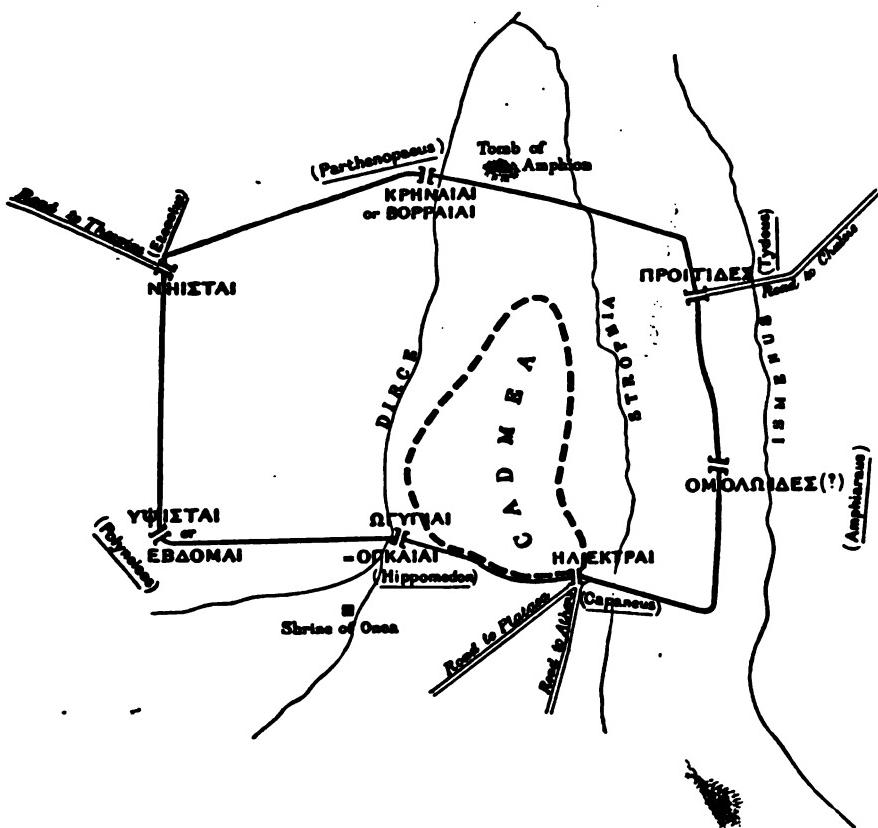
² Hesych. has 'Ογκας Ἀθάνας τὰς Ογγυιας πόλις λέγει. Nonnus only names two gates, the *Electrae* and the *Oncaeae*.

³ Frazer on Paus. 9. 12. 2. 'There is said to have been a village Oncae on the spot (schol. Pind. O. 2. 48, Tzetzes *Lycoph.* 1225).' See note to v. 488.

⁴ Statius (8. 353 sqq.) substitutes *Dircaeae* in his list. Pindar (*I. 5. 74*) in his πόλις σφε Δίρκας ἀγνὸν ὅδωρ, τὸ...κόραι | Μναμοσύνας ἀνέτειλαν παρ' εὐτειχέσσων ὁδοῖς πόλις should be understood to imply that he himself lives near a gate and that Dirce has a fountain near it. This would be the *Crenaeae* or *Dircaeae*.

⁵ Eur. *Phoen.* 145, *Suppl.* 662.

⁶ S. c. T. 514 sq.



D. THE PLAY OF AESCHYLUS.

Political purpose in dramas.

§ 17. Though we do not demand of a modern drama that it should convey a definite moral or political lesson, and though we should not be too exacting in this respect when we deal with the corresponding form of art in antiquity, it is nevertheless a notorious truth that the early Greek poet, and not least the dramatic poet, was commonly regarded—and regarded himself—as an exponent of religious, ethical, and political wisdom. In its primary purpose a tragedy was doubtless a composition of art, intended for the public entertainment on its more serious side; but it was meanwhile expected of the tragedian that he should 'improve the occasion' and play the part of teacher to

the audience¹. The stage Euripides is not expressing simply his individual opinion, when he maintains in the *Frogs*² of Aristophanes that poets can only claim admiration

δεῖπνος καὶ γυναικῶν ὅτι βιβλίον τοῦ ποιῆσαν
τοῦ διδόμενον τὸ μὲν τέλον.

The traditional *σοφία* of the poet is to show itself not merely in the varied lore for which he has to thank Mnemosyne, the mother of the Muses, but also in the *γνῶμα* and *τραπέζων* which are to be expected of his more profound thought and keener insight. His function is not only *τὸ ποιεῖν*, but also *τὸ χρηστὰ διδάσκειν*³. Most obviously valuable, and most readily appreciated, was wise admonition applied to contemporary circumstance. When Athens was in sore straits just before the end of the Peloponnesian war, Dionysus seeks to bring back a tragic poet from Hades

ἴ' οὐδὲ συθῆσαι τοὺς χρεῖας έγγ.
ἴπετερος οὖν ἐν τῇ πόλει τεραπώντων
μᾶλλον τι χρηστόν, τούτου δέκανον δοκέι.

And, when Aeschylus has been chosen and is departing to the upper world, the prayer is made that he may be the means of suggesting

τῇ...πόλει μεγάλων δύστον δύστον διποιεῖς.
X

§ 18. In writing the *Septem* Aeschylus duly performs this T S function of admonisher. But while the general and permanent S moral lesson involved in the fate of the sons of Oedipus is th obvious, there was also conveyed a special political lesson with of a contemporary reference, a lesson so little obtruded that it has c apparently escaped the notice of commentators. When Dionysus asks in the *Frogs*⁴

καὶ τὶ σὺ δράσας αὐτῶν γενναιόν διεδίδαξας,
Αἰσχύλε, λέγεν

¹ Ridgeway (*Praelection on the Supplices of Aeschylus*) rightly concludes for the *Supplices* and the *Eumenides* that Aeschylus was 'the apostle of a new and loftier religion, the proclaimer of a nobler and purer humanity, and the advocate of a more advanced and stable social system.'

² vv. 1009 sqq.

³ Ran. 1057.

⁴ vv. 1018 sqq.

⁴ Ran. 1419 sqq.

⁵ Ran. 1530.

the poet is made to reply

δράμα ποίησεν Ἀρεως μετρύ,

that drama being

*τοῦς Ἐπτ' οὐδὲ Θήβας,
& θεατάμενος πᾶς ἀνὴρ ἡράσθη δάος εἶναι.*

And doubtless something might be caught of that *aura* of valour which so peculiarly pervaded the piece, and which suggested to Gorgias this apt description 'full of martial spirit'.¹ Besides dramatically enforcing his invariable warning against *ὑθροὺς* and *τὸ ἄγαν* in any shape, Aeschylus does indeed stimulate Athenian manhood with the desire *δάοι εἶναι*. But he meanwhile 'improves the occasion' in behalf of a debated public policy, or one which at least required the spur. This was the policy initiated by Themistocles, continued by Cimon, and accomplished by Pericles; namely, the policy of fortifying Athens with such completeness that it might thenceforth be secure against assault, whether from barbarian or from hostile Greek. To suppose this purpose included in the 'wisdom' of the play is no idle fancy. The date of the *Septem* is B.C. 467. The date of the commencement of Cimon's wall of the Acropolis is B.C. 468. Themistocles had previously built the new (if hasty) *περίθολος* of Athens, had fortified the Peiraeus², and had probably devised a larger scheme, which was delayed, and doubtless in part discredited, by his fall and exile in B.C. 472. There were no doubt financial difficulties also. The spoils of the battle of Eurymedon supplied Cimon with the means to accomplish the work upon the Acropolis which is associated with his name. According to Plutarch³ he also commenced the building of the Long Walls, although the actual carrying out of that supremely important work was left for Pericles (B.C. 460—458).⁴

It is manifest that for some time before and after the production of the *Septem* the question of the nature and extent

¹ The phrase 'Αρεως μετρύ' is attributed to Gorgias by Plutarch (*Mor.* 715 E). The adjective contains the notion that the spirit is contagious.

² Thuc. 1. 93.

³ Cim. 13.

⁴ The actual year is not to be gathered from Thuc. 1. 107 κατὰ τοῦ χρόνου τούτου (see Poppo-Stahl).

of the fortifications of Athens was one of chief public prominence. Nor could it be otherwise. In B.C. 480 not even the Acropolis, much less the larger city, had been defensible against the Persians. The Athenians had been compelled to take refuge within their 'wooden walls.' In the following year Mardonius had completed the destruction of the city. No one knew when such an experience might be repeated. Nor was assurance against the Peloponnesians much greater than that against Persia. Far-sighted statesmen with the large conceptions of a Themistocles or a Cimon perceived what was necessary. But, as on similar occasions ancient and modern, the more far-sighted the conception, the more difficulty may be found in persuading the body politic to adopt it comprehensively. Especially is this the case when the execution involves heavy financial burdens. That the Athenians required no little pressure of persuasion is manifest, first, from the delay in carrying out the full scheme (whether it be due to Themistocles or to Cimon), second, from such indications as that afforded by Plato¹, who refers to a speech delivered by Pericles in favour of building the Long Walls. For the sake of brevity historians speak of Themistocles or Cimon or Pericles as doing this or that; yet these greater men were but agents of the will of the people, even though they may first have been the moulders of that will. It was but human nature that the eagerness displayed immediately after the Persian invasion should diminish as the wounds of that invasion healed.

In the *Septem* Aeschylus is indubitably lending his aid to the formation of public opinion in support of the Cimonian policy of fortification². He is insisting upon the text 'Trust in the gods, but see to your walls.' Though the scene of the action is in Cadmea, the language is carefully adapted to Athens. If Athena Onca is implored to hold her protection over the Cadmea³, it is easy to grasp the allusion to Pallas Athena of the Acropolis, who $\chi\epsilon\pi\alpha$ ς ὑπερθεν ἔχει. If she is to

¹ *Gorg.* 455 E.

² It may even be suspected that he also intends a good word for Themistocles in the lines φεργγυνος φρούρια προστατειας | Ἀρτέμιδος εὐλοιας (436 sq.). The chosen guardian deity of Themistocles was Artemis Aristobule.

³ S. c. T. 149 (n.).

guard her ἐπτάπυλον έδος, the Athenian would at once think of the ἐννεάπυλον¹. These are occasional reminders, but at frequent intervals throughout the play the importance of the defences is emphasised. The Cadmeans are bidden to man the πυργώματα (ἐπάλξεις, θωρακεῖα) and there to take their stand,

μηδὲ ἀπηλύθω
ταρβεῖσ' ἄγαν ὅμλον· εὐ τελεῖ θεός².

The Scout bids Eteocles (62)

οὐδὲ δέ μέστε ταῦθε κεδνὸς οἰλοστρόφος
φράξαι πόλισμα, πρὶν καταγίσαι πνοὰς
Ἄρεως.

To the Chorus the tutelary gods are γὰς τᾶσδε πυργοφύλακες (153); they are besought not to 'betray the bulwarks' (237). When the Chorus surrenders itself on the Acropolis to a helpless passion of supplication, Eteocles bids it (202) offer a prayer more to the purpose,

πύργον στέγειν εὐχούσθε πολέμιον δόρυ.

The Chorus itself in a *στόσιμον* of some length describes vividly the fate of a captured city; how it is enslaved, besouled with smoke, and reduced to ashes (307 sqq., 329). The allusion to the burning of Athens by the Persians is unmistakable. And this havoc, it is said, occurs when 'the defences fail' (332). The boasts and threats of the Achaean champions are addressed to the πύργοι of the besieged town³; and, in answer, the Chorus prays that the enemy may never get within gate or wall, but may perish πρόσθε πυλῶν, πύργων ἔκτοθεν⁴. After the failure of the assault the Scout reports (780)

πόλις δέ οὐ εὑδίψ τε, καὶ κλυδωνίου
πολλαῖσι πληγαῖς ἀντλον οὐκ ἀδέξετο.
στέγει δὲ πύργος.

It would have been impossible for the poet to communicate his lesson more plainly without violating (as Euripides is so apt to do) the canons of dramatic art.

¹ See § 14.

² vv. 30 sqq.

³ By Capaneus (413), Eteocles (454), Parthenopaeus (536).

⁴ vv. 512, 616. Cf. 300 οὖν πύργων.

§ 19. The action of the play is simple, and requires no further analysis than that which is supplied in the commentary.^{as} Whereas Homer infused into his epic μιμήσεις a dramatic life, on the other hand the dramatic μίμησις of Aeschylus, especially in its earlier stages, is wont to retain much of the epic character. Apart from its choruses the *Septem* is in a large measure epic put upon the stage. There is much description, there would be considerable scenic effect, but there is little action in the modern sense. As a study of πράξεις, πάθη, and ήθη the play is apt to strike the reader as somewhat slender. Of the μελοποία we have no information, but it would necessarily count for much. In δύσις it may be readily imagined that the play would not be lacking. We have the burghers in the opening scene, the distracted Chorus amid the images, the armed champions, the funeral procession and the dirge, besides the dancing and acting. When we have supplied these to the best of our ability, we are called upon to allow for sundry differences between the Greek point of view and our own in regard to a dramatic creation and its performance. Our own conception of 'action' is not the same as the Greek conception of πρᾶξις. A passage of ἐλεγχός, or a scene of argument in which a certain mental πάθος is produced, removed, or changed, is sufficient in its 'action' for the Athenian, who loved these altercations, so long as the degree of διάνοια exhibited on either side was sufficiently keen or solid to maintain his intelligent admiration. Meanwhile he experienced a lively appreciation of the dexterity or beauty of the language employed. 'Action' also is the 'keening' over the bodies of the slain brothers. To the Greek, with his lively sympathies and his ready response to a call upon his emotions, this formed an interesting chapter in the βίου μίμησις of the stage. It was not merely that he took—as one modern sarcastically remarked of another—'a melancholy pleasure in the contemplation of a funeral.' It was that the attendant ceremonial of death and burial was to him a thing of real significance, for the simple reason that he entertained strong views of the vital importance of such duty to the dead.

§ 20. If the function of tragedy is to evoke keen sensations ¹ of ἔλεος καὶ φόβος, we must estimate the success of a piece, not ² by the standard of our own social, moral and religious concep- ³

tions, but by that of the Athenians in regard to the same matters. If it seems easy for us to realise the tremors which might pass through an audience when the Chorus depicts the miseries of slaughter, desolation, and enslavement in a captured city, we still can hardly experience them with the same liveliness as a people who recognized their literal truth and to whom they were more or less imminent possibilities. If we can understand a shudder of horror at the impending slaughter of brother by brother, we nevertheless cannot experience it with precisely the same acuteness as a people who regarded the tie of blood from a far more superstitious standpoint, and to whom the Erinyes were dreadful and ever-present realities. The curse of a father is to us a deplorable and shocking thing from the point of view of sentiment, but we cannot regard it, like the Athenians, as an embodied and operative power which can work madness in the brain and relentlessly and irresistibly achieve its dire object. To a people accustomed to the enigmas of oracles and prophecies, prone to look for their fulfilment with awe, and keen to feel the irony when the language was interpreted by the event, there were thrilling sensations of apprehension and premonition which are scarcely realisable by a sceptical modern reader, to whom such riddling rede is apt to present itself in a less venerable light. The refusal of burial to Polyneices is to us a cruel and disgusting action, possible only to a stage of civilisation from which we have emerged. To the Athenian such a prohibition came nearer home; it moreover amounted to perpetual damnation of the departed spirit, and the situation is therefore one of much more crushing grief to Antigone and her sympathisers than we can now realise without considerable effort. To us therefore, who have little regard for Erinyes or Curses or cryptic utterances, who have minimised the interest and importance of obsequies, and who have shifted to a different plane our conceptions of the claims of kinship, the *Septem* must lose much of its tragic force. The particular motives of pity and fear which it employs, though not without their effect upon ourselves, have lost not a little of their edge. They have at least lost the peculiar quality of poignancy which they would possess for a Greek of the early part of the fifth century B.C. Not only do we miss much that the piece actually contained, together with

the acting, the δράσεις, the μελοθεία, and the δύνη; we have also been taught by the romantic drama to look for something at which classical tragedy does not aim, to wit, rapidity of action in a plot more 'complex,' and subtlety of characterisation probing to greater depths of 'philosophy,' than even the writer of the *Poetics* would have contemplated. One thing, however, which no competent reader can miss is the Aeschylean power of language, with its extraordinary specific gravity, its magnificent compression, and its brilliant figurativeness, by means of which the poet brings into the modest compass of a little over a thousand lines enough matter to have furnished forth as many more in many another writer.

§ 21. The epic character of the play appears especially in the descriptions of the several Achaean champions with their accoutrements and their utterances. It is chiefly here that modern criticism, proceeding on *a priori* principles as to what is or is not dramatic, raises some question. Have these descriptions a legitimate place in drama? If so, are they seasonable in the mouth of the Scout? Is it, moreover, possible for the Messenger to have seen and heard all that he reports? It is not easy to act the λυττός to these προβλήματα, if we are to apply to ancient drama the strictest canons of modern realism. But though we are not called upon to undertake this impossible task, in view of the accepted conventions of the Greek stage, it may at least be answered that the criticism is largely misconceived. It is an entirely false notion that the Scout and the King are wasting time in talk while the enemy may be taking advantage of the situation. A point so obvious is not one which would escape so experienced a playwright as Aeschylus. At the very beginning of the Messenger's report we are told that the operations of the enemy are suspended

πόρον δ' Ἰσμηνὸν οὐκ ἔτε περᾶν
δ μάντις· οὐ γὰρ σφάγια γίγνεται καλά!

It is characteristic of Aeschylus that he does not elaborate this excuse. He is too good a dramatist to add 'and therefore I may proceed to give my account at leisure.' We may, if we choose,

INTRODUCTION.

regard the device itself as not particularly convincing. Yet Aeschylus believed it to be sufficiently so for his audience. Here, as elsewhere, he credited that audience with the quick intelligence which accepts few words in place of many. Doubtless he often took that intelligence too readily for granted. But whether the device be an entirely natural one or not—and there is at least nothing irrational in it—if it is once granted, criticism falls to the ground. For how long, after all, does it take the Messenger to make this report and for Eteocles to answer it with his dispositions? The whole scene until Eteocles himself departs occupies 345 lines. Comprised in these there is no interval, and the time thus 'wasted' amounts to neither more nor less than it would take to deliver that number of lines upon the stage. It is not even the space of time which a modern critic spends in reading and pondering the lines, but the time which he might take, as a Greek of the date of Aeschylus, in uttering and acting them. This would be measured in minutes. To the spectators almost no time would appear to elapse. There are several single scenes in Shakespeare which are as long, and some which are longer. It can hardly be contended that the delay is rationally out of proportion to the justification offered for it.

Of two passages of Euripides which are supposed to be aimed at this scene in the *Septem*, one will be found on examination to have no such reference whatever. In the *Supplices* (846 sqq.) Theseus says to Adrastus

ἴν δὲ οὐκ ἐρήσομαι σε, μὴ γιλαῖτ' ὅφλοι,
ὅτε τυνίστη τὸνδ' ἵκαστος ἐν μάχῃ,
ἢ τραῦμα λόγχης πολεμίου ἔδειπτο.
κενοὶ γάρ οὗτοι τὸν τ' ἀκούοντων λόγος
καὶ τοῦ λέγοντος, δότις ἐν μάχῃ βεβίες
λόγχης λούσης πρόσθιεν ὄμμάτων πυκνῆς
σαφῶς ἀπίγγειλ' ὅτις ἔστιν ἀγαθός.

But what application has this passage to the Messenger's descriptions in our play? Euripides is simply ridiculing the man—probably too frequently in evidence at Athens—who pretends to know the full details of a fight in which he has been himself engaged. As every veteran acknowledges, the field of observation in a battle is limited to the soldier's own immediate

SUPPOSED CRITICISMS BY EURIPIDES. ii

neighbourhood, and sometimes he can render no very clear account even of his own experiences. But the Scout in the *Septem* has nothing to tell of any fight in which either he or anyone else has been concerned. It should be obvious that to force the lines into a criticism of his fellow-dramatist is to do an injustice to Euripides.

More relevant might seem the passage in the *Phoenissae* (748 sqq.), where Eteocles says

ἵσται τοῖς· εἰδὼς δ' ἐπιτάπειρος ἐς τὸντα¹
 τέρῳ λεχεγούσι πρὸς τὸντα, τὸ μῆνον,
 οἶνος ἴσταις πελεψίσσων ἀπεβάσι.
 Μηδόμα δ' ἑστότου διατριβῇ τολλὴ λήγει
 ἡχθρῶν τοῦ αὐτοῦ τούτους πειθαρίσσω.
 Διλλ' εἴμι, θεος δὲ μὴ καταργήσεις χίρα.
 ταὶ μὲν γένεσιν πειλά.

Though this particular *ῥῆσις* is rightly suspected to contain a number of interpolations, and though it might be hoped, for the artistic credit of Euripides, that the dramatically unnatural—because obviously forced—passage *ἄνομα...χίρα* is one such, we need not avail ourselves of that suspicion. It is enough to remember that the *Phoenissae* is of exceptional length, and that the poet has crowded into it (if it is all his) an unusual variety of matter. His lines here are no reflection whatever upon Aeschylus; they are a defence of himself. If anyone is criticised, it is the audience, which looked for such detail and description², but which Euripides does not this time propose to satisfy. The playwright is aware that he cannot spare room for this matter, and he accounts to the audience for the omission. The tone is not one of sarcasm, but of apology: 'I cannot name them now; it would take time, and the enemy are pressing us.'

It is sometimes further objected that the descriptions themselves are merely picturesque, and therefore undramatic. The ^{Pi} of same criticism would sweep away many a fine passage of cr _{st}

¹ The MSS have either this or ἐπιτάπειρος ἐς τὸντα μολὼν. Since Eteocles is inside the city, and means that he will go to the walls, Musgrave and Porson read *ἐς τὸντα*. This is doubtless the sense (= περίβολον), but it does not account for the corruption. I should suggest *τὸντα* ('circumference') as the source of both *τὸντα* and *μολὼν*.

² Eur. has already given such a description of the leaders (119 sqq.) and offers more at vv. 1104—1140.

Shakespeare. Aesthetic dogmatism is of little value unless founded on the facts of experience. That the Athenian audience was intensely interested in such descriptions pure and simple might doubtless be put down to that *ἀσθένεια* to which it was subject. The keen interest itself is beyond doubt. The same taste is met by Euripides¹. And if the strangeness to the modern reader lies not so much in the descriptions of the warriors as in the details of their shields and blazons, it is precisely here that the Greek appreciation was especially lively. How deeply ingrained in the Greek constitution was the love of skilful workmanship and of the contemplation of masterpieces in any kind, can scarcely be more conclusively shown than in the prominence given to verbal pictures of such things from epic times downwards. The shield of Achilles in the *Iliad* and in the *Electra* of Euripides; the shield of Heracles in the *Scutum* of the pseudo-Hesiod; the sculptures of Delphi in the *Ion*; the breastplate of Agamemnon² in Homer, the bowls in Theocritus, the *τάλαρος* of Europa in Moschus, the *δίπλαξ* of Jason in Apollonius Rhodius, the chest of Cypselus in Pausanias, are a few of the instances in point. It was part of epic convention that a shield of more or less miraculous workmanship should be described, with a combination of sheer joy in decorative art and naive wonder at the marvel of craftsmanship. The earliest Hellenic invaders of Greece could never sufficiently admire the technical productions of their 'Aegean' predecessors or of oriental workmen. As warriors they would be especially concerned with such work upon shields, breastplates, and daggers. They would be eager to possess, and, if they possessed, they would hugely prize, accoutrements so distinguished. Their bards would magnify the possibilities of skill and dream dreams of wonderful inlaying and colour-tinting. They would vie with each other in equipping their heroes with a shield of which, as of Nestor's, *κλέος οὐρανὸν ἔκει*³. Of the shield of Achilles in the eighteenth book of the *Iliad*, Leaf remarks that 'though of course beyond the power of early Greek, as of any human art, to execute, it yet requires to explain it only such works of art and technique as we know to have been accessible

¹ *Phoen.* 1104 sqq.

² *Il.* 11. 24 sqq.

³ *Il.* 8. 192.

to the Greeks, at least in foreign imports, in pre-Homeric times.¹ He illustrates by the dagger-blades found by Schliemann at Mycenae.

Exquisite inlaying² was realised in fact, and so far there is nothing unreal in such instances as *Il.* 18. 474, where Hephaestus blends bronze, gold, silver and tin, or [Hes.] *Scut.* 141 πᾶν μὲν γὰρ λευκῷ τιτάνῳ λευκῷ τ' ἐλέφαντι | ἡλέκτρῳ θ' ὑπολαμπὲς ἔην, χρυσῷ τε φαειῷ | λαμπόμενον, κυάνου δὲ διὰ πτύχες ἥλι-λαντο. Nor is the *tour de force* in *Scut.* 233, of the Gorgon's head in a net, beyond execution. Greater marvels, such as of moving reliefs, belong to the fancy of a later age³.

Above all it was the shield which lent most scope both for the execution and the display of such work, and hence no epic is complete without its highly-wrought 'shield.' Vergil cannot fail to supply his Aeneas with one of the type⁴. It is practically certain therefore that both Aeschylus and Euripides are led to their descriptions primarily by the *Thebais*. Pindar had evidently found similar matter in the *Epigoni*⁵. Nevertheless the artistic and technically wonderful emblazoning of shields was no mere convention of epic. Later times knew and admired such accoutrements among contemporaries⁶, although miracle had been compelled to give place to more sober possibilities. We should take the sense literally when Mamercus writes

τάσδ' ὀπτριούραφες καὶ χρυσελέφαντικρόνες
δεπίδεις δεπιδίους εὐφορεῖσθαι τελέσσει.

The contemporaries of Aeschylus were connoisseurs in work of the kind glanced at by Pindar⁷: Μοῖσά τοι | κολλᾷ χρυσὸν ἐν τε λευκὸν ἐλέφανθ' ἀμῷ | καὶ λείριον ἀνθεμον ποντίας ὑφελοῖσ' ἔρσας. If therefore Aeschylus takes the hint for describing the shields from the epic *Thebais*, he is by no means to be charged with introducing matter into his play for no better reason than that it happened to exist in the epic. Rather he introduces it for the same reason which led the epic writer to employ it first,

¹ Such as is imagined in *S. c. T.* 480 sqq.

² See *S. c. T.* 527 sqq. (n.).

³ *Aen.* 8. 636 sqq.

⁴ *P. 8. 45 Θεοραι σαφές | δράκοντα ποιήσω αἰθας 'Ἀλεξάνδρ' ἐπ' ἀστίδος | γυμνῶτ*.

⁵ The shield of Nicias is historic (*Plut. Nic.* 28).

⁶ *N. 7. 77* sqq.

namely, because to the audience of the drama, as to the audience of the epic, it caused a whole-hearted delight.

Dramatic intention of the descriptions.

Doubtless the question of dramatic fitness is not settled by this consideration. Though the descriptions may please the audience, are they sufficiently in place when addressed by the Scout to Eteocles? In other words, would a messenger in ancient Greece conceivably render a report in such manner and kind? We may venture to hold that Aeschylus is incapable of a gross irrelevance. It is not merely that the Scout is himself carried away by the characteristic Greek gusto for the technical wonders which he has seen (although no Greek would be surprised at such behaviour on his part); it is also that his descriptions of the blazonry are part of his descriptions of the men. They mark the special temper and character, the insolence or self-assertion, which Eteocles is to confront. In effect the Messenger says in each case 'Such is the man; such are his boasts in word or blazon; it is for you to choose his antagonist'¹. In each case the king proceeds to select the opposing champion, and he either chooses him with some special reference to the blazon or draws some augury of victory from the temper which it betrays.

The Scout as informant.

§ 22. In one point we are apparently asked to accept a physical impossibility. It is difficult to convince ourselves that any scout could possibly see and hear all that the ἄγγελος reports. There are seven champions at seven different gates, and the Scout has observed them all at close quarters, heard their words, and even noted their expressions². He would presumably do this in making a circuit of the walls. In the *Phoenissae* Euripides employs the rather crude device of making his ἄγγελος the bearer of the ξύνθημα to the various λόχοι concerned with the several gates. To name such a procedure is, however, only to bring out its difficulties. Aeschylus, with more tact, glides over the exact proceedings of the κατάσκοπος. We may be sure that, during the time of the performance, scarcely anyone among the audience would raise the question. It is one which only occurs after consideration or to the critical

¹ See 382 sq., 422 sqq., 457 sq., 486, 532 sqq., 582 sq., 637.

² S. c. T. 564 δέννηδήσω δύμα.

student. For the practical playwright this acceptance for the time being was sufficient. But while admitting that there is some violation of strict probabilities, we must again remember that pause in the assault which affords the Messenger time for observation. We must also remember the comparative smallness of the epic city. Nor are we, of course, to regard all the reported actions and utterances of the champions as synchronous. The Scout began his observations with the first approach of the Argives, and they would not all reach their gates at the same moment. These considerations do not indeed achieve an entire rationalising of the situation, but they go no little distance towards removing any very gross or palpable irrationality. As to the mere hearing and seeing of the besiegers by the besieged there is no difficulty whatever. When Sulla was besieging Athens taunts were hurled upon him from the walls¹. The same thing occurred to Maximinus before Aquileia². A proximity possible at such dates and in the siege of such cities was still more possible at the siege of a smaller town in epic days³.

¹ Plut. *Sull.* 13. 1 ἐνδὲ τὸν τειχῶν ἐκστοτε γεφυρίζειν.

² Herodian 8. 5. 2 ως καὶ ἀροκόπτειν ἡ αὐτούς, ἐνυβρίζειν τε τῷ Μαξιμίῳ περιοστοῦντι κ.τ.λ.

³ Add the instance in *II Kings*, c. xviii.

E. THE TEXT.

The *Septem*, being one of the three Aeschylean plays commonly read during the Middle Ages, must have been repeatedly copied by the professional writers or by private persons. The piece was well suited to use in the schools, and not only copies, but comment also, must have been abundant. This continual reproduction, while it would ensure the play against large lacunae (such as might occur from accidental damage to a single copy), was not wholly good for the maintenance of an authentic text. The more copies produced, the more risk of the existence of careless or otherwise inaccurate texts. The greater also the danger of interpolation, whether through deliberate 'editing,' or through the accidental incorporation of what was meant for interlinear or marginal note. While, therefore, the preservation of a full text was secured, the preservation of a genuinely Aeschylean text was less certain. A peculiar danger of school copies was that of transposition, especially of particles from less usual to more regular places in the sentence, and of this form of corruption there is frequent evidence in the extant texts of the *Septem*.

Though, as elsewhere, the Medicean MS with its διορθώσεις is by far our chief authority, value must nevertheless be set upon occasional indications of other MSS and of the scholia.

The MSS. The MSS which contain the *Septem* are:

1. Mediceus (or Laurentianus), in the Laurentian Library (xxxii. 9) at Florence, written on parchment in 10th—11th century¹. The *Septem* is in the same hand (11th century) which wrote all the rest of Aeschylus except *Pers.* 1—707. (= M.)
2. Marcianus, in the Library of St Mark at Venice (468 = xci. 4), once the property of Bessarion, written on paper in 13th—14th century. (= B, or Ven. A; quoted by Wecklein as a.)

¹ For description and history of this MS see Introd. to *Chorophori*, pp. lxxx sqq.

3. Guelserbytanus, at Wolfenbüttel (88), on paper, of 15th century,
the *Septem* (with *P. V.* and *Pers.*) being in an earlier hand than the rest.
(G, or b.)

4. Parisinus, in the Bibl. Nat. of Paris (2886), on paper, of later
th century, commonly said to have been written by John Lascaris.
(P, or c.)

5. Florentinus, in the Laurentian Library (xxxii. 8), on paper, of
earlier 14th century. (= Fl. o)

6. *Venetus*, or *Marcia*
parchment, 15th

7. Farnesianus, in the
library, edited and perhaps w-
rily 14th century. (= Fa., or
ly in the Farnese
clinius, on paper,

8. Various *recentiores*, n. isini.

the three school plays than in the rest, and in these it is almost certainly not² derived from M. It cannot, however, be said to lend much assistance for the ascertainment of the text of the *Septem*. It is full of elementary orthographical blunders, unmetrical readings, and losses substituted for the original words (e.g. δειλῶς for κακῶς in the last act of the iambic senarius 209). In its most important differences from it differs generally for the worse: e.g. 18 προσδοκοῦντα for πανδοκοῦτα, 6 ἐς σκοπάν for ἐς ἀκρόπολιν, 519 δορός for Διός, 663 πτερῶν for πέτρων, 8 παρόν for πλέον. In many places its readings are due to conjectures (not necessarily on the part of the writer himself) of superficially obvious fit: e.g. 594 ἐνδίκις for ἐκδίκις, 577 εὔκυκλον νέμων for εὔκυκλον ἔχων. scarcely any of these commend themselves after due consideration.

Among the inferior MSS some special attention might perhaps be claimed by Par. B, a paper MS of the 15th century, on which a scholar rather unusual alertness must have been engaged. He has collected made a number of conjectures which are at least acute. Thus he tes:

¹ In the *Eumenides*.

² I have elsewhere disputed the notion that it is a copy of M in the *Supplices*: Introd. to that play, pp. xxvii sqq.

- 616 γρ. γᾶς ἐπιμόλους χωρὶς τῆς πρός.
 649 φρεῶν] γρ. φρεί (i.e. reading συμφοίτω).
 700 μακράν] γρ. μακρά.
 748 πύργος] γρ. πύργου (probably a true correction).
 899 δχάσσασ] γρ. δχήσις (v. loc.).
 1000 στυγῶν] γρ. σύργων.
 1033 τὰδε] γρ. τὸδε, τὸ τοῦτον θάψαι.

The
Medicean : In M itself the text is written in a good hand, and the copyist was evidently conscientious, though not learned. That he could make frequent mistakes of transcription is clear from the instances in which he is his own corrector. His original must have been in minuscules (cf. 268, where he first writes καλλῶν and then corrects to μᾶλλον). The larger proportion of the errors into which he was led were due to contemporary pronunciation, the symbol written by his pen being true to the sound conveyed to his mental ear, but untrue to the written copy before him. Thus he is constantly led into confusion of ω and ο (a point in which he is peculiarly weak), αι and ε, ηι and οι, ει and η. These errors he endeavours to remove: e.g. 27 τούρνε corr. to τούρνθε, 268 καλλῶν to μᾶλλον, 698 δοτήροις to δοτήροι, 879 δάμοισι to δάμοιση, 345 ἀλγίνη to ἀλγύνη, 456 ἐκβάλη to ἐκβάλοι, 709 ταναληθεῖ to ταναληθῆ, 809 βύεσθαι to βύεσθε. We can, however, hardly be so sanguine as to believe that he removed all the mistakes which he had committed in this kind. His pronunciation must also bear the blame of the numerous instances in which (assuming his original to have been correct in this respect) he substitutes double letters (especially λλ, σσ) for single or vice versa. Other errors which he corrects for himself are of a kind easy to commit, e.g. 427 παρασκευασμένοις, 949 προσκάτεται (for προ-).

The dior-
shores (m). After these corrections we have the work of the διορθωτής (m). This hand supplies the ὑπόθεσις to the play, writes (in small uncials) marginal scholia and interlinear glosses, and emends many of the readings of M. He not only reviewed the work in M, comparing copy with original, but he evidently had before him at least another copy from which he derives other readings. This makes it impossible to tell how many of the errors in M, uncorrected by the first scribe, were actually due to him, and how many were due to an original already faulty. It appears usual to treat m as a person of learning, who was permitted to exercise his judgment. In reality, so far as the *Septem* is concerned, the indications are rather to the contrary. Some of his alterations (probably taken from his other copy or copies) are for the

worse: e.g. 304 καὶ τὰ βίβλοις for καταρίψοις, 393 μαντεύεται for μαντεύεται, 527 κύκλῳ τῷ for κυκλωτῷ, 687 οὐτ' ἀν for δτ' ἀν. Some are of the most obvious sort possible. Some, while going a step in the right direction, are left incomplete or unscholarly in form: e.g. 367 λειμάνος for λιμένος, 426 γλῶττ'. It needs little observation to show that his learning was either not very extensive or not very vigilant. Thus he leaves e.g. 6 Ἐγειρῆς (unmetrical), 49 θ' αὐτῶν, 215 κρημαμέναν, 259 Ἰσμιοῦ, 274 ἄντεσται, 604 ὁ σφε, 680 διδροπλασίαν, 749 συμβαλεῖσθαι, 867 φρυγίταχοι. It may be concluded that he was a professional corrector, of fair education and with a neat pen, who worked according to certain prescribed methods of διόρθωσις; and that, if he corrects, he does so on the warrant of either the original of M or else his own text or texts, while if he superscribes e.g. γένος to τόκος (792) or φόβον to φόνων (124) or the like, he is doing so on the authority of some record. His ζτ in the margin means that he is either dubious of the text or cannot find the place to which a scholion belongs.

Of more critical value are the corrections and superscriptions of L_{re} sundry later hands, two being of the 14th century. Though three (m¹, m², m³) of these *manus recentiores* have been distinguished (m¹, m², m³), the discrimination is not always certain, and it is sufficient to employ the symbol m¹ for all alike. m¹ also adds scholia, written in a very minute and abbreviated form, sometimes barely legible, and in a few instances not legible at all. It is evident that the matter of m¹ implies the possession of other copies than the original of M or the auxiliary text used by m. It implies also more watchful scholarship. Sound corrections, e.g. v. 238 φθόρον for φόνον, 698 δατήριοι for δοτήριοι, can hardly fail to have come from some good MS, and it is probable that all the more satisfactory alterations were taken directly from such a source. Some corrections may be due to the writers of m¹ themselves. There is nothing to shake the belief that on the whole the scribe of M had been faithful to his own original. We must rather gather that that original was itself faulty. The writers of m¹ probably never saw the particular copy which served as the archetype of M, but only other MSS of at least equal, if not superior, value. It is not, indeed, the case that all the corrections of m¹ are sound. Thus it is wrong in 13 ἔκαστον, 203 οὐκοῦν (for οὐκον), 596 οὐτὸς δ, 741 συνάγαγε, 753 τελόμεν', and in the superscribed suggestions 334 καίνεται, 402 ὁ δαίμων, 423 κομπάζοντα, 799 δακρύσεσθαι. On the other hand it does correct many faults of M (left by m) which were due to ignorance: e.g. κρημαμέναν (215), Ἰσμηνοῦ (259), λελιμένος (367). It also supplies truer readings, e.g. 223 τιθῆς

(i.e. τιθῆς), 249 τείχομαι (for στείσ-), 338 διαδρομᾶν (for -άν), 806 γαῖ· (for γᾶν), 867 -τοχος (for -ταχ-), and fills lacunae, e.g. 833 προύππος. For the *Septem* the contribution of m¹ is very considerable.

The Scholia.

The scholia of M are given in detail in the Appendix, together with such comment as appears necessary. They sometimes agree with M (particularly when corrected by m¹) as against other copies, sometimes with other copies¹ as against M, and sometimes they imply a reading found in no copy. Where two scholia occur on the same passage they may refer to variant texts. As was pointed out in the Introduction to the *Choephoroi*, it does not follow that, where a scholion indicates a variant, that reading is necessarily an older or better one than the reading which appears in M. All depends, first, on the date of the scholion and, second, on the date of the text upon which it is based. It is a frequent, but quite indefensible, assumption that when a scholion supports another text than that of M, the case against M is practically proved. All that is proved is that the original writer of the scholion in question was writing it upon such other text, which may quite possibly be less sound than that of M. Thus the schol. on 654 shows that the writer read προσεῦδε, not προσεῦτε. But this only proves that at the time of the scholiast there existed another reading προσεῦδε; it does not prove it to be the true reading. At 687 the scholiast had οὐτ' ἀν (i.e. οὐτ' ἀν) in place of ὄντας (ὄντας M), but οὐτ' ἀν is entirely unmetrical, and the existence of οὐτ' ἀν merely shows that other MSS could be corrupt in places where the archetype of M was sound. More valuable are those scholia which show a reading different from that of any existing text. When these are written in our margin by m, if we can be quite certain of the reading which they denote, we are in the position of so far possessing a different tradition to that of M coming from a date prior to M itself (though not, of course, necessarily prior to its archetype). When m copied them into the margin of M in all good faith, he was in reality writing upon one text a comment which referred to another. If the comment happened to be an old one, derived from the best period of Alexandrine criticism, we thus arrive at a reading which, in point of early date and classical acceptance, is superior to that now extant in any copy. It may reasonably be concluded that most of the scholia which represent no extant text were actually thus old. The presumable reason why no copy corresponds to the scholion is that the text on which it was written had become obsolete before either our copies or their archetypes were made. If the comment had been a comparatively recent production of

¹ See 437, 634, 671, 769.

Byzantine times, it is probable that the text to which it referred would have been still commonly in use, and would therefore appear somewhere among the copies extant.

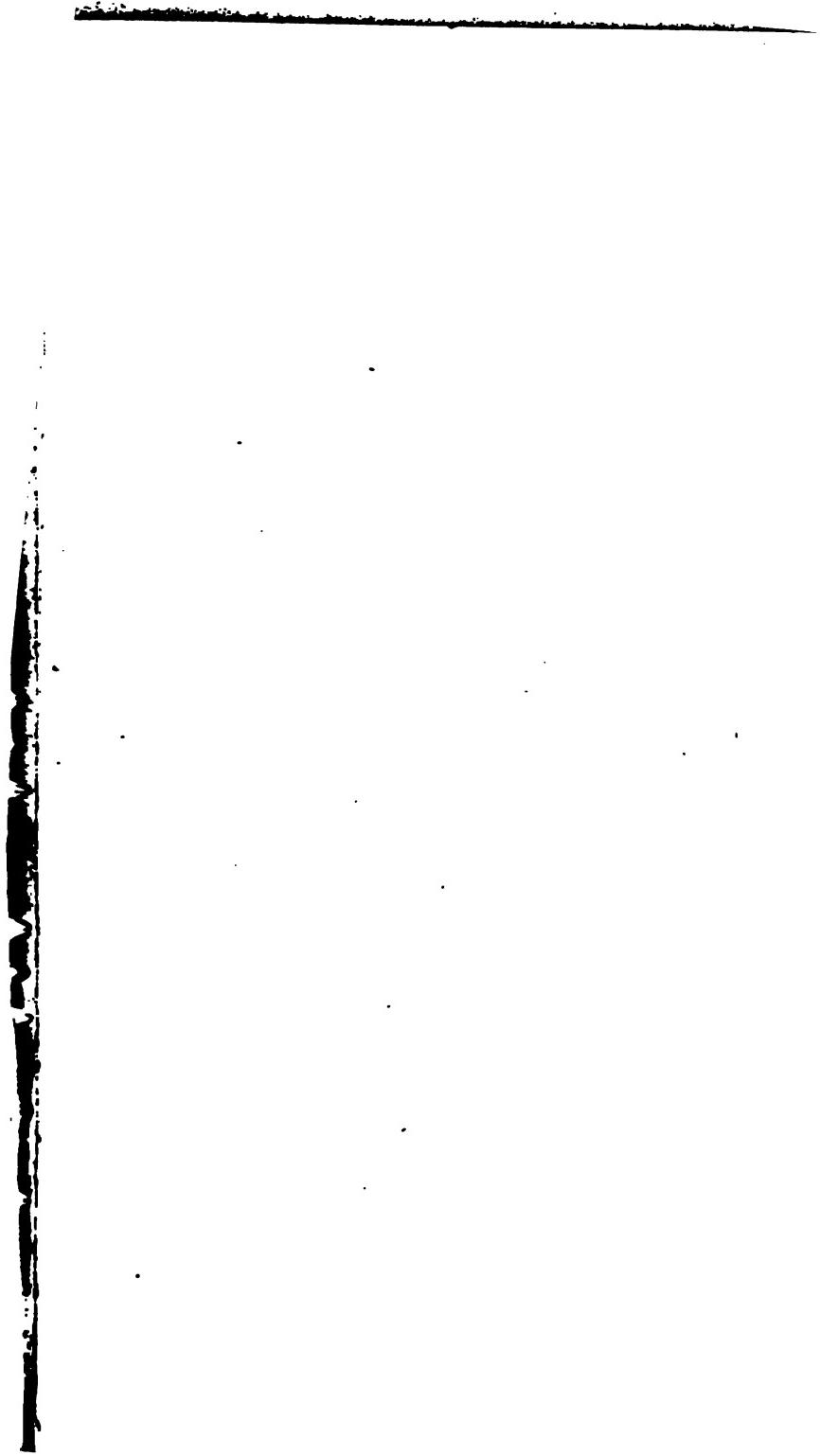
In keeping with this view is the fact that when a scholion indubitably indicates a reading existing in no extant MS, the reading has a striking appearance of being right. Thus

98 πότ' εἰ μὴ ρῦν MSS πότ' η ρῦν schol.

401 Ἀρη MSS Ἀρεως schol.

759 πολύβορος αἰών MSS πολύβαρος δύει schol.

Unfortunately it is not always certain that we can reconstruct the text from the scholion. Thus in 868 a schol. appears to have had ιδόντ', ιση δὴ in place of ιδόντες ηδη; in 722 αὐτοκτόνοι σιδαροδάκτυοι is indicated in place of αὐτοκτόνωσιν (*sic*) αὐτοδάκτυοι. But these cannot be called in any way certain, and we are only justified in using the language of the scholiast in support of such emendations if we feel otherwise called upon to make them. (See further the scholl. on 93, 105, 725, 741, 976.)



ΑΙΣΧΥΛΟΥ

ΘΗΒΑΣ

T. S. C. T.



ΑΙΣΧΥΛΟΥ ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ

ΤΠΟΘΕΣΙΣ¹ ΤΩΝ ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ².

'Η μὲν σκηνὴ τοῦ δράματος ἐπὶ³ Θῆβαις ὑπόκειται· ὁ δὲ χορὸς ἐκ

¹ The *Septem* begins in M at the middle of the page, following the conclusion of the *Eumenides*. Above it m has written the words ὑπόθεσις τῶν ἐπτὰ ἐπὶ Θῆβας, but not the ὑπόθεσις itself, the room being insufficient for both this and the *dramatis personae*. The ὑπόθεσις itself (first made known by Franz, although clear enough in the MS) is written at the foot of the page, preceded by the same words ὑπόθεσις τῶν ἐπτὰ ἐπὶ Θῆβας. Its matter was in all probability derived, though not verbatim, from Aristophanes of Byzantium (see ὑπόθεσις to *Eumenides*), who gathered his information, so far as it was not contained in the play, either from the διδασκαλία of Aristotle and his school, or from a work of the grammarian Callimachus, who himself went directly to the Aristotelian source.

² In MSS ἐπὶ Θῆβαις is occasionally found in place of the accus., although all good authorities (e.g. Ar. *Ran.* 1021, Plut. *M.γ.* 715 E, Longin. 15) agree in Θῆβας (see the opening notes of Blomfield and Hermann). Alexis, it is true, wrote (Ath. 294 A, 295 E) a comedy styled 'Ἐπτὰ ἐπὶ Θῆβας' ('at Thebes'), but the title is naturally as much a parody as the plot. There is nothing surprising in an occasional use by a later writer of an expression equivalent to *ad Thebas* in place of that for *adversus Thebas*. *οἱ Ἐπτὰ ἐπὶ Θῆβας*, though unusual in form, is the name of the play as early as Aristophanes (*Ran.* 1021) and is that given in Ath. 22 A, Plut. *Symp.* 7. 10. The title is probably not due to Aeschylus, who avoids all mention of 'Thebes' and 'Thebans' (see Introd. § 6). With the article we may either take the expression as grammatically = *οἱ Ἐπτὰ ἐπὶ Θῆβας στρατέωντες* ('those who came against Thebes to the number of seven') or (much better) we may regard 'Ἐπτὰ ἐπὶ Θῆβας' as the grammarless irreducible minimum forming the title of the play, and, when the article was prefixed to that title, it was naturally *οἱ*, by the customary attraction in place of *τὸ* (sc. *τὸ δράμα τὸ...*).

³ *ἐπ.* is written over *ἐπὶ* by the same hand. This may be for interpretation, or it may represent a truer reading. The confusion of EN and EIII is very common; cf. Xen. *Hell.* 6. 4. 19 *τὸν ἐπ.* *τῷ* διαβόσαι (CF) for *ἐπὶ* (cett.), Bacchyl. 11. 24 *ἐπὶ* *ζυθούς* (A) for *ἐπὶ* *ζ.* (A²). [So I should emend *Hymn. Hom.* 24. 4 (Sikes and Allen) *ἐπέρχεσθαι θυμὸν ἔχοντα* to *ἐπ'* *ἔρχεσθαι*.]

Θηβαίων ἔστι παρθένος⁴. οὐδὲ ὑπόθεσις στρατεία⁵ Ἀργείων τολιορκοῦσα Θηβαίων τοὺς καὶ νικήσαντας, καὶ δάναος Ἔτεοκλίους καὶ Παλαιέκοντ. ἐνδιάληθη ἦτι Θεαγένεος⁶, Ὁλυμπιάδι σῆμα. ἐνίκα Δαίφ⁷, Οἰδίποδι, Ἐπτὰ ἐπὶ Θήβας, Σφρυγὶ σατυρικῇ. β Ἀριστίων⁸ Περσῶν, Ταυτάλη, Παλαιστᾶς σατυρικοῖς⁹ τοῖς Πρατίνον πατρός. γ Πολυφρόσμων Λυκουργείᾳ¹⁰ τετραλογίᾳ.

⁴ This statement concerning the Chorus, though commonly accepted without question, is incorrect, and is derived only from a false generalisation from vv. 107, 156. That ancient authority had not settled the point is manifest from cod. Guelf., which gives among the *personas* χόρος γυναικῶν στιχαρίων, and also from schol. to v. 107 εἴρης ἴντραίδη ἦτι εἰς παρθένος ἔστι δὲ χόρος, an observation which is in itself sufficient to prove that the matter was discussed. It has been strangely overlooked that at v. 673 the Chorus calls Eteocles τάκεν. See commentary at vv. 78 sqq. The knowledge and experience displayed throughout are those of elderly, or at least mature, women (see vv. 308–355). Young maidens could not serve as 'ideal spectators' to warn and advise Eteocles.

⁵ There is no need to substitute *στρατι*. The sense is 'military operations forming the siege of Thebes.'

⁶ The true name of the Archon of B.C. 467 (1st year of 78th Olympiad) was Theagenides. But if we alter (with Franz) to Θεαγένεος we are correcting too far—not the text, but the facts of some writer perhaps long antecedent to m.

The play is thus placed five years later than the *Persae* (τὸι Μέτρων). Assuming the information of the ὑπόθεσις to be correct, there might seem to be a contradiction to Aristophanes (*Ran.* 1026), who, after speaking of the 'Ἐπτή' ἦτι Θήβας (1021), remarks εἴτα διδάξεις Πέρσας μετὰ τοῦτον ἐπιθυμεῖν δέξειδεῖσα | τυχάν δε τοὺς διπλανέλους. But (as I have pointed out at that place) we need not regard Aristoph. as an infallible or even as a responsible authority, especially in speaking of a literary event of sixty or seventy years before. Moreover neither εἴτα ('and then again') nor μετὰ τοῦτον ('as a consequence,' to be joined to ἐπιθυμεῖν) need refer to time; their application may be purely argumentative, not chronological. All that we know further of the play is (Ath. 22 A) that a certain Telestes (δὲ Λευκόλου δρυχηστής) was a most expressive exponent of the action by his σύγχρονος.

⁷ For the Oedipodean legend in Aeschylus see Introd. pp. xxv sqq.

⁸ The real name of the winner of the second prize was 'Αριστίας, which Franz would again substitute. Fragments from his *Antaeus*, *Alatante*, *Ktēs*, *Cyclops* and *Orpheus* are given in Nauck, *Frag. Trag. Graec.* pp. 726 sq. Pausanias (2. 13. 5) says ὄντας (at Phlius) ἐπει καὶ 'Αριστίου μνήμη τοῦ Πρατίνου· τούτῳ τῷ 'Αριστίῳ σάτυρος καὶ Πρατίνη τῷ πατρὶ εἰσι πεπονιμένος τὴλος τῶν Λευκόλου δοκιμάστατα. Pratinas being especially gifted in satyric drama, the son appears to have exhibited his father's compositions, as Iophon, the son of Sophocles, was said to do in tragedy (Ar. *Ran.* 78 sq.). The name of one play of his trilogy has been omitted, whether by m or a predecessor. It is rather idle to guess. Bergk suggests <'Αρράλη>.

⁹ Though the appositional *σατύρος* (Dind.) would be the more strictly technical term in naming the satyric play (cf. Argum. to Eur. *Med.* Θεριστᾶς *σατύρος*, Poll. 10. 186 &c.), the adjective is too natural to be suspected with reason. With the singular, e.g. Πρατεῖ σατυρικῇ (Arg. to *Agam.*), Σισύφῃ σατυρικῇ (Ael. *V. H.* 2. 8), we may of

ΤΑ ΤΟΤ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΕΤΕΟΚΛΗΣ.

ΑΓΓΕΛΟΣ (ΚΑΤΑΣΚΟΠΟΣ).

ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ ΕΠΙΧΩΡΙΩΝ.

ΑΝΤΙΓΟΝΗ.

ΙΣΜΗΝΗ.

ΚΗΡΥΞ.

This list, as given in cod. Guelf., is correct in substance and in order of appearance. The same order is given in *Vit. Aesch.*, but with *χορὸς παρθένων*. (On the Chorus see note 4 to *ὑπόθεσις*.) In the Medicean under the words *τὰ τοῦ δράματος πρόσωπα* it has written the *personae* across the page in two lines in the order 'Ετεοκλῆς, 'Αντιγόνη, 'Αγγελος κατάσκοπος, 'Ισμήνη, | χορὸς παρθένων, κῆρυξ. The reason of this arrangement has not been explained, but it may be conjectured with some confidence that it is because 'Ετεοκλῆς and 'Αντιγόνη were understood to be played by the protagonist and 'Αγγελος and 'Ισμήνη by the deuteragonist, the tritagonist playing the κῆρυξ. In point of fact it is more probable that the deuteragonist was the κῆρυξ and the tritagonist 'Ισμήνη. That 'Eteocles' should become 'Antigone' is natural, since the impassioned acting of the protagonist is required for her part. On the other hand the chief quality required for a κῆρυξ is εὐφωνία (Dem. 19. 338) and his function is analogous to that of the ἄγγελος. The rôle of Ismene is scarcely an actor's part, but consists simply of the short responses in the θρῆνος. Anyone capable of responses similar to those assigned to prominent members of a Chorus would be capable of sustaining this otherwise κωφὸν πρόσωπον. She is in effect, as

course supply δράματι; but though we cannot supply δράμασι, the analogical plural adj. would almost certainly follow from the sing. use. If the satyric play is properly called σάτυρος, a strictly formal expression would also require Πρωτεῖ σάτυρος as much as Πελαισταῖς σάτυρος (cf. Strab. 1. 3. 19 'Ιων...εἰς Ὀμφαλῷ σάτυρος').

¹⁰ Λυκουργὸς μὲν. The subject was apparently favoured by dramatists because of the opportunities which it afforded. Aeschylus himself wrote a *Lycurgos*, consisting of the 'Ηδωνοι, Βασιλέαι, Νεαρίσκαι and the satyric Λυκούργος.

Wecklein says, a παραχορήγμα. Hence, assuming that Aeschylus was unable to employ more than three actors (not merely simultaneously, but at all), the natural distribution of the parts will be

Protagonist: Eteocles, Antigone.

Deuteragonist: Messenger, Herald.

Tritagonist: Ismene.

The Chorus probably consisted of twelve persons, although the exact number (12 or 15) is one much disputed (see note in Introd. to *Choephoroi*, p. xxxv). The clearest indication of twelve in Aeschylean tragedy is perhaps to be found in *Ag.* 1347-1370. We must not argue in a circle by first making twelve divisions of the opening lyrics in the πάροδος of the *Septem* and then using such division to prove that there were twelve speakers.

κωφὰ πρόσωπα include townsfolk and attendants in the πρόλογος, the selected Theban champions in armour, and the corpse-bearers.

ΕΠΤΑ ΕΠΙ Ε

TECHNICAL DIVISIONS

- 1—77 πρόλογος.
78—164 πάροδος.
165—273 ἐπεισόδιον α'.
274—355 στάσιμον α'.
356—706 ἐπεισόδιον β'.
707—776 στάσιμον β'.
777—806 ἐπεισόδιον γ'.
807—940 στάσιμον γ' (ρε
(941—995 θρῆνος.)
996—1044 ἐπεισόδιον δ'.
1045—1070 ἔξοδος.

ΕΤΕΟΚΛΗΣ.

Κάδμου πολίται, χρή λέγειν τὰ καίρια
ὅστις φυλάσσει πράγος ἐν πρύμνῃ πόλεως
οἴακα νωμῶν βλέφαρα μὴ κοιμῶν ὑπνῳ.
εἰ μὲν γὰρ εὐ πράξαιμεν, αἵτια θεοῦ·
εἰ δ' ἀνθ', δ μὴ γένοιτο, συμφορὰ τύχοι,
Ἐτεοκλέης ἀν εἰς πολὺς κατὰ πτόλιν

5

M = the first hand of the Medicean ms. M^a = that ms as first written, though subsequently corrected or altered. m = the διορθωτής. m' = later hands, quoted without further distinction. rec. = later MSS, rec. = one such MS (G standing for Guelserbytanus). The letters in small uncials in the text are those which differ from

Scene : *The Agora* (Βεζιέτρας ἀγοράς Bacchyl. 15. 43) of the old city of Thebes, then called Cadmea. The palace of Eteocles is probably supposed to be near, but is not likely to have been represented in the scene. Gathered about are citizens of various ages. To them Eteocles enters in the attire of a king, but not in full armour (see 663). He will naturally have attendants, but all except himself are κυφὰ τρόποιστα. The king is in his full, but young (673), manhood.

The time must be early morning (see 29 and 66). The city is in a state of siege, but, though the walls are necessarily defended, things have been going well (21) and there has been no need of a summons to the people en masse. It is a change of circumstances (explained in 24 sqq.) which brings Eteocles thus into action and opens the play. vv. 1—77 constitute the Prologue.

In the absence of play-bills or adequate scenery the opening lines, as in all the extant plays of Aeschylus, name the place of action and the character or characters speaking and addressed. This is generally effected in an eminently simple and natural way, avoiding any of the confessedly explanatory prologizing to be found in Euripides. Only in the *Supplices* (the earliest piece) is there any apparent approach to crudity in the manner of conveying the information necessary for the audience; and even there the statement of the case may fairly be regarded as one which would naturally be included in the plea of a foreign suppliant to the local deities.

1 Κάδμον τοῖλαν. In speaking throughout of Cadmea and the Cadmeans Aeschylus is probably not merely following the epic, but also diverting the thoughts of the audience as much as possible from contemporary Thebes. For dramatic purposes the sympathy of the audience must go with the cause of the besieged. The hostile or contemptuous sentiment evoked (at least since rd Περσικόν) by the mention of 'Thebes' would not be aroused for the less familiarly named city of heroic times.

With Κάδμον τοῖλαν cf. Eur. *Phoen.* 1399, *ibid.* 1466 Κάδμον λαβ., Soph. *O. T.* 144. *Ibf.* 289 they are even styled by a figure of speech στράτευτες Καδμογενῆς (cf. Eur. *Phoen.* 808). The thought is not 'fellow-citizens of Cadmus' (in the sense of 'sharing in the city which once was that of Cadmus'), but, strictly, 'made by Cadmus to possess a τόπος' (somewhat similarly Eur. *Andr.* 1089 λαβεῖσθαι τόπον of the Delphians). In Soph. *O. T.* 1 ὁ τέκνα, Κάδμον τοῦ τάλαι τὸ τροφῆς the sense is not 'descendants of Cadmus' but 'fostered care of Cadmus.' The burghers are not addressed as *τοῖλαι*, but with an implied appeal to their privileges and responsibilities.—τὰ κατρά : the excuse for his peremptory orders. The two senses of *κατρά* coalesce, and 'home to the mark' is combined with 'as the moment needs' = 'briefly and to the point' (Eur. *I. A.* 829 *εἰ βραχεῖ τὰ κατρά*). With *λέγειν* or its equivalent the article is a regular part of the phrase : cf. 606, *Che.* 580 (n.), Soph. *O. T.* 868. It stands on the same footing with that in

ETEOCLES.

BURGHERS of
hath the cause in
stern with eye a^{1st}
'tis thanks to
us, 'tis befall, 'tis Eteocles

M or the corrector m.
by the present editor.

2 In δότις there is at
Blomfield. 6 'Ere

255 (n.), Tyrt. 2. 9 μυθε
κ.τ.λ.

2 φύλασσε πράγος
cause.' For πράγος (or
cf. *Suppl.* 239, δῶτις ἀν
τικῆ τόδε, *Agr.* 1537 ἐπ'
βλάβης, *Pind.* *I.* 1. 1
πράγμα καὶ δοσχόλια ὡς
Strictly 'the matter in hand'
Suppl. 733 πρὸς πράγμα-
cally = *id agentes*. [Not
time of action,' which means
distinctly verbal.]

It is a matter of indifference whether ἐπ' πρώνη πόλεως be rendered with the preceding or the following words; so far as the Greek goes, they belong to the whole sentence. πόλεως is the customary gen. identifying the metaphor (see 64 n.). The metaphor itself (of ship and state) is of the commonest (schol. *Ar. Vesp.* 29 δέ
οι παιγνιό τὰς πόλεις πόλεως παραβολήσουσι). Cf. *inf.* 62, 109, 192, 202, 743,
780, 1068, *Eum.* 16 χάρας πρωτότητος
δρακ., *Plat. Rep.* 488 A sqq., *Demetr.* 46
etc. 78 δεράλων οὐρή εἶται καὶ ἡ τὸς στρατη-
γὸν κυβερνήτην λέγων τὴς πόλεως, *Shak.*
Cor. 1. 1. 78 *The helms o' the state, who
care for you like fathers.* Plato (*Euthyd.*
291 D), in speaking of the τέχνη which
κατὰ τὸ Αἰσχύλον λαμβέσον μόνη ἐπ' τῷ
πρώμη κάθηται τῆς πόλεως, πάντα κυβερ-
νώσα κ.τ.λ., does not necessarily refer to
the present passage.

3 οἰκα νυμέν: 'managing the tiller,'
apparently the actual nautical term: cf.
Pind. P. 1. 86 νύμα δικαίῳ πηδαλίῳ
στρατεύοντος, *Hom. Od.* 12. 217 κυβερνήθ...
οἴησι νυμέν. Similarly *P. V.* 1. 48 νέοι...
οἰκονόμοι, *Pind. I.* 3. 71 κυβερνατήρος
ἀκοστρόφον, *Anaxandr. ap. Ath.* 263 C
...οἰκα στρέψα.

Admus' town, a man must speak home, if he
charge and tends the tiller at the country's
t and sleepless. For should it go well with
heaven; but if—which God forbid—mischance
who would be the one burden of many

— see Commentary below. *^{ad.} = correction or suggestion

: significance. 4 θέτε
πόλεως is added above the

ἡ κοιμῶν: the same notion
Od. 5. 270 αὐτῷρ ὁ πηδαλίῳ
ἴντως | πλευρ, οὐδέ οἱ θηνός
με ἔχετε. Cf. the fatal
nurus (Verg. *Aen.* 5. 840
εἰ combination of participles
δρῶντα λαμπτόν ἐπ' σκότῳ
, Ar. *Ran.* 392 παῖσαντα
τοὺς | νικήσαντα τανιοῦσθαι,
6 A.—κοιμῶν θηνός is not
, since κοιμᾶν possesses a

— stressed.—ατία: sc. ἔτι, a
livelier apodosis for ἢ εἴ (which could
not be omitted). Blomfield quotes Tac.
Agr. 27 iniquissima haec bellorum condicio
est; prospera omnes sibi vindicant, adversa
unī impulantur, and Paley adds *Ann.*
14. 38 cuius adversa pravitati ipsius,
prospera ad fortunam referebat. No im-
piety is intended, but some sarcasm at
the world. Cf. Headlam *On Edit. Aesch.*
pp. 82 sqq.

6 'Ετεοκλέης: a neat device of the
poet for introducing the name. The
position lends the appropriate emphasis.—

Ἐτεοκλέης ἐν...δρόντως: 'the repeated
word would be "Eteocles."'-εἰς πόλεως: conjoined for effect: cf. Thuc. 8. 68
πλεύστα εἰς δρόντος δυάδανος φρελέν, and (less immediately) *Pers.* 330 εἰς δρόντος
πλεύστος πόλεως | ἔχοντος παρασχών. For
the use of εἰς (as in *unus*, *unicus*) see
Cho. 630 (n.), and cf. *Shak. A. and C.*
4. 6. 30 *I am alone the villain of the
earth.* Probably here the meaning is
more strictly literal.

πόλεως: 'in much use,' i.e. much in
evidence. Cf. Eur. *Hipp.* 1 πόλλῃ μὲν
ἐρ βροτοῖς κούν διώνυμος | θεῖς κέλημα,
Hdt. 1. 98 ὁ Δημόκης τῷ πόλεως ἦν πάντοις
ἄνδρες προβαλλόμενος καὶ εἰνεμένος, *Ath.*

ύμνοιθ̄ ὥπ' ἀστῶν φρομίοις πολυρρόθοις
οἰμώγμασίν θ̄, ὃν Ζεὺς ἀλεξητήριος
ἐπώνυμος γένοιτο Καδμείων πόλει
ὑμᾶς δὲ χρὴ νῦν, καὶ τὸν ἐλλείποντ' ἔτι
ἡβῆς ἀκμαίας καὶ τὸν ἔξηβον χρόνῳ,
βλαστημὸν ἀλδαίνοντα σώματος πολὺν
ώραν τ' ἔχονθ̄ ἑκάστος', ὡς τι συμπρεπές,
πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων

10

line. τὰς εἰς κατὰ πτόλει Dindorf. 7 παλιρρόθοις Valckenaer. †. © έπωνυμος
πιστοι. 12 βλαστημὸν M. βλαστημὸν (cf. δρυσμός, πατημός) Hermann. †.
πτόλει απον. 13 ἀρεν . M. ἀρεν m. (schoil. recognise both). μί fills the

237 Α πτόλευ δ' ἔστι τὸ δέοντα παρὰ τοῖς
νεωτέροις, Luc. More. Cond. 5 εἴτα δὲ
Θεοῖς καὶ πτόλευ τὸ τὰς γὰρ ἀπὸ τενίγ
δεδημάτος.

7 ἔμνοιθ̄: (de)cantetur, 'harped upon.' Cf. Soph. Aj. 292, Theodect. fr. 1 ἐν βροτῶν ὑμέτεραι λύραι, Plat. Rep. 549 D, Profl. 343 B, Ter. Phorm. 3. 2. 10 cantilenam tandem canis, Hor. Sat. 2. 1. 46 in signis tota cantabilius urbe. Phot. has ὑμάν· μέρισθαι, λαδορεῖν, καὶ εὐφημισθεῖν, but such a sense must lie in the context, not in the verb itself.

φρομίοις keeps up the metaphor of 'μύραι', but is specially suitable from its frequent suggestion of trouble: cf. Ag. 1215 ταράσσον φρομίοις, Eur. Hipp. 508 τὸ μέτοι φρομίοις καὶ τὸ δέος, I. T. 1162 τὶ φρομίοις τεοχίδι;

πτόλερρόθοις: μέθοις is the murmuring of resentment, and almost = γένοις. Cf. Hes. Opp. 220 τῇδε δὲ δέοντος μέθοις ἀλεμόνης (gen. abe.), Eur. Andr. 1096 ἔχοντος δέοντος καὶ πόλεις κατόι, Soph. Ant. 289, Tr. 264. Aeschylus could, however, hardly use the word without glancing at the muttering of the sea before a storm. Cf. More Richard the Third (ap. Holinshed 3. 721), Yet began there, here and therabouts, some manner of muttering among the people..as the sea without wind swelleth of herself sometime before a tempest.

8 sq. ὃν Ζεὺς κ.τ.λ. It is easy to suggest έπωνυμος, but the text may be rendered as (1) 'and may the Forefender thereof (i.e. of such manner of things), Zeus, prove true to his name,' or, as Paley instinctively took it, (2) ὃν depends on ἔπωνυμος, into which the mind at once reads the sense ἀληθός (or κέρτα) ἀλεξητή-

ρος. With the appeal cf. Ευην. 90 Ερμῆ, φολασσε κέρτα δὲ ὃν ἔπωνυμος, | τομεῖτος δέθι.

Καδρέων πόλει: A special claim is implied in these words (in place of e.g. ήμών). Our city is the venerable city of Cadmus, and Cadmus enjoyed *affinitas* with the Gods (125 sq.). The schol. speaks of a special worship of Zeus Alexeterios at Thebes. This may be true, and Aeschylus may very well have been aware of the fact, either through the epic or through personal knowledge of the city. In any case Zeus is the deity to be mentioned first: cf. Suppl. 1 (n.), Cho. 1 (n.).

10 sqq. ὅμας: i.e. 'so much for the claim upon my watchfulness; your part is...' — δὲ is resumptive of v. 1, 'well, this is τὸ καίρια.' — καὶ τὸν ὄλλειτον' κ.τ.λ.: lit. 'yea, even (i.e. apart from the δρυμαῖοι, who are taken for granted) he who lacks the age of ripeness, and he who is past his prime with years, must, fostering much growth of body, and taking thought in each direction as fitness calls, champion the city and the altars of the country's gods—so that their honours be not blotted out—and his children &c.' The construction begun with ὅμας is naturally carried on in the singular after the appositive καὶ τὸν κ.τ.λ. For the reading see crit. n. The only departure from the MS here made is in 'έπαστρος'.

καὶ...καὶ = etiam...et, not 'both...and...' Even these two classes (Ar. Pn. 3. 1 ταῖς τοῖς μήτω δι' ἀλυκαῖς ἔγγεγραμμένους καὶ τοῖς γέρωντας τοῖς ἀφεμένων), who are generally exempted, will not be so now. Aeschylus could hardly need to borrow such an obvious notion from Hom. Il. 8. 517 τήνεται δὲ τοῦ δι-

a mouth, bruited by the folk throughout the town in threatening murmurs and in lamentations ; the which may Forending Zeus, true to his name, forend from the Cadmean realm.

'Tis your part now. Even he who still falls short of manhood's prime, and he whose prime is past and gone, must gather great strength into his frame and be vigilant, here, there, as may beseem. Succour the realm and the altars of the country's Gods,

erasure with τ' (which had apparently been deleted because of the misreading ξυνθ').
ἀπερ γ' Stanley. ξυνθ' M, ξυνθ' M^a. *frater* M, cor. *ed. §. *frater* M.
(ἐκάστος would be less near or pointed). ἀπερ M, ἀπερ M^a. §. *more* συμφέρεις rec.

φίλοι δηγγαλλότων | παιδες πρώτης
τολμοκρέφους τε γέρωντος | λέξασι
τερή δέσιος θεράποντος εἰς πάργαν. Cf.
Herodian 8. 4. 7 τενθησει δὲ μη ταῦται
καὶ γηραῖοι δύνασθε εἰς ἐπιλέξαντα τε καὶ
πάργαν ἀπομαχήσασι. οὐδὲ τις οὐτων τῷ
έργοντος θύλακος οὐ μη μετέχει κ.τ.λ.

Ἐγέροις : ίτιν τὴν ἔρην (Hesych.). Eustath. (p. 1428. 20) contrasts the word with πρώτης and δύρης. Cf. ξυνθες and *Ag.* 103 δρόποις διερέπει.

12 βλαστηράς διδασκαλεῖται κ.τ.λ.
These words are generally misunderstood as referring only to τὸν ξυνθον. With this preconception they have been variously interpreted : (1) 'and him who is past his prime but still keeps a vigorous growth of body.' But for this ξυνθ or δυρη would be needed, and τολμός is hardly the word : (2) (as once taken by the present editor) 'fostering large out-growth of his body,' i.e. possessing many children. The periphrasis is clumsy in itself and assumes that all the ξυνθοι χρόνοι are in that position : (3) 'nourishing much growth of body,' i.e. growing too large and heavy for fighting. But the addition is prosaic, purposeless, not tacitful, and surely untrue of a large number of such ξυνθοι. It is far better to understand the line as applying to both the classes mentioned (commonly, as Paley observes, called δύρεις), and to render 'making to grow (for the occasion) a great growth of frame' (i.e. putting on strength). The notion is similar to that of διλ οφει θόρος δέψων ([Hes.] Scut. 434). The literal impossibility is of course no objection to the figurative expression. Whether one is weak from youth or from age he is to force himself to be strong, and greatly so (τολμόν). For the thought cf. Eur. *Ion* 1041 δῆγ', ω γηραις τούτοις, γεωντας γενού | ἐργοσι, καὶ οὐ τῷ χρόνῳ ταρεστι σοι, *Andr.* 551 οὐ γέρε, οὐ ταύται, μοι | σχεδήτη τούτοις ἐργοις,

δᾶλ' ἐπιβιτηρίας | μέληρ μ' ἐπανθό λαρ-

βίνων (the aged Pelens). In these it is a case of rejuvenation ; in the case of the striplings they are to attain to the state described in Eur. *H. P.* 1269 τετι μη ταῦτα περιβάλλειντες | φέντα. For the form of expression cf. Soph. *Aj.* 1077 τὸν σύρι τεττήρην μέγα, τοῦ δογ σόρης τ' ἑδύσας φένα.—διδασκαλεῖται is prae. conatae. For the use of the word cf. P. V. 554 θύροι διδασκαλεῖται εἰς εὐθε-

τηράς.—βλαστηράς : cf. Suppl. 289 τούτοις τούτοις διδασκαλεῖται (βλαστηράς M) λέγεις; altered to βλαστηράς by Hermann, but forms in -ητο- presuppose those in -ητο-, and are themselves only analogical creations (see Brugmann *Gk. Gr.* § 1841). The question must therefore be left open.

13 δραν τ' ξυνθ' *ἐκάστος' κ.τ.λ.
The sense is exactly that of [Hes.] Scut. 121 πάντη διαστριφῶν καὶ δρυγίμων
ἔστι καὶ δύνης. With οὐ τι συμφέρειται cf. also Ath. 639 F ὑπερτερῶν καθότι δι
καιός ἐστιν ταρεστίτων. The defenders are to turn their attention this way and that, as occasion may arise.—ἐκάστος for ἐκαστεράς is of the nature of θύλοις, πλεύραις, πλευραῖς (πλευροῖς φοιτήρων of the Ajaxes, *Il.* 12. 266). It is not improbable that the same word should be restored in Hdt. 1. 63 θύγοις τὰ ἐπεραλ-μένα οὐδὲ Πεισιστράτου, θαρσέων τα κελεύ-σσοντας καὶ διεύταντος ἐκάστος εἰς τὰ ἐποῦ (where the obvious ἐκάστος does not account for the corruption). There can be nothing unpoetical about such words, especially in these shorter forms.

14 sqq. τόλμα τ'... καὶ... βιωμότοι...
τέκνους τι κ.τ.λ. The answering par-

ticles are τ'...τι, while καὶ joins βιωμότοι to τόλμα in one notion, 'the state and its gods,' which form the political and na-

tional consideration, as opposed to τέκ-

νοιοι, the more personal motive. The 'helping' of the altars seemed to call for

βωμοῖσι, τιμᾶς μὴ ἔαλειφθῆναι ποτε,
τέκνοις τε γῇ τε μητρί, φιλτάγη τροφῷ.
5 ή γὰρ νέους ἐρποντας εὔμενει πέδη
ἀπαντα πανδοκοῦσα παιδείας ὅτλον
ἔθρεψατ' οἰκιστῆρας ἀσπιδηφόρους
πιστούς, ὃπως γένοισθε πρὸς χρέος τόδε.
καὶ νῦν μὲν ἐς τόδ' ἡμαρ εὖ ρέπει θεός·
χρόνον γὰρ ἥδη τόνδε πυργηρούμενοι
καλῶς τὰ πλείω πόλεμος ἐκ θεῶν κυρεῖ.
νῦν δ', ὡς ὁ μάντις φησίν, οἰωνῶν βοτήρ,

ἐπ τὸ συμφέρειν Abrech, ὑστερ οὐν πρέπει Lowinski.

10 οἰκιστῆρας recd. (οἰκιστῆρας G.). ¶.

18 προσδοκεῖσθαι recd.
20 τελοῦσθε ('be paid,' suggested in
Class. Rev. vol. III. p. 102) is here withdrawn as unnecessary with a right interpreta-

some explanation not required by πόλεις
ἀρτηρίων: hence the clause τιμᾶς κ.τ.λ.

In ἔαλειφθῆναι there is a notion of
wiping out a long-standing contract (of
service paid for protection rendered).
The overthrow of the πόλεις puts an
end to the claims of the altars (τιμαὶ
μητρῶν Herond. 4. 5).

16 μητρὶ...τροφῷ: emphasising their
debt. She bore them and bred them.
The Earth is κονυρρόφος (Ar. *Thesm.*
300). See Harrison *Proleg. to Gr. Rel.*
pp. 267 sqq. An altar with that title at
Athens is mentioned by Pausanias (1. 22.
3). With the present passage cf. Eur.
Heracl. 826 ὁ ἐμπολίται, τῇ τε βοσκούσῃ
χώραι καὶ τῇ τεκούσῃ τὸν τινὰς ἀρτεῖς
χρέος, Plat. *Rep.* 414 E ὡς ἡ γῆ αὐτοὺς μη-
τρῷ οὐδεὶς εἴησε, καὶ νῦν δεῖ ἐπὶ μητρὸς
καὶ τροφοῦ τῆς χώρας...βαυλαῖσθαι τα καὶ
εἴσεσθαι τις ἐπ' αὐτὴν ἐγ, Eur. *Med.*
1332, Isoc. *Pan.* 23 μένοις γῆρας τῶν τῶν
Ἐλλήνων τὴν αὐτὴν τροφὴν καὶ περιδία
καὶ μητρὰς καλέσαι τροφῆς.

17 sqq. ή γῆρας κ.τ.λ. The passage
has been strangely misinterpreted. The
metaphor is drawn from an inn and is
consistently sustained. Lit. 'For, when
ye came faring as young children, she,
playing hostess (as in an inn) with her
kindly soil to all the moil of your breed-
ing, reared you to sound homes, as shield-
bearers keeping faith, that ye might
accrue to meet the present debt.' That
inns are an anachronism for epic times is
of no importance to the dramatist, even
if he knew the fact. Cf. Cho. 658 ἀ-
δόμοις τανδόκοις ξίρω (n.). The notion
of γῆ as innkeeper was perhaps made
the easier to an Athenian audience from

the frequency with which inns were kept
by women (cf. Ar. *Ran.* 549). Τοντός regards them as travellers, but
glances also at the slow steps of infants
(cf. ἐρπόν, σερπο—ὅτλος is contained
acc., the sense being πάρα τὸν ὅτλον
τροχεομένη. In τανδόις Athenians
would be reminded of the debt due from
children to parents who had performed
this duty, a debt formally recognized in τὸ
γραφεοτέλος.

There is a play upon the senses of
πιστός (= 'loyal soldiers,' and also
debtors who are 'trusted' to pay their
score), γίνοντα (= 'come into being,'
and also 'come to an amount' as money
for payment), χρέος ('matter' or 'busi-
ness,' and also 'debt'). Thus two thoughts
run parallel in the same expression. As
their native land, she brought them up to
prove 'loyal' to her, and to 'be forth-
coming' to deal with this 'matter'; as
innkeeper she fed them, expecting them
to prove 'honest' by meeting their 'debt'
in due season. The inn, which is the
soil, is one where the welcome is 'hearty'
or 'unstinting' (εὐμενές: cf. Pers. 490
Σπερχεῖς ἀρδει τεῖλος εὐμενές τοτε, and in a somewhat similar connection with
hospitality Cho. 699 τί γῆρας | ξίρως ξέρεις
ἴστι εὐμενότερος;). The same notion
is emphasised in ἀναγράνει τοτε. With
γίνοντα, 'amount,' cf. the familiar τὸ
γραφεοτέλος (e.g. Luc. *Sonm.* 1 ἀποφέρω
τὸ γραφεοτέλος), τὸ γεγονότα ἀποφέρω
(Plat. *Ap.* 36 A). There is no baldness
in the word, especially when γίνοντα
τρόπος is taken together as 'amount to (the
measure, or standard, of);' = 'become
adequate to meet.' For πρότει in this sense

that their worship be not blotted out. Succour your children, and mother Earth, your nurse most dear. For when ye came faring as babes, she with her open inn, the kindly soil, bore all the moil of nurture, and bred you to found homes, bearing the shield and keeping faith, that ye might accrue to meet this present claim.

As 'tis, until this day Heaven's favour turns the scale. Though beleaguered all this time, our war finds for the more part furtherance from the Gods. But now, saith the seer,

tion of the text. † 'Fortasse πιστοί θεοί' Sidgwick. έπεις γένεσθε πρὸς χρόνος πιστοί
τοῦ Dind. 21 καὶ πρὸς Halm, καὶ δὴ Dind. †. καὶ τῶν μὲν...μέτρη τόχη
Heimsoeth too boldly. 26 in has written ὡ above the line after καλῶν.

('to match'), cf. Hdt. 8. 44 'Αθράσοι πρὸς πάντας τοὺς ἄλλους παρεχόμενοι πέντε δύδωκοτε καὶ ἀκατότε, Dem. 14. 35 ἐν ταῖς χρήμασι' έπειτι οὐλίγοις δέων τρὶς διδόνοις τὰς ἄλλας εἰς τὸν πόλεας, and uses of Latin *ad* (e.g. *ad certum fundus*). For the notion itself cf. Plat. Crit. 50 DE, Eur. fr. 360. 14 έπειτα τέλος τοῦτο διειπέμπει, | ὃς θεῶν τε βασικός πατρίδα τε μιᾶσθε.

οἰκιστήρας: i.e. οἵτε εἴσαι οἰκιστήρας. The country is strengthened by population, and 'founders of homes' are desired by δῆμος. She nourished the young to this end. Hermann remarks 'non exputo cur οἰκιστήρας scripisse Aeschylum dicam,' but the word proves to be better than the οἰκητήρας which he prefers. [We cannot, as in Herond. 3. 12, treat οἰκιστήρας as = οἰκιστός.]

21 καὶ νῦν μὲν κ. τ. λ.: 'well, as it is...'—καὶ implies that, in keeping with the last words, the citizens have so far done their duty.—νῦν μὲν, further explained by ἐξ τοῦ δήμου ημαρ, is opposed to what lies in the future. This is answered by νῦν δέ of v. 24, as if the expression had been μέχρι μὲν δεῦρο... νῦν δέ... Greek does not object to the appearance of νῦν with a different shade of meaning in the antithetic clauses. Cf. the line of Magnes (Cobet V. L. p. 233; νῦν δὴ μὲν ὥμεν μὴ γεγωνέα, νῦν δὲ φῆς, and Eur. Hipp. 232 sq. Here the difference may be expressed by 'as things are, all is going well, but now (to-day) a new danger threatens.'

[It would be clumsy to take μὲν as misplaced for καὶ νῦν, ἐπειδὴ τοῦ δήμου...with νῦν δέ resuming καὶ νῦν ('now, as I was saying'). The misplacement of the particle doubtless occurs (see Jebb on Soph. Aj. 372), but here it is gratuitous to

assume it, and no answer to μὲν is forthcoming.]

εὖ πέντε: i.e. the balance is in our favour (Cho. 239).—πέντε may be intrans., with θεῶς = 'divine favour,' but is more probably trans., as in Bacchyl. 17. 24 δέ πέντε δέ θεῶν μοῖρα παγκαρπή | ἀμφὶ καρπούς καὶ δίκας μέτρα τελέσσετο. See Soph. 410 πεντεμέτροι (n.). Aesch. is thinking of the τελέσσετο of Zeus: Hom. Il. 19. 223, Theogn. 157 Ζεὺς τὸ τελέσσετο στυρρέται οὐλοτε οὐλωτε, Soph. 829 εὖ πέντε δύο | τελέσσετο.

καλῶν...κυρεῖ. The adv. as in Soph. El. 799 εἰ τάδ' εδ κυρεῖ, 1424 Όρέστη, τῶς κυρεῖ; So even with εἴσαι Eur. Herac. 369 τοῦ ταῖτη καλῶν δὲ εἴη; Hom. Il. 9. 551 Κουρήτεσσι καλῶν τῷ, and, more peculiarly, Eur. Ion 604 οὐρα γῆρα τάδ', δέ τάτερ, φύλει.

τούλαρος: not 'the war,' but, in the epic sense, 'our fighting.' Cf. Eur. [Rhes.] 647 μένει δέ δέ τοι μα τόλεμος. With this, καλῶν κυρεῖ δὲ θεῶν = 'is well treated by the Gods': cf. Cho. 703 οὐτοι κυρεῖσθαι μείον εἴλος and context (n.).

24 sqq. ὁ μάντης: 'our seer.' Though it is commonly and naturally taken for granted that the seer is Teiresias, the certainty is by no means absolute. A Teiresias is placed by the dramatists in any period of the Cadmean history. In the *Bacchae* he is an aged contemporary of Cadmus, while for Sophocles he is living in the reign of Oedipus. The presumption is strong that Aesch. is thinking of the same epic figure. Nevertheless he neither mentions the name nor explicitly states that the seer is blind. The omission of the name may be due to the metrical difficulty of *Τειρεσίας*. The metre of Aeschylus is not so ready as that of Soph. or Eur. to admit the anapaest

ἐν ὧσὶν ταῦταιν καὶ φρεσὶν πυρὸς δίχα
χρηστηρίους ὄρνιθας ἀψευδεῖ τέχνη,
οὗτος τοιῶνδε θεσφάτοις μαντευμάτων
λέγει μεγίστην προσβολὴν Ἀχαιΐδα
νυκτηγορεῖσθαι κάπιβουλεύσειν πόλει.
ἀλλ' ἐστ' ἐπάλξεις καὶ πύλας πυργωμάτων

25

30

(Possibly he thought of καλῶν.) 26 φρεῖ M. φάντα δίχα Ritschl, φάντα δίχα Halm, τέρπει δίχα Schwerdt. ¶. 27 ταῦτα M., ταῦτα M. δεσπότης M., to which no commentator appears to object. 28 θεσφάτος ^{ed.} (In pronunciation ο=η and θ is very near δ; cf. Eur. *Al.* 463, where Α has φαῖδων.) 28 Ἀχαιΐδα recd.

(cf. 369 n.). In 556 Ἀρφίρεως is pronounced as a cretic (Ἀρφίρεως); see Appendix to v. 115. But there the mention of the name was inevitable; here it is not essential, and Aesch. does not choose to avail himself of *Tiresias*. The blindness, again, though not stated, appears to be implied in *τὸν διώ* and the context. But the lack of definiteness in the description makes it probable that *Tiresias* (or some account of him) has been introduced into a previous play of the trilogy.

τοιῶνδες βορτίς can hardly mean anything but 'keeper of birds of augury.' The schol. explains by *σκοτός*, but, though the somewhat analogous terms *τοιάλευς*, *βοικολέω* have a wider use of 'watching,' and Aesch. can say *τοιῶν τοιάλευς* (*Suppl.* 776), those words nevertheless refer to a person who is not merely observing, but keeping, the thing in question. Moreover *βορτίς* is obviously a term of a less transferable nature. If in *Suppl.* 357 the word is used for 'herdsman,' where the idea of a 'feeder' is not prominent, it nevertheless implies 'keeper.' The public *μάρτις*, as with the Romans, would keep birds in readiness, and not wait for their chance appearance.

28 sq. ἐν δὲ τοιῶν καὶ φρεσὶν: i.e. using only his ears and his judgment (not his eyes). What might be expressed by *μέντος* is (as very often) to be imparted by stress upon the nouns: cf. 690 n., and e.g. Xenophan. fr. 19 (14). 4 αὐτὸς δρός εὖς εἴδε: δόκος δὲ τοιῶν τοιάλευς (i.e. δέοντος μέντος).—*τερπεῖ* δίχα is added in explanation.—*τοιῶν* is a *ταχινός* of augury: cf. Soph. O. T. 300 *ἡ τάχινη τοιῶν Τιρεσίας*, θέαστα τε | δηργρά τ', σόφασι τε καὶ χθωστήθη, Eur. *Phoen.* 1255 δηρίσουν τ' ἀρπά, | μῆτες τ' ἀρπά, Plat. *Crat.* 411 D τὸ τοιῶν καὶ τὸ σκοτίων

τοιάλευς. See Sikes-Allen on *Hymn. Demet.* 373. If *τοιῶνδε* = *σκοτίων*, *Tiresias* may be said to use his ears for his eyes (cf. Soph. O.C. 138 φανῇ γὰρ ὅρῳ, τὸ φαντίζμενος), but this should not be pressed, the natural sense being 'consider.'

It should be observed that Aesch. does not say ὁ *τοιῶνδε*. The description therefore, if we punctuate after *βορτίς*, is not necessarily one of general practice, but applies only to the present occasion. It is not easy, however, to see why he should have abstained from certain sources of divination in this instance, if he employed them in others. It is true that other writers make *Tiresias* consult *τητύρα* as well as *σκοτόν*. Cf. Soph. *Ant.* 999 (a passage which meanwhile well describes the sounds by which *Tiresias* judged) εἰς γὰρ ταῦτα θάκον δριβοτόταο | ήσαν, οὐ' οὐκ μετατέλεισαν δικήρη, | ἀγρούς δέοντος φέγγον δρίβων, ταχὺ | αλέγοντας εἰστρέψαντες βορβόλαιρον· καὶ σκόντες ἐν χηλαῖσιν ἀλλάθοντες φραῖσι | ἔγραψεν τετράν γὰρ βορβός οὐδὲ δογματος ηὔ· | εἰδὼς δὲ δεῖσας δριτόρας τητύραν | βοικοῖσι τεμφλόκτονοι· ε.τ.λ., Eur. *Bacch.* 257 σκοτεῖν τετρατοῖς εἰδιτόρας ματέοις φέρειν, *Phoen.* 839 (with 954), 1255, Stat. *Theb.* 10. 599 sqq. The signs which he could not hear were told to him by his attendant (*Ant.* 1013 τοιῶντες ταῦθις τοῦτον δριδίσαντες τέρπα), or by his daughter (Stat. l.c.). On Soph. O.T. 310 σὸν οὐδὲ φθεγγήσας μήτε δέ τοι σκοτόν φέρω | μήτε τοι τητύρας θεασίας οὐδὲ Jebb remarks that Teir. 'resorts to fire when the voice of birds fails him.' It would be reading too much into the present passage to suppose that he omits the *τητύρα* because the signs from the birds were sufficiently *σκόντες*. Rather we must suppose that in the epic sources on which Aesch. drew *Tiresias* is represented as using only (1) divination from

shepherd of birds of omen, as unhelped by fire he ponders the signs of divination with skill that errs not—he, by rede of such divinings, saith that a supreme Achaean onset is mooted in nightly conclave and means mischief to the town.

But both to battlement and gateway of our bulwarks haste

20 *μυκτηροφθέντων* Dind. ¶. *επιβουλέντων* recd., *επιβολέντων* Dind. (who might have quoted, e.g. P. V. 421 *επιδεκτῶν* (M) for *επιδεκόντων* (recd.)).

20 τύλας πυργάριάτων M (the superscripta and new accent by m). ¶.

birds (*augurium*, & ὀμώνυμα μαντεία) and not (2) divination from either the entrails of victims (*λαυριστίου*, *λεροσκοτία*) or the behaviour of the flames in sacrifice (*ignispricium*, & ἡρατόρια μαντεία). In Homer there is no divination of the latter kind, and it was unknown to the primitive Romans, who borrowed it from the Etruscans (see Mayor on Cic. *N. D.* II. 3. 10). The comprehensive use of *οἰωνός* and *ὅρντος* as 'omen,' whereas the other terms are not so employed, is an indication of the priority of the former method. To the Greeks of the historical times *μαντεία* included both methods (Eur. *Hel.* 746 οὐδὲ τὸ δέρηγεται οὐδὲ δικτύον φλογός | οὐδὲ πτεροτόνος φθῆματ'), and the business of a *μάντης* was *οἰωνός τ' ἀλλέγειν* ήδ' ἐμπύρα σήματ' θέσθεις (Ap. Rhod. I. 145). It was natural therefore that they should assign both to even the blind Teiresias and account as best they could for his ability to read the φλογωτά σήματα. Aeschylus apparently remains more true to his authority. That Teiresias actually consulted only the birds appears from the prominence incidentally given to that side of augury in e.g. Eur. *Bach.* 347 θάκους τοῦδε, δέ οἰωνοσκοτεῖ, where the reference is to what was shewn to Pausanias (9. 16. 1) as *οἰωνοσκοτεῖος Τειρεσίου καλούμενος*.

[τορὸς δίχα is strangely explained by Hermann as *praeter signa ex igne capta*. The obvious sense of δίχα is that of e.g. Ath. 183 D κατὰ χείρα δίχα τλήκτρου θύαλλον.]

μωλ...φρεστὶν: a favourite combination: cf. Cho. 53 σέβασ...τὸ πτύ | δέ ὥτων φρεστὶ τῷ | δακτύλῳ περάντον, Ag. 1036 τοι φρεστὸν λέγουσα.

20 χρηστηρίους δρυβάς: 'omens of prophecy.' For the wide sense of δρυς cf. Ar. *Az.* 719 δρυν δὲ νομίζετε πάνθ' δοτατερ περι μαντείας διακρίνετε. | φήμη γ' ίψιν δρυν ἔστι, πταρμός τ' δρυΐδα καλεῖτε, | ξύμβολον δρυν, φωνὴν δρυν, κ.τ.λ., and see commentators there.

ἀφύπνισθε. It has proved so in the past, and Eteocles piously believes in the seer.

27 οὐτος: resumptive.—"Θεοφάνεια": see crit. n. Though all editors retain θεοφάνεια, none explains it. A man cannot be 'master (or owner) of divinations' as he is a master of slaves. He cannot order divinations as he pleases. And if παντεμπάτων could mean the birds, as 'instruments which divine' (for which there is no warrant, though such a use as φροφρία=warder, *inf.* 436, might be quoted in poor support), it would be a depreciation of the augury of Teiresias to present that view of the situation. Only a μάντης who made the birds divine to his liking would be called (sarcastically) δεσπότης μαντευμάτων. For the combination in the text cf. Eur. *I. T.* 1354 ἐν ἀγένετει θρόνῳ | μαντείας βροτοῖς | θεοφάνειαν, *Phoen.* 971 μαντέας θεοπίστατα, and for the word alone, *Phoen.* 766 εἰ τῷ θεοφάρον | οἰωνόματις Τειρεσίας ἔχει φρέστη.

28 Ἀχαιῶν. This tribal or racial distinction belongs to the epic. The invaders are from the Ἀχαϊκός Ἄργος: cf. 311 οὐτ' ἀνδρὸς Ἀχαιοῦ. A similar opposition of Cadmeans to 'Danai' occurs in Pind. *P. 8.* 52, *N. 9.* 17.

20 μυκτηροφθέντων. The pres. tense shews that it is very early morning. The discussion of the Argives is spoken of as if still going on. Hence also the fut. επιβολέντων: if finally determined upon, the attack will mean mischief to the town. For the word cf. [Eur.] *Rhes.* 17 τί γὰρ φυλακάς προλιπών | κινεῖσθαι στρατῶν, εἰ μή τοι ἔχων | μυκτηροφλάς; *ibid.* 87 τοι χρῆμα... | ...φιλάκες | ...μυκτηροφλοῖς; and for the notion *ibid.* 139 μυκτηρούς ἑκκλησίας.

20 οἱ τ' ἑπάλξεις κ.τ.λ.: The gen. πυργωρίατων (=the defences in general) belongs to both nouns. Some are to stand along the battlements, some in the gateways. The order is repeated in other words in 32 sq.

δρμάσθε πάντες, σοῦσθε σὺν παυτευχίᾳ,
πληροῦτε θωρακεῖα, κάπι σέλμασι
πύργων στάθητε, καὶ πυλῶν ἐπ' ἔξόδοις
μίμικοντες εὖ θαρσεῖτε, μηδὲ ἐπηλύδων
ταρβεῖτ' ἄγαν ομιλούν· εὖ τελεῖ θεός.
σκοποὺς δὲ κάγὼ καὶ κατοπτῆρας στρατοῦ
ἐπεμψα, τοὺς πέποιθα μὴ ματᾶν ὅδῷ.
καὶ τῶνδε ἀκούστας οὐ τι μὴ ληφθῶ δόλῳ.

35

(5) ΑΓΓΕΛΟΣ ΚΑΤΑΣΚΟΠΟΣ.

Ἐτεόκλεες φέριστε Καδμείων ἄναξ,
ήκω σαφῇ τάκειθεν ἐκ στρατοῦ φέρων,
αὐτὸς κατόπτης δ' εἰμ' ἔγώ τῶν πραγμάτων.
ἄνδρες γάρ ἐπτά, θούριοι λοχαγέται,
ταυροσφαγοῦντες ἐς μελάνδετον σάκος

40

34 σιθαρεῖτε Μ, σὸν θαρσεῖτε Ald.

35 κατοπτῆρα Μ, corr. m.

36 Blomf.,

32 sq. πλύρεθτε κ.τ.λ. 'Man the bulwarks &c.' It should be observed that the words chosen (πλύρεθτε, θωρακεῖα, οὐδρασις, πυλῶν) are accommodated to both a town and a ship (cf. 2 n., 62—64). With πλύρεθτε and πλύρωμα the latter application is common. The English 'bulwarks' illustrates the suitability of θωρακεῖα to either. οὐδρασις are according to Hesych. τὰ ἥγια τῆς νεώτ. καὶ σιθαρεῖα τὰς σωίδας (whence οὐδρα is used for 'ship' itself in *epigr.* *ap.* Ath. 209 c). But the word also means 'thwarts' = 'beams,' 'flooring.' Schol. to Ap. Rhod. 1. 528 has καβδῶν τὸ πλευτὸν βίλων οὐδρα λέγεται: cf. Strab. 5. 2. 5. By οὐδρατα πύργων is meant something as distinct from the θωρακεῖα as the *turres* of a Roman camp from the *loricula*. Cf. the wall of the Spartans against Plataea (Thuc. 3. 21 διὰ δέκα δὲ ἑταῖρων πύργοι ήσαν κ.τ.λ.). The towers (*turres contubulariae*) on the walls have floors (οὐδρατα), and they may also be joined (as in the *castra*) by bridges which resemble the thwarts (*ἥγια = οὐδρατα*) of a ship. It is not necessary however to assume the latter point. For the beams of the towers cf. Hom. Il. 12. 33 τότε δέ μηδὲ μάχη ἔσται τε δεῖθεν | τούχος ἔβδυτον, κανάχις δὲ δεσματα πύργων | βάλλομεν'. With πυλῶν of a ship compare the use of the English 'ports' in their original nautical

shape. A πυλῶρος of a ship is met with in Eur. *J. T.* 1227.

πυλῶν ἐπ' ἔξόδους is no idle periphrasis for ἐπὶ πυλῶν, but distinguishes the πυλῶν in the narrower sense of the actual passage-way from πυλῶν in the larger sense of the whole structure with its tower and flank-walls or bastions.

34 μίμικοντες: see 423 μικροί (n.). —ἴδητοντες and δηλοντες are both contemptuous.

35 σκοποῦς: the more general term; κατοπτῆρας specifies closer observation ('spies').

στρατοῦ alone can hardly mean τοῦ στρατοῦ τὸν πολεμίν, but κατοπτῆρας στρατοῦ is a compound notion = 'army-spies,' as opposed to other kinds of κατοπτῆρες. These do not merely reconnoitre, they insinuate themselves among the enemy.

κέρη (cf. 66): after assigning to the citizens their duty, Eteocles assures them that he is performing his own.

37 πέντε: not = πέντε μηνί, but expresses trust: Chro. 296 (n.).

ματᾶν ('waste their labour') is either (1) pres.: cf. Hom. Il. 16. 474 οὐδὲ μάτεσιν, Ap. Rhod. 4. 1393 οὐδὲ μάτεσιν πλεύμενοι, or (2) fut. of ματέσω (cf. ματέ, ἀμετέμενος, βαρός, δικάιος and see Hierod. περὶ μον. λέξ. 23. 6, Kühner-Blass II. p. 109). The former is the more vivacious

ye all. Away! in all your harness! Man the parapets and take your stand upon the tower-thwarts, and at the outlets of the gates bide and be brave, nor dread too much an alien crew. Heaven will give good issue. For my part I have sent scouts and men to spy the host, whose going, I trow, is not for naught. When I have heard their news, there is no craft can snare me.

[*Exeunt CITIZENS.* SCOUT enters (*from the left*).

SCOUT.

Most noble Eteocles, king of the Cadmeans, I come the sure bearer of the news from yonder in the host, and 'tis with my own eyes that I have spied what passed.

Seven warriors, gallant captains, shedding bulls' blood into

Herm. &c. punctuate 'Ετεόκλεος φέρεστε, κ.τ.λ.

and idiomatic both here and in *Eum.* 142 *ἴδημεθ' εἰ τι τεῦθε φρουρού ματρ.* In *P. V.* 57 *τερπάνεραι δὴ καὶ ματρὶ τεῦθεν τεῦθε* the pres. is almost certain, although the sense given by Hesych. (*χρωΐσαι, διατρίβει*) is inexact. For the sense cf. Hom. *Il.* 10. 324 *οὐδὲ δὴν οὐδὲν επονήσεσσαν, Od.* 2. 273 *οὐ τοι τευθόδηλη δόδος εσσεται οὐδὲν αἰθλεστος, 8. 285 δλωσκοτιών.*

δέδη : verbal (= *τῷ λέται*) : cf. *Cro.* 70, 674, *Ap. Rhod.* 3. 1175 *βάρος δὲ λέται, οὐδὲν δλωσσαν οὔτε.*

88 sq. The citizens depart to their post, and the spy, as coming from outside the town, enters from the spectator's left, according to the convention of the Attic stage.—Φέρεστε Κ. ἀναξ : the necessary or customary addition of courtesy to the bare name of the king. So *Οἰδίποτος τέκος*, 185, 664. *Eupolis* (*Jr.* 212) parodies with 'Ιερόκλεος βελτιστε χρηματῶν ἀναξ.

τάκειθαν : cf. ἐκέντα, ἐκένοι = 'the enemy' (636 n.).

41 αἰτόσ...τεῦ : a double assertion that he knows οὐκ δικῆ or οὐ λόγω μαθών (Eur. *Herac.* 5).—ταῦν πραγμάτων, 'the facts,' contains the same notion. The position of δ is purely metrical : cf. 140, 1015.

42 sqq. The lines *ἀνδρες...ώρκωμ-τησαν* are quoted by Longinus (15. 5) as an example of *φαντασία πρωτωτάτη* imparting the *ύψος* which springs from the great thoughts of a great nature (*μεγαλοφροσύνη* or τὸ ἀρετηθόλον).

ἀνδρες...έπειτα. These are not the only chiefs in the Argive army, but, as there

were seven gates of Thebes, there must be seven champions to attack them. The title of the play refers only to these. Adrastus himself is not included. It is as if Troy had possessed seven gates and seven of Agamemnon's greatest Achaeans were selected for a special attack upon them. Though Amphiaraus is subsequently described (by Eteocles) as having no confidence in the attack (602 sqq.), there is no real inconsistency with the scene here narrated. Amphiaraus was acting *βίᾳ φρενῶν*, but the spy could hardly discern that fact. What he saw was seven chieftains taking the oath, and he perceived valour and determination in them all. In these qualities Amphiaraus fully shared (603).

λοχαγότας : for ἄ cf. 62 ναός (n.), 785 ιρδομαγότας (n.).

48 sqq. ταυροφαγοῦντες κ.τ.λ. Several points of ritual are here involved. Oaths varied in solemnity according to circumstances, and this is to be one of the most binding sort and most terrible in its penalties. There is a cumulative effect in the victim chosen (its significance being emphasised by the repetition *ταυροφαγοῦντες...ταυρεῖον φένον*), the shield as the receptacle of the blood, the black 'binding,' the ceremony of dipping hands in the gore, and the nature of the deities sworn by. Broken oaths were avenged by the Erinyes (Hes. *Opp.* 803, Hom. *Il.* 19. 258 sqq.), who would in this instance be set on by most blood-thirsty divinities (Enyo &c.), if wronged.

The oath is an offering of *σφάγια*, cf. Eur. *Suppl.* 1196 *εἰ φέδε τέμνειν σφάγια*

καὶ θιγγάνοντες χερσὶ ταυρείου φόνου
ἄρρητ' Εὐνώ καὶ φιλαίματον Φόβον

45

45 'Ἄρη τ' M and Longin. c. 15. Corr. M. Schmidt (G has ἄρρη τ'). †. 'Ἄρη,
Εὐνώ Turneb. 'Ἄρη', 'Εὐνώ is perhaps scarcely admissible for Aeschylus, otherwise

χρή σ' διεῖν μον (viz. in a τρίπον χαλέπ-
τον), followed by (101) τὸ τρίπον λαμπεῖ
τρεῖς τρίπον μῆλον τείνω | έγραψε δρόπος
τρίποδος τὸ κολπόν κύρει κ.τ.λ. Originally
portions cut from the victim (τόμοι) were
placed upon the ground, and the oath-
taker stood upon them (Paus. 3, 20, 9
Τυράρεων γὰρ θύεις ιττῶν τοῦς Ἐλένης
έξιόρκους μητοῖας, ιττᾶς ἐτὶ τοῦ ιττον
τῶν τομοῖς, cf. 5, 24, 10). See Harrison
Proleg. Ch. Rel. p. 66. A magical con-
nection or identification of speaker and
victim was thus established, the intention
being to invoke upon the perjurer the
same fate which had befallen the animal.
In the present instance τὸ ἐτὶ τῶν τομῶν
τέρατον is replaced by an analogous pro-
ceeding, the dipping of their hands to-
gether in the blood. The addition of
χερσὶ is no superfluity (as in e.g. *Anth.*
P. 9, 161 βίθησε δὲ μήτης ἐτὶ γῆρας χερ-
ταῖς ἀβίθησε), but expresses the most
complete self-committal. It is more than
a dipping of weapons as in Xen. *An.* 2,
2, 9 οἱ μὲν Ἕλλησι βάρροντος ξίφος, οἱ δὲ
βάρβαροι ἀβύχησαν (after they have cut the
throats of ταῦρος καὶ λόκον καὶ κέρατον καὶ
κριῶν εἰς ἀστίδα), *Luc. Tax.* 37.

The upturned shield (*τορίς* *ἀστίδος* Ar.
Lys. 185) is itself an emblem of the god of
bloodshed (*βιθητός*); like other articles
used in ritual, it is of the more primitive
pattern (*a σάρξ of hide*); and, according
to the rule for the σάρξ themselves, it
is black. (So in the parody Ar. *Lys.* 195
θύεισαν μέλαναν κόλπα μεγάλων *τορίων*.) The shield then becomes, and is meant
to represent, a huge goblet for the de-
stroying gods who 'rejoice in draughts of
blood' (Jebb on Soph. *El.* 542): cf. *Il.*
5, 289, 22, 267 αἵματος ἔναις 'Άρης τα-
λαρίων. The resemblance between
ἀστίδος and *φιλόν* was familiar (cf. Arist.
Poet. 21 τὴν ἀστίδα, φιλόν 'Αρεων, Aristophon
ap. Ath. 472 C τῶν θρησκευτῶν
εἰκόνικων ἀστίδα). Hence the parody
with a κόλπον in Aristoph. (*I. c.*). The
choice of bull for victim is due to the
proverbial fierceness of the animal and
to the mysterious properties attributed to
its blood: cf. Ar. *Eg.* 83 βίθησε ταῦρος ταῦρος
αἷμα τείνων τεῖνε (with Neil's note),
Plin. *H. N.* 11, 90 *tantum sanguis...*

pestifer potu. To the direst gods this
was the most congenial drink; moreover
the nature of the bull was supposed to
enter into the participants in the cere-
mony (cf. the implications of ταυρ-
φάγος).

[Those who substitute μελοφρεγοῦντες
from the parody in Ar. *Lys.* 189 forget
that parody is not literal, and that the
substituted word is there meant to lead to
a pun in v. 196. No excuse for change
should be drawn from the occurrence of
ταυρόδον in the next line. Apart from
the fact that Greek cares nothing for
such repetition even when not purposed
(note such phrases as Ap. Rhod. 4, 1339
ἄγρανδον τε βίθες μήτης ταυρόδον, | βο-
τελάτας τε βοῦς and cf. *inf.* 160 n.), it
is here deliberate and emphatic: 'that
blood of bulls.' Weil guesses that Aesch.
wrote μελοφρεγοῦντες in an older sense of
μῆλα, according to the μῆλα ζινατα τὰ
ταυρόδοντα καλόντες of δράσεις of Phryn.
(Bekk. 1, 7, 8). It is, of course, possible
that in this particular ritual connection
μελοφρεγεῖν was the regular word with-
out regard to the nature of the victim,
and that some reader 'corrected' the
word to ταυροφρεγοῦντες through ignor-
ance of the fact; but this requires demon-
stration.]

μελάνθερον. The exact meaning is not
at first clear. Hom. *Il.* 6, 117 δέρμα
κελαύνει, | ἀντεῖ, & πυκάρη θέων ἀστί-
δος διμελάνθενται, might suggest that the
rim (which would naturally be most in
evidence when the shield was *τορίς*)
was of black leather. But this is prob-
ably too precise for the word. μελά-
θερος is used of a sword *Il.* 15, 713
φάργαντα καλά μελάθετο κυνηγότα (where
see Leaf, [Hea.] *Spart.* 221 μελάθετος
δορ, *Eur. fr.* 373, 2. Such swords had
the well-known hilt in which the spaces
between metal rings were filled with some
black material, probably leather bands.
In Eur. *Or.* 821 μελάθετος φόρης ξίφος
('barred with blood') there is a gruesome
play upon this sense. From this use we
should expect the meaning of 'bound' to
be 'barred' or 'ribbed,' and a backler of
the old fashion might easily be cross-
barred as well as edged with black leather

a black-bound shield, and touching with their hands that gore of bulls, swore direst oaths by Enyo and bloodthirsty Dread:

the supposed hiatus might have been filled in with τ'. 'Ἄρη τ' Ἔνυός is possible, but not sufficiently near; Ἔνυά might be suggested. Φέρετο (cf. 113, 124 n.).

strengthenings. Alcaeus fr. 36. 1 θλεφαρίβα | λιθίας τῷ σίφεσ χρυσόδετας δύο shews a variety of the material. So *inf.* 146 χαλκοδέτων σάντω (with ribs of bronze). That the primary notion is that of making fast appears from e.g. *Sapph.* 859 γουφοδέτη δάρει. But such bars and bands are also ornaments (like the 'binding' of a book) and the senses 'bound with' and 'adorned with' pass into each other. Hence e.g. [Eur.] *Rhes.* 383 χρυσόδετος σώματος δλήτη (=χρυσόδετος πέλτη), previously described as decorated χρυσοκόλλητος τόπαιος, 305; Soph. *fr.* 223 χρυσόδετος αἴρας (of a lute).

(4) δόρρητ' Ἔνυά κ.τ.λ. See crit. n. The reading of M cannot be an enumeration of three divinities. For this either τε...τε...καὶ or at least the omission of the first τε would be necessary. Verrall endeavours to keep the text by treating 'Ἐνυώ' as a clip-form for 'Ἐνύδλιος' and therefore an epithet to 'Ἄρη'. It would of course be easy to quote abbreviations of names (e.g. Megistes=Megistocles, Laches=Lachemoiros, Ἔταφρός=Ἐταφρόδειτος, Ἡρακλόν=Ἡρακλεῖδη, Ἀτολλώτ=Ἀτολλώνιος. Cf. O. Crusius *N. Jahrb.* 1891 pp. 385-394). It might also be argued that 'Ἐνύδλιος' is a difficult word for Aeschylean verse (cf. 24 n.). We know, moreover, that in the case of feminines Aesch. used Εἴδω = Εἴδοθε, Τψώ = Τψήτη (E. *Gnd.* p. 316, 30), and that he also wrote 'Αμφίδραος' for 'Αμφίδραος' (E. *Mag.* p. 93, 51). But (apart from the present unique appearance of the curtailed form) there is a very serious objection to so surprising a difference of gender and meaning to be attached to a word commonly understood otherwise. The answer might be made that the particles would themselves show to a Greek (as to Dr Verrall himself) the true meaning. The argument is, however, unsatisfactory. An Athenian accustomed to the combined mention of Ares and Enyo (CIA III. 2 lepis' 'Ἄρεως Ἔνυάλιος καὶ Ἔνυός, Hom. II. 5. 592 ἥρχε δ' ἄρα σφι 'Ἄρης καὶ πότερι' Ἔνυός) would surely have difficulty in recognising this novel application of terms.

If 'Ἐνυώ' cannot be accepted as =

'Ἐνύδλιος' some correction is required. (1) The claims of 'Ἄρη', 'Ἔνυά καὶ...' might be considered. The form 'Ἄρη' would be familiar to Aeschylus from Homer and other epic, and, since this play is full of epic suggestion, he may have permitted himself to follow epic practice. The same tendency to correct the apparent hiatus (commonly by means of 'Ἄρης') which appears in the MSS of e.g. II. 5. 909, [Hes.] *Schol.* 59, may have caused the insertion of τ' here. ('Ἄρη' itself is scarcely permissible for either epic or 5th cent. Attic. See Kühner-Blass I. p. 514.) Nevertheless 'Ἄρη' never occurs in any certain instance in tragic verse. It is not safe therefore to introduce the form. Longinus also (cod. P) has 'Ἄρη'.

(2) 'Ἄρη τ' Ἔνυός might be suggested. The relations of Ares to Enyo are variously stated. According to one account (schol. Ar. *Pac.* 457) she was his wife and the mother of Enyalius. Blomfield quotes Cornut. *de Nat. Deor.* p. 56 'Ἐνυώ οἱ μὲν τρόφε, οἱ δὲ μητέρα, οἱ δὲ θυγάτρες Ἄρεως ταρβίσκας. If Aesch. knew of Enyo as the alleged mother of Ares, he may have written the gen. with the sense that the chieftains, in swearing by 'Ares son of Enyo,' were swearing by the God of destruction in his most pitiless character or avatar. But against this is to be set the fact that 'Ἄρεως τ' Ἔνυός is equally possible and that neither is very close to the text.

(3) Much nearer to the MS is δόρρητ' (of rec.). No corruption is more frequent than that of double letters for single or vice versa, especially with the liquids. The context would also inevitably suggest 'Ἄρη'. For the adverbial δόρρητ... ὄρκωμότροπα cf. Cho. 722 δικιδέτι Πειδὼ δόλια | ξυγκαραβῆται, Soph. O. C. 319 φαιδρά γοῦν δέ τι διμάτωτοι σαλεῖ με τροστρίχοισα, Eur. *Hel.* 283 θυγάτηρ... τοιδι ταρθενεύεται, Lys. 13. 39 θηταὶ δοκασθέμενοι. The meaning is not merely 'dire,' but actually, in a Cadmean mouth, *infanda*. The spy is obliged to give the substance of the oath, though he is reluctant to commit such a δοσφῆμα. [It is true that solemn oaths were often taken

ώρκωμότησαν. ή πόλει κατασκαφὰς
θέντες λαπάξειν ἀστυ Καδμείων βίᾳ,
ή γῆν θανόντες τήνδε φυράσειν φόνῳ.
μημεῖά δ' αὐτῶν τοὺς τεκοῦστους εἰς δόμους
πρὸς ἄρμ' Ἀδρίστου χερσὶν ἐστεφον, δάκρυ
λείβοντες, οἴκτος δ' οὐτις ην διὰ στόμα·
σιδηρόφρων γάρ θυμὸς ἀνδρείᾳ φλέγων
ἔπνει, λεόντων ὡς Ἀρη δεδορκότων.
καὶ τῶνδε πύστις οὐκ ὄκνῳ χρονίζεται.

50

48 πρόσθε φυράσειν Stob. *M.* 7. 11, but ancient quotations are often too lax for critical purposes. 49 δ' αὐτῶν *M.* σημεῖα δ' αὐτῶν Stob. *I. c.* 51 δὲ στόμα Stob.

in the name of three deities, but the practice was in no way binding.]

Ἐνυό. Whatever the derivation of this word (and of 'Ενυλίος), its special connotation is that of havoc and blood. In Plut. *Agr.* 757 D Enyalios is the god who ἔφερε τοντούς καὶ πτερωμένους; cf. Hom. *Il.* 2. 651 'Ενυόντις ἀδρεμφότην. Enyo rules κυδωμὸν δραῦθα τοντόφρος (*Il.* 5. 592). She is the spirit of war in its cruellest aspect.

Φόβον. 'Kout,' the son and attendant of Ares (Hea. *Tl.* 933); not the subjective 'Fear' of the vanquished, but the spirit which puts men to flight (*Il.* 13. 298 οἵτις δὲ βροτολογεῖς Ἄρης τὸντεινόντες μέτεισι, | τῷ δὲ Φόβος φόλος οὐδὲ ἄμα κρατεῖς καὶ ἀπαρθῆται τοπετο, δέ τοι τὸντοφρον τελαΐφρον τερ τολεμεστήτη, *ibid.* 4. 440). It is in a 'rout' that the thirst for blood gains fullest satisfaction.

48 sq. η τόλαι κατασκαφὰς κ.τ.λ. The expression deserves more observation than it has commonly received. *τόλαι* is the town regarded as a dwelling-place of men; *τόλαι* looks at it as a burgh, a city-state among other *τόλαι*. Such a *τόλαι* has its walls and buildings; these will be razed out of existence; there will then be left no habitations containing such a people as 'Cadmeans.' To join Καδμείων βίᾳ ('in spite of the Cadmeans') would be in the last degree feeble. *βίᾳ* simply = *καὶ κράτος*. The words of the champions are λανδέσσων δέντο Καδμείων (cf. 518): 'we will make a (or the) "Cadmeans' town" a waste' (i.e. non-existent). The tense of θέντες shows that the *τόλαιοι κατασκαφαὶ* precede, or are the process of which the result is, τὸ λανδέσσων. Hence λανδέσσω cannot mean 'sack,' since the razing would naturally follow the sacking.

The proper sense is 'make empty, desolate' (as by swallowing up): cf. λέγειν and see note on ἐκλατάσαι (443). In *Ag.* 133 πάντα δὲ τόργων | κτήτη πρόσθε τὰ δημοπληρῆ | μορέ λανδέσαι πρὸς τὸ βλαύειν the word amounts to 'destroy' or 'annihilate.'

The town is first taken and then razed to the ground (cf. Soph. *P.* 998 Τρολαὶ δέντο δεῖ καὶ κατασκάψαι βίᾳ), and by the completeness of this act it ceases to have inhabitants. In Soph. *O. C.* 1318 σχετεῖς κατασκαφῇ | Κατασκῆν τὸ Θήρην δέντο τρόποις πυρὶ (explained by Jebb as 'destroy it with fire in such a manner as to raze it to the ground') shows that κατασκαφαὶ is not to be taken strictly of any one process of destruction. Though θέντες might here mean 'cause,' it more probably = θέμενοι, πορρόμενοι. See note to v. 175 for this use of the active, and, for further instance, Pind. *P.* 4. 275 τλαθί...ἀμφὶ Κυρδας θέμενοι στόντειν.

[It would be farfetched and erroneous to render '(even) if they have first to dig down the walls (in order to break in), they will sack.' τόλαι would not be the word.]

48 γῆν τάρπει: with emphasis. They will not return home, but will shed their blood 'here.' Cf. Hom. *Il.* 18. 329 δέμανοι τὴν τάρπειν δομίσῃ γαῖας ἔρησει | αὐτοῦ δὲ Τροῖς.

49 μημεῖα. The scholia explain by 'τερπεῖς, τρίχας, ταυτίας, βοστρίχους, and the like.' Cf. Eur. *Supp.* 973 μηλες ταῦπες ἐν οἴκοις | κεῖται μημεῖα, πάνθημα | κεραῖα καὶ στέφανοι εἵματα, *I. T.* 703 τόρμον τε χθονες κετίθει μημεῖα μου; *ibid.* 830 sq. εἵματα are such μημεῖα.

τοῖς τεκοῦσι may either be taken with the general sense (as *εἰς δόμους* must be)

'Either will we raze amain the city to the ground and make desolate the land of the Cadmeans, or else will we die and mingle our blood with this same soil.' And on Adrastus' chariot all about they were hanging with their own hands last tokens of themselves for their parents at home, letting fall a tear, though not a sigh was on their lips; for there breathed a temper of iron resolve, ablaze with valour, as of lions whose eyes gleam war. And of these doings the tidings tarry not

54 καὶ τόδε πίστις Stob. (where cod. A has εἰ μήν χρεῖται). ¶.

as dat. of behalf, or with μημένις: cf. 270 (n.) and Eur. *I. T.* 387 τὸ Ταυρίδον δεοῖσιν ἀποθύειν, Suppl. 1304 μημένις οὐ δρκῶν μαρτύρων θεοῖς Μάλασι.

50 sq. πρὸς δρῆν 'Αμφιάρεων. The schol. explains that Amphiarus had foretold that only Adrastus would escape. But, if the chief had been sure of this, the whole attack and the oath just given would have been absurd. It is doubtless possible that, while not convinced by the seer, they yet prepared thus for his prediction coming true; but it is quite sufficient and much simpler to recognise that Adrastus is the leader and is taking no part in the attack. He at least will return, and, if any one of themselves should fall, Adrastus will carry his μημένια home.

πρὸς δρῆν'. The accus. includes the carrying to the chariot, and is thus more panoramic than ἄμματι. The same visualising effect is sought by χαρτοῦ and the imperfect λογεῖσθαι—λογεῖσθαι, διληψίου schol., but the thought is simply that the μημένια formed a festoon or στέμμα.

δάκρυ: a prose writer would have added μὲν for clearness. 'A tear they could not prevent, but....' The tear is that of πόθος, not of self-pity. Epic heroes weep, although Euripides makes his Heracles disapprove: *H. F.* 1354 οὐδὲ δάκρυά των | έσταξε πτυγάς, οὐδὲ δάκρυψε πόθῳ | εἰς τοῦτον λιτόθεα, δάκρυ' δέ διμάτων βαλεῖν. Open lamentation, however, is less noble: cf. Soph. *O. C.* 1636 δέ, ως διώρη γενναῖος, οὐδὲν μέτον κατηγρεῖσεν, Eur. *I. T.* 484.

52 σιδηρόφρων: combines the notions of iron resolve and pride (φρόντιμος). In *P. V.* 242 the word means 'pitiless.' The special quality of iron is that it is δρεγέτος, δόδυμαρτος, and in the metaphor the nature of the unyieldingness depends upon the context. Cf. Hom. *Il.* 23. 177 διὸ δι τυρὸς μέντος ἡκε σιδηρεώς ('relentless'),

24. 203 σιδηρεώς...φρεπ, Mosch. 4. 44 πον...σιδηρεών, Ov. Am. 3. 6. 59 τὸ κατοῖς σιδηρεών τὸ φρεπεῖον, i.e. τὸ κατοῖς σιδηρεών τὸ φρεπεῖον, inf. 717 (n.). It is best to join σιδηρέφρων ...φρεπεῖον, like τοῦ μῆτας, λαρυγγός δια—φρεπεῖον: 'mettle,' not 'anger': cf. 494, 603.

53 λαρυγγός δι ε.τ.λ. The hot breath suggests the fiery look (Hom. Od. 19. 440 τὴν δρεγάληντο δακορύφων).—Δρῆν is the spirit either of fight (cf. Cho. 32 πε. Suppl. 757 γυνὴ πανούσις' οὐδέ τοι φρεπεῖον' Δρῆν, Pind. Mor. 757 τὸ μαχητεῖον τὸ διάβολον...θυμοῦτος 'Άρης ταῦτα φρεπεῖον | Άρης δακορύφων'). Here the two senses are scarcely separable.

δακορύφων is more than δακρύων (as in Timocr. fr. 12 'Άρης δακρύων, Herond. 3. 17 'Άρης δακρύων'). The look is keen and bright (see Suppl. 384 δακορύφων δράμα and Chrysipp. ap. Aul. Gell. 14. 4 δακορύφων δλήνων).

54 καὶ τόδε πίστις ε.τ.λ. Since δρῆν is never merely delay, but always implies shrinking, whether through fear or scruple, we have only the choice between (1) 'and your learning of these tidings (from me) is not delayed by fear (on my part)' or (2) 'and your learning of these facts (i.e. that they are true) is not being delayed by hesitation (on their part)', i.e. you will soon see them for yourself. Both interpretations are given in the scholia. But in the latter we should rather expect 'assurance' (πίστις), as in the text of Stobaeus (see crit. n.), than 'learning' (πίστις). The former is more natural as explaining the next words (= 'but I came at once, before the arrangements were completed'). 8' might in fact have been γέρον (cf. 113 n.). There is no difficulty in δακνεῖ, since the bearer of bad tidings commonly felt δρῆν for the reason that (Plut. Mor. 509C) εἰ τὰ κακὰ προσεγγίζοντες ἦρον τὸν δρούστων δυσχεραίνονται καὶ μαστίγων: cf. Soph.

κληρουμένους δ' ἔλειπον, ώς πάλι φλαχῶν
έκαστος αὐτῶν πρὸς πῦλας ἄγοι λόχον.
πρὸς ταῦτ' ἀρίστους ἄνδρας ἐκκρίτους πόλεως
πυλῶν ἐπ' ἔξοδοισι τάγενσαι τάχος.
ἔγγὺς γάρ ηδη πάνοπλος Ἀργείων στρατὸς
χωρεῖ κονίει, πεδία δ' ἀργυροτῆς ἀφρὸς
χραίνει σταλαγμοῖς ἵππικῶν ἐκ πλευμόνων.
σὺ δ' ὥστε ναὸς κεδνὸς οἰακοστρόφος
φράξαι πόλισμα, πρὶν καταγίσαι πνοὰς
Ἀρεως· βοᾷ γάρ κῦμα χερσαῖνον στρατοῦ.
καὶ τῶνδε καιρὸν, δότις ἀκιντος, λαβέ.
κάγῳ τὰ λοιπὰ πιστὸν ἡμεροσκόπον
δοθαλμὸν ἔξω, καὶ σαφηνείᾳ λόγου
εἰδὼς τὰ τῶν θύραθεν ἀβλαβῆς ἔσῃ.

ΕΤ. ὦ Ζεῦ· εἰ καὶ Γῆ, καὶ πολισσοῦχοι θεοί,
Ἄρα τ' Ἐρινίς πατρὸς ἡ μεγασθενής,

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56 The perpetual gloss γάρ appears over δ' in rec. (See crit. n. to *Chœph.* 3; and *inf.* 113.) Διάτον recs. γάρ διάτον Brunc. ↓ 58 ταγένεια Robortello.

Aul. 243 τὰ δεινὰ γάρ τα τροπιθέσ'
δένον πολύν (φοιλαὶ λοq.), O. T. 749 καὶ
μή δεινῷ μὲν, ἀν δ' ἐργα μαδεῖν ἔρε.

58 λατεῖνον. λατεῖνον frequently uses
its imperf. in an aorist sense. Cf. Hom.
Od. 16. 50 ἀ μὲν τῇ προτέρᾳ ὑπελατεῖ
ἴδεοντες, 14. 480, 15. 88, II. 2. 105 Ἄτρευ
δὲ θυήκουν διάτονον πολύνειον θύετο, |
αὐτῷ δὲ αὐτεῖ θύεται· Ἀγαμέμνονος λατεῖνο
φορήται, 19. 288, 339. *Ag.* 611 ἐν δόμοις
εἶροι πολύν | οἰακοῖς εὖ διέτεινε, Soph.
Tr. 76, Eur. *El.* 14. 107 δὲ δόμοις
θύειν, δέ τις Τροίαν ἔτεινε, *Hipp.* 907,
and in comedy *Antiph.* αρ. Αθ. δροὶ λ
πρὸς τὴν μηροτάλην γνιθμένον κατελμάτανον |
αὐτῶν. So in Latin *Cic. ap. Aul. Gell.*
15. 6 *Kic sicut est vita iampridem lumina
luminescit.*

αὐτοὶ...δέονται: not a final clause, but de-
liberative: Hom. *Il.* 3. 316 κλήρου...
ρέλλον... | διπλήτερος δὲ τρόπος δέονται
χλεκεν έγχος.—αὐτῶν: is not unnecessary,
but virtually = δέοντος. Εκαστος alone
might have a wider application.

57 δρέστον: not explicitly = τεῦ
δρέστον, but δρέστον τινά.—πύλαις: with διεκρίτους: cf. Eur. *Rhœm.* 214
πύλαις διεκρίθεισ' ἔμεις. But the gen.
rather depends on the superl. sense than
on δέ.

58 πυλῶν δέ τις θέβωνται: 33 (n.). It
is somewhat doubtful whether we should

read the causal middle τάγενεια or the
infin. imperative ταγένεια (cf. *P. V.* 738
εἰδεὶ πελάζειν, *inf.* 75 n.). The same
question arises with φράξαι (63). On
the whole the admonition to the king
to 'have' the thing done is the more
probable.

59 ἔγγὺς γάρ κ.τ.λ. The spy can
only see this mentally (see 55), but it
amounts to certainty.—ἡδη belongs to
ἔγγυς.—πάντωντος: not 'in full armour'
but men 'of all arms' (=in full force).—
Ἀργείων: though 28, 'Ἀχαιών'. The
variation is epic, but, since Adrastus is
Argive and the expedition is from that
centre, the word is the natural one here.
Cf. 535, 560.

60 χωρεῖ κονία: for the effective
asyndeton cf. 169 αἴνω λαράτην, 327
δέοις φοεῖν, *Chœ.* 288 εὐεῖ ταράσσει,
Pers. 429 ἔτεινε δράχιδαν, Soph. *Ag.* 60,
El. 719, *Pt.* 11, Eur. *Hec.* 1175 βάλλειν
δράσσειν, *H. F.* 602.—κονία: 'hastena.'
The Homeric κονίεστες πεδίοι (II. 23.
372).—δρυγροτῆς αφρὸς κ.τ.λ. Another
condensed and sustained metaphor. The
foam of the wave, as the sea rises under
the δρυγροτῆς δέμεος (so Verrall), flecks
the water (χραίνει σταλαγμοῖς), just as
here the foam of the horses flecks
the land.—τεῦτα (like *campi*, *aegnor*) is poeti-
cally applicable to either element (cf.

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ

through fear; for I left them casting lots, how by the chance each should lead his troop against the gates.

So marshal thou with speed at the outgoings of the gall men of the best, the country's choicest. For already close at hand the Argive host in full array marches and scours along, and the whitening foam beflakes the plain with drops from the deep breath of the steeds. Do thou, like trusty master of a ship, bulwark the town, before the blasts of war descend in squalls; for on the dry land roars a wave, a wave of soldiery. Do this, and seize the speediest way thereto. For me, I will go on to keep a faithful news of what p-

ET. O Zeus
and thou Curse,

61 πνευμάτων or πνευμάτων
312 ἐκπένοντος πνευμάτων
older form (Meisterha

άκαρπιστα πέδια of the
210).—Ιππικῶν ἐκ πι
gives the usual Greek
brings the metaphor in,
the literal facts, but it also
forms us of the numerous

forms of the numerous, in the
Argive force (cf. Ιππόβοτον 'Αργος). The

form δρυγηστής is found in Bacchyl. 5. 67.

62 ναῦς: for ἄ cf. 42 λοχαγέται. Aesch. has also ἔκτι, δόιος, δάρος, γάλοτος, ιπποβάσιον, ἑκατογκάρανος, πρότασον, προστορπάτης, πουάτωρ, εὐνάτωρ, θουατήρ, ἐβδομαγέτας, βαλός. The present phrase is borrowed by Euripides (Med. 523 ὥστε ναῦς κεῦθει οἰλοστρόφον).

63 sq. φρέξαι: see note on τάγεσαι (58). The middle occurs *inf.* 783. But σὸν with infin. would be sufficiently common: cf. Hom. Od. 13. 307 σὸν δὲ τετλάμενα καὶ ἀνάγκη | ... | μηδὲ τῷ ἐκφάσθαι...δῆλλα σωτῆρι | πάσχειν, 16. 132 &c. The word is chosen as being suitable to both city and ship; cf. Hom. Od. 5. 256 φρέξαι δέ μιν (sc. the raft) ρίπεσσι διαιπτερές οἰοντρών | κύματος εἶδεν θερ.

πρὸς καταγόμενον...βορεῖον η.τ.λ. It is the roar of the wave in the distance that announces the coming squall. For the picture cf. Hom. Il. 14. 394 οὐδὲ θαλάσσης κύμα τύσω βορεῖ ποτὶ χέρων, | πεπτοθεν δρύμενος προῦρι βόρει αἰλεγενῆ. —κύμα: a favourite similitude: cf. 80, 109, 106, Pers. 89 μεγάλη δεύματι φωτίδι, Eur. I. T. 1437, Rhes. 290 μέν στρατής, Plut. Sull. 11. 4 'Αρχελάδες δίκτη δρύμενος

P. 4. 398 the error Soph. fr.
, and this is apparently the

with an army). It is customary
the metaphor by either an
adj. or a gen. (Arist. Poet. 21

In πνεύμας 'Αρεώς (i.e. not
δρού or the like) we have the

ge... alone; cf. 358 χρόας πνεύμων. The
adj. alone occurs in P. V. 905 ἀρδείς
ἀπειρος, 829 διραγεῖς κίνας, Cho. 491
πτηρός κίνος, fr. 312 διπεροι πελειάδες,
Ag. 82 διπρ ήμερόφαντον, inf. 82 ἀναυδος
δηγγελος, fr. 150 δελφίνωρος (read δελφίνο-
χορος) πεδίοι, Eur. Hipp. 235 ψαμάδεις
ἀκυρωτοστος (of hippodrome), Jr. adesp.
142 πλωτοίς διηγησι, Pind. N. 3. 79
πόμη δούλων, Arist. Poet. 21. 8 φιλητ
δουσος. Here both qualifications are com-
bined in χερσαῖς with στρατοῦ. So
Chæremon, fr. 10 στρατὸς διθέων διογχος,
Pind. O. 6. 46 διεμφεῖ τῷ μελισσᾶς, N. 8.
46 λάβρον λίθον Μοισᾶν.

66 πιστόν: not 'loyal,' but 'one
who may be believed.'—ἡμεροκόπων:
the previous spying has been during the
night (20). He will render the same
service by day. (φολακες ἀτλός of the
gloss is superficial.) This statement
accounts for his reappearance (356).

70 'Αρά τ' Ερεύνη η.τ.λ. The Curse
of Oedipus (for which see Introd. pp.
xxvii sqq.) is a living and enduring agent
identified with the avenging Power which
it evokes. (Hom. Od. 2. 132 μῆτρα
στυγερὰς ἀρήσει 'Ερεύνη.) So general
was this identification that 'Αρά is itself
sometimes another name for the Erinyes

ΑΙΣΧΥΛΟΥ

η μοι πόλιν γε πρυμνόθεν πανώλεθρον
ἐκθαμνίσητε δράλωτον, Ἐλλάδος
φθόγγον χέουσαν, καὶ δόμους ἐφεστίους.
Δευθέραν δὲ γῆν τε καὶ Κάδμου πόλιν
ζυγοῖσι δουλιοῖσι μήποτε σχέθειν.
γένεσθε δ' ἀλκή· ξυνὰ δ' ἐλπίω λέγεων
πόλις γὰρ εὐ πράσσουσα δαίμονας τίει.

75

ΧΟΡΟΣ.

* * * θρέομαι φοβερὰ μεγάλ' ἄχη.

71 πρόκειται Valckenaer. ¶ . 72 δράλωτος M. 73 γρ. ται δέρος μέστη
καὶ δέμαντο schoi. 75 δουλεῖαι M. δουλεῖαι Ald. διηγέρει δουλεῖαιν γε.
σχέθειν M. rightly. Editors (after Blomf.) substitute σχέθειν. ¶ μήτορ' ἐνσχέθειν
Dind., μήτορ' ἐνσχέθειν M. Schmidt. (Butler's μή δέτε σχέθειν is a solecism.)
78 εἴη. M prefixes χαρὸς ταρθίνων, but see note on the ἴνδεσις. Wecklein attempts

(Εἰσιτ. 417), cf. Soph. O. T. 418 δεινόν
τον Ἀρά—μεγασθένες: cf. 1046. A
frequent epithet is πότνια: Εἰσιτ. 950
μήτη γάρ δέντας πότνι 'Ερινύ, Soph.
El. 111 πότνι 'Αρα.

74 μὴ μοι πόλιν γε κ.τ.λ. γε be-
longs to the whole notion as a plea.
There is no such thought as '(destroy me,
if you will, but) do not destroy my city.'
Rather 'when a city is Grecian like this,
do not destroy it.' Greek sentiment
distinguishes keenly between the treat-
ment of πόλις Ἑλλάς and πόλις βάρ-
βαρος.—πρυμνόθεν is correct. The sense
of the adj. πρυμνός is 'at the base'
(πρυμνός το δέχατος Hesych.): cf. Hom.
Il. 12. 465 (λάς) πρυμνὸς τεχθῆ, αἰτήσ-
θερθεος | ἀδίν την, Od. 17. 462 βάλε δεξιῶν
ώμου | πρυμνότας, and πρυμνωρεῖν.
Congruity with θάμνος appears from Il.
13. 148 ἔγνωτος θάμνος | πρυμνήτης ιεράμων-
τες (= δε μήν Phot.). Sidgwick remarks
that πρυμνόθεν occurs in Ap. Rhod. 4.
1684 'and therefore probably in some
lost epic.' With the thought in general
cf. Eur. fr. 1109. 10 εἰ μή κατασκεψίαν
δύουμι πόλιν | Πράμον βίᾳ πρόρριψε
ιετερημένην. The idea in ιεθερημένην
is that of clearing away as thoroughly
as men clear the 'bush' for cultivation.

75 εἴη. Ἐλλάδος φθόγγον χέουσαν
κ.τ.λ. Our city may have been founded
by the Phoenician Cadmus, but its speech
is now Greek, and so are its homes and
lives. It is, however, altogether im-
probable that Aesch. would use the
present coloured phrase as the mere
equivalent of 'speaking Greek.' From

e.g. Suppl. 640 εὐκταῖα...χεούσας, Hom.
Od. 19. 521 ἀρδὼ...χεῖ τελυχά φωτή,
Bacchyl. 4. 14 δέλει δέ | γάρν δέ στροθέων
χέων | αἰρεῖ ίέρων, it may be taken to
express earnest or passionate prayer.
'The voice which it now pours in prayer
is Greek' (not ἀγλωσσος, Soph. Tr. 1060).
καὶ δέμαντος ἐφεστίους: 'and homes
with hearths' (not 'your temples,' since
'your' could hardly be dispensed with,
and the Ara or Eriny possesse no
temple). The Cadmeans have been long
established, with their οἶκοι and house-
hold gods, as part of the Greek world.
Though Ἐλλάδος cannot be joined in
grammar with the phrase, its force is felt
with it. [The accus. is somewhat awk-
ward in its distance from ἐκθαμνίσητε, and
καὶ δέμαντο in its distance from πόλιν.
Except for the special appropriateness in
χέουσαν we might be tempted (1) to
suggest 'Ἐλλάδος | φθόγγον τὸ ίχεούσαν
καὶ δέμαντο κ.τ.λ. ' possessing the speech
of Greece and settled hearths in Greece.'
(2) We might also punctuate φθόγγον
χέουσαν καὶ δέμαντος ἐφεστίους, | διειθέραν
δέ γάρ τε κ.τ.λ., where the clause with
δέ interprets, or presents another view of,
what precedes (cf. 263 (n.), Cho. 189 (n.)),
'and never reduce to slavery established
homes, yes, a free land &c.' But we
should look for μῆδε rather than καὶ.]

76 θανάτεραν δέ κ.τ.λ. The sense is
'a land of freemen—no less than the state
of (great) Cadmus.' There is no anti-
thesis of town and country; γῆ and πόλις
are both comprehensive, presenting the
realm of the Cadmeans in two lights; one

destroy not, I beseech, in utter havoc, root and branch, prey to the foeman, a city whence pour accents of Hellas; destroy not hearths and homes. I pray ye constrain not a land of freedom, Cadmus' own realm, with the yoke of slavery; but be its succour. Our common cause, methinks, I plead; for a prospering land pays worship to its Gods.

[Exit ETEOCLES.]

[The scene becomes the Cadmean acropolis. Enter Chorus of women, young and old, precipitately and without processional]

I cry with great

to divide vv. 78-106 between
chorus occupy nine pages.
addition and emendation
preceding). θρεῦμα φο-

as the abode of the
a state with great tradi-

75 σχέδιον: imperial.
Phryn. (Bekk. I. p. 4.);
σύ, ἡκειν σύ ἀπτι τοῦ α
ῆκε σύ 'Απτικὸν τὸ σχῆμα,
ἴνεις δ', ἐάν τι πολλὰ πολλάτες τάδω, |
θάγαι μ', Eur. Tr. 421, Eur. fr. 362.
24. For the simple dat. Ινγοῖσι (instead
of e.g. τῷ Ινγοῖσι) cf. Soph. Tr. 136 δ...
στ...δηπτοι λέγων | τοδί αἵρετον. The
dat. is strictly instrumental, the verb
meaning 'hold.' The accent is commonly
altered to σχεθῖν, and the tense is called
aorist. Neil on Ar. Eg. 320 (*παρασχέθειν*)
refers to Brugmann *Morph. Unters.* I. 78
sqq., and says 'Arcadius de accent. 155
sq. classes σχέδιον with έθω φάθω &c.'
He adds 'the forms were sometimes felt
as aorist.' (So Kühner-Blass II. p. 177.)
A number of instances support, though
they may not prove, a present meaning:
e.g. Hom. Od. 16. 430 δλλ' Οδυσσεος
κατέρυπα καὶ λοχεύειε μέντος περ (imperf.),
inf. 416 (where it is only the change to
σχεθῖν that has created the difficulty).
Similarly Eum. 438 τόνδ' ἀμυνόν ψύχον
(better than -θοῖ as expressing the at-
tempt), *ibid.* 566 κήρυσσε, κήρυξ, καὶ
στρατὸς κατειργύδον (more natural in
tense than -θοῖ).

76 ξώδη: our common cause; see
203 (n.). For the frank appeal to self-
interest cf. Cke. 255 sqq.

78—104 The Parodos. The scene
changes to the Acropolis. The Chorus,

host is let loose from

arrangements of the whole

78 The metre requires an
rare being lost through the

women of various ages (see
70), some of mature years
some young maidens (107),
going to the citadel (216), where
the ancient Εβάρα (βόρη,
95, 141, of the πολιοῦχοι θεοι. The
women enter στοράδην and not
in regular formation—a proceeding
which would be dramatically ludicrous—
and their first speeches are (for the same
reason) not delivered in antistrophic form.
Different women reply to each other in
a more natural way, and pauses must be
assumed. No authoritative division of the
lines between various speakers can now
be made, but Wecklein's distribution of
vv. 78-106 among 12 members of the
Chorus is as plausible as any. The
dochmiae metre is that of hurried and
excited movement. Aeschylus deftly utilises his Chorus so as to describe the
approach and arrival of the Argive
army. The audience obtain a very vivid
presentation of the scene, and the
necessary interval is bridged over. That
in these actions of the Chorus the poet is
true to life appears from e.g. Plut. Cor. 30
ὅπορες εἰ τῇ πόλει διεδρομὰς γνωσκόν
καὶ τρόπον λεπτὰς λειταίς ε.τ.λ.

78 θρόρους κ.τ.λ. See crit. n. With
the expression cf. Suppl. 118 τραύμα
τάθεια μήδεια θρονέται κ.τ.λ.—φοβήσα...
δηχη=δηχη φόβου.—μεγάλη is not to be
denied the notion of 'loud.' The whole
= 'my pangs of fear find utterance in
loud shrieks.'

μεθεῖται στρατὸς στρατόπεδον λιπῶν.
ῥὲι πολὺς ὁδὲ λεὼς πρόδρομος ἵππότας.
αἰθέρια κόνις με πείθει φανεῖσ'

80

ἄναυδος σαφῆς ἔτυμος ἄγγελος.
ἔλε δ' ἐμὰς <Φρένας> πεδί' ὀπλόκτυφ', ὡς
βοὰ χρύππεται, ποτάται, βρέμει δ'
ἀμαχέτον δίχαν ὑδατος ὄρετύου.

85

ἰὼ τῷ
ἰὼ θεοὶ θεαί τ' ὀρόμενον κακὸν
βοῷ τειχέων ὑπερ ἀλεύσατε.

79 Μ has a χ prefixed. See schol. We may also punctuate less well στρατός·
στρατόπεδον λιπῶν κ.τ.λ. (so Weckl.). 80 ὡς recc. 80 sq. θεάμας

τελοπλοκτότες | τῇ χρύππεται βοῦς ποτάται Μ, with γν̄ in marg. θεάμας m.
βοῦς m'. ὥντι or ὥντι or τ' ὥντι (for τῇ) recc. βοῦς recc. The first schol. implies τεδή'
ὄπλατον' ὥντι and βοῦς. Corr. *ed. ¶ Έτε δέ μ' απτίδων τάτερος (with lacuna)
Headlam. Other suggestions are εἴλε δ' ἐμὰς φρένας δέος· δηλῶν κτίστος ποτιχρύππεται Dind., την δέ γάντις τεδή' ὀπλόκτυφ' ὥντι χρύππεται βοῦς Paley (partly after Seidler)

79 μεθεῖται κ.τ.λ. The exact metaphor is uncertain. The next line and vv. 64, 85, would suggest the opening of a sluice (see note to 544). It is doubtless possible that this line is entirely disconnected from the next, especially as a pause would occur between sentences describing stages of the enemy's progress. But it is unlike Aesch. to alter the similitude in μεθεῖται without further definition. Hence we should hardly think of the start of a chariot-race (*c. carceribus emissus est*), still less of 'setting a dog at the prey' (Paley).

[The notion of the schol. and of some editors is that the speakers φαντάζονται τάπτε, but from the Acropolis they can actually see movement, and they explain that they judge of the rapid and wide advance by the dust.]

80 μετ' οὐδὲν: to be joined, 'flows in full (broad) stream'; cf. Eur. *Hipp.* 443, Plut. *Nic.* 9, 1, Hor. *Sat.* 1. 7. 28. For the metaphor in ρἱα cf. κύμα 64 (n.) and e.g. Soph. *Ant.* 128 εἰσόδου | τελλώ ρέματι τροποποιεύοντα.

πρόδρομος: not 'in headlong haste' (as in 195 f.v.), but 'in advance' of the main body (schol.).—ἵππότες. In epic times these are charioteers, not mounted men.

81 sq. αἰθέρια κόνις κ.τ.λ. If these words belong to the previous speaker the sense is that they cannot yet see the horsemen, but that there is no mistaking

the meaning of the dust. If spoken by another they = 'yes, I believe you, for...'; but this is too much to ask of the passage in the absence of particles.

The language is allusive and compressed. On the surface the meaning is simply 'the dust in the sky appearing as a voiceless harbinger.' But κόνις (cf. τρόχος, λάρνα, ψεῦδις) itself almost certainly bore another sense, viz. 'messenger' (see Verrall, Append. II.), and αἰθέρια κόνις becomes similar to e.g. κύμα χερσάων (64), 'a messenger in the air.' Verrall's argument might have been strengthened by quoting Ag. 499 μαργυρᾶ δέ με κάσιος | πράλοις ξύνευρος δύψιλα κύμα τάδε, where the apparent grotesqueness of the expression is removed by understanding δύψιλα κύμα 'the thirsty κύμα (messenger)', to be defined by the accompanying words as 'κύμα in the sense of dust.'

φανεῖσ' may either be joined with αἰθέρια ('appearing in the air') or, better, (from the associations of φανῆται with messengers, e.g. Ag. 21 σιαγγύλου φαντρος δρόμον τυρός) with what follows (φανεῖσι...δύγγετος).

With διανύσσεις...δύγγετος cf. Suppl. 186 δρός κύμα, διανύσσεις ἄγγελος στρατοῖς, Theogn. 549 δύγγετος δέθογγος· πλέμει πολέματος ἄγγειραι, | Κύρος, ἀντὶ τριλαγύνετος φανέρων εκοτήσῃ, Hom. 245 Ίπει δέ μαρτυρῆσεν ἀφθάντος φραδεῖς (blood). Dust rises freely in Greece. For the general picture cf. Hom. Il. 11. 151: έτει

the camp! Yonder in a mighty flood the van of horsemen streams! I see the dust rise heavenward, and it is my warrant; dumb messenger, but clear and true.

The noise of the hoof-smitten plain confounds my sense. It draws nigh; it flies; it roars like the irresistible water that smites the mountain.

Hark! hark! Ye Gods and Goddesses, fend off the on-speeding evil. A rescue for our walls!

and Ritschl), 488 48 Wech. 1. Corr. *ed. (after rejectio-

βοι τηρε ταχύτων | δικτυά. M (the superscr. a by m). The fault is in the order. The could only be defended ses ἀλεστατε. δρόμενος βίᾳ Bücheler. δρόμενος (Enger)

by making the sentence κατέδιλεστατε | ἐπέρι

inflicts a loss upon the

δι σφινος ὥρα πορεία | ἐπέρι
ἐργάζονται τέλος ἔτησιν,
ἀγγελλονται τοῦτο δ.
προστασία, κάτιον τε παντού
φαίνεται, βαθὺς τε φύξις
εὐφρής: clear in its
true in its tale. The
combined for emphasis.
[Verrall finds in ἔτησιν
etymological truth, w
the application of κα
which is indeed κάτιον (= μετ.)
is ingenious, and ἔτησιν
certainly sometimes refers to appropriate
application of a name. But so do ἀληθώσι,
δρόμως &c., and it is straining the word to
insist upon this sense as necessarily con
veyed. See e.g. Hom. Il. 22. 438, Od.
13. 232, Theoc. 15. 82, Soph. El. 1451.
Headlam (*On Edit. Aesch.*) has pointed
out the fallacy.]

68 sq. Οὐδὲ δικτυά κ.τ.λ. See crit. n. There is a suggestion that conquest is already achieved, so far as their spirits are concerned (cf. δραχέτον 85). The poet understands the ready despair of women. For the phrase cf. Suppl. 786 περὶ σκοτειαὶ δ' εἴμι εἰλον, and for the verb Bacchyl. 11. 85 τὸν δ' εἴλεν δέχονται, ξένια τέ τινα τλάξεν μέριμνα, Hom. Od. 19. 471 τὴρ δ' ὅμα χέρμα
καὶ ἄλγος θλεν φέρεν.

τελί 'διλέστερος' would rather be ex
pressed in English by 'the ringing of the
hoofs upon the plain' (= τὸ τὰ τεῖλα ταῖς
στλαῖς κτυπεῖσθαι). Cf. 344 καρπός
χαμάδις πεσών διλύνει, 573 περὶ...
γάια...διλύσεις τῶν σοι ξύμμαχος γενήσε
ται; (and note). The vision of the filled
τεῖλα as sup. 60, Hom. Od. 14. 267 τλῆστο
δι τὰν τεῖλα τεῖλων τε καὶ ἔτησιν, and the
familiar κατεύρεται πεδίον; and the ringing

τ. 10. 535 Ἱππωνοὶ ὁκυτόδωροι
οὐατα βδόλλοι, Ar. Eq. 552
Ἴππων κτύπτοι, Xen. Eq.
ἱμβαλον φοβεῖ τὸ κοῖλη ὄντα,
τ. 596 quadrupedante putrem
ungula campum.

try do not appear till v. 89,
text would show that the
to ὄντα and not ὄντα
beating of spears on shields
δορικτον διλάδιν; cf.
τε. 16. 12. 13) nor the clang
of running hoplites (Pind. I. 1. 24 δοτι
δοδούποισιν ὄνταται δρόμοις) is in point.]

*ώς = δι τοισι: cf. Eum. 789 γένει
μαι δυσοίστα πολίταις ἄπαθος and inf.
562 (n.).

64 χρήματα, ποτάται: for the
lively asyndeton, cf. δο (n.).—ποτάται:
it not only approaches; its approach is
swift as flying. So of a hound Simonid.
fr. 30. 2 ἀνά Δάρτιον ἀνθεμένη πεδίον |
πέταται.—βρέμει δ': 'yes, it roars.'—
δ' is not simply a connective attached
to the last of three verbs.

65 τεῖλας...δροτόπου: a torrent turn
ing into a cataract. That the remark of
Hesych. δροτόπου δίκην· δτι οἱ Γίγαντες
ἀποστῶντες ἀπὸ τῶν δρῶν κορυφὰς καὶ
τέτρας ἰβαλλον belongs to some other
passage is clear from our context and
also from Photius' explanation of δροτό
που as Γίγαντες.

66 sqq. Λα λα λα θολ κ.τ.λ. See crit. n. Even if the camp of the enemy could be so clearly discerned, ταχύτων would be an improper word for its enclosure, and an army does not climb the walls of its own camp. Obviously we cannot join ταχύ
των δροντας λαδει in any such sense. Nor can we understand that phrase (with Verrall) as meaning that 'in the

ό λεύκασπις ὄρυνται λαὸς εὐ-
τρεπῆς ἐπὶ πτόλιν διώκων.
τίς ἄρα ρύστεται, τίς ἄρ' ἐπαρκέσται
θεῶν η̄ θεᾶν;
πότ' ἄρα δῆτ' ἔγὼ ποτιπέσω βρέτη δαιμόνων;
ἴω μάκαρες εὐεδροί·
ἀκμάζει βρετέων ἔχεσθαι· τί μέλ-
λομεν ἀγάστονοι;
ἀκούετ' η̄ οὐκ ἀκούετ' ἀσπίδων κτύπον;
πέπλων καὶ στεφέων πότ' ή νῦν <ἄρ'> ἀμ-
φὶ λιτάν' ἔξομεν;

90

95

88 ἀπέρτης rec. 89 τόλιν rec. διάκων del. Rothe; but whence came such an unobvious addition? 88 πέτρα M, corr. *ed. † (cf. Theogn. 100 τόπαιον Α¹ for τοτέ μου). <πέτρα> τοπικῶν Volckmann (led by schol.). <τολάτ> is

excited imagination of the speakers the enemy is already carrying the outer wall and pursuing to the citadel.' Apart from the fact that the Chorus is intended to describe the progress of the enemy, and that this language would confuse the audience, we find that the infantry is here first mentioned as perceived; in 117 the champions are approaching the gates; in 135 the actual scream of the chariots is heard; and in 144 the stones of the skirmishers are beginning to reach the battlements. The error is (as frequently in this Chorus) one of order.

βοή ταχὺς τοπ: 'with your war-cry on behalf of the walls' (or perhaps better 'from over the walls,' i.e. outwards). The βοή of the enemy is approaching; the answering βοή (=βοήσις) of the gods should meet them. Cf. βοή δύσθενος and Suppl. 738 εἰ βραβίσομεν βοή, Ag. 1349 τρόπος δόμα δεῦρο δεῖτοι κυρώσειν βοή, Ath. 178 εἰ καλόντων τὸν ταλαιπῶν τόν τόλμον βοή.

89 sq. ὁ λεύκαστος κ.τ.λ. The infantry are seen. The white shields of Argos (probably adopted with allusion to ἀργός=λευκός, as the Lacedaemonians put Λ upon theirs) appear in all the three dramatists: cf. Soph. Ant. 106 τὸν λεύκαστον Ἀργέων ἐξέστη φότα, ibid. 114, Eur. Phoen. 1099 λεύκαστον εἰσερόμενον Ἀργέων στρατό. It is not, however, certain whether the shields were actually painted white (cf. Xen. Hell. 2. 4. 25 ὅπλα διεισέντο, εἰ μὲν ξύλα, εἰ δὲ σιρίνα, καὶ τοῦτα πλακούστο, and the Carian shields ibid. 3. 2. 15) or were simply of

plain bright metal. Tin is called white in Hom. Il. 11. 35; cf. ibid. 23. 267 λέθητα...λευκὸν ἐτίθεται, 14. 185 λευκὸς θέτει τὸν τόλμον ὡς, and 23. 294 Δηρίφορος...λευκάστιδα. In Verg. Aen. 9. 548 παρ-*maque inglorius alba* the adj. = 'undecorated.' There is no contradiction with Bacchyl. 9. 10 φωνιάστιδες τύλεσα | ...Ἀργείων στρατό, which refers only to the chiefs, whose shields (as *inf.*) are variously adorned. Argos was famous for its shields (Pind. fr. 106 ὅπλα δέ τις Ἀργεός, δρῦα Θηβαῖος, O. 7. 83), which were circular (Verg. Aen. 3. 637 *Argolici clipei aut Phoebeae lampadis instar*, said of the eye of Polyphemus).—διάκων: intran- 'driving on'; but the sense of following up the ἵπτόρια may be included.

91 sq. τίς δρά: this combination expresses anxiety: cf. Ar. Verg. 143 τί τον δρά τὴ κάτην ψοφεῖ; (with Starkie's note). The Chorus is in the same state of nervous indecision as in Ag. 1346 sqq.—Θεῶν δὲ θεύ: Hom. Il. 8. 5 κέκλιτε μεν τάρτες τε θεά, τύπαι τοι θεάσαι.

92 *πότ' δρά κ.τ.λ. The question is not 'shall I throw myself?' (*πότερα μήτραν*), but 'why do I not forthwith...?': cf. 98.—τύπος: i.e. my part in the matter is to pray. They adopt the recognised resource of desperation: Εὔη. 80 Οὐ παλαίσθε δύκαστε λαβόν βράτα, Ar. Eq. 30 κράτιστα τούτον τὸν ταρότην ἔστι τόν | θεῶν τύπος προστετεῖ τον τρόπον βράτα.—βράτη is used only of the old ζένα which have been longest identified with a τόλμος. The scholiast's *ταρρών* δράτω seems to imply an adjective (cf.

The folk of the white shield hies and drives on against the town, dight for the fray.

Who then of Gods or Goddesses shall deliver? Who shall be our stay?

And when my part? Shall I not throw myself upon the images of the high powers?

Ah me! ye blessed ones whose seats are sure! It is the hour to cling fast to the images. Why do we tarry, lost in lament? Hear ye, or hear ye not, the clang of shields? When, if not now, shall we make busy with supplications for the robes' and garlands' sake?

perhaps as likely. ¶ .
95 sq. n. | μέλαρες M.
M. 95 sq. τέρι
(Arv.' Hermann). For

δρυγέα βρέτη 195), but necessarily correct. < at least as easily lost, the word would have suggesting to the Athene spite the etymological of its own Athena Polias.

96 μέλαρες σέβρον of contrast. The happy of the Gods is compared present misery and danger. The thought is that of Hes. *Th.* 118 θέων έδος δασφάλεται. The statues must evidently be considered as seated, i.e. as έδη.

96 δρυγία = ώρα ἐστι: *Cho.* 722. Other such impersonals are ήβρα (Asg. 589 δει γάρ ήβρα τοῖς γέροντις εἶ μαθεῖν), ἀρτῆρις (*Eum.* 571), ἀρμύζεις (*Soph. Tr.* 731), κρατεῖς (*Eur. Hipp.* 248), ὁδεῖνει (*Pind. N.* 2. 6). A somewhat similar application of the word occurs in Xen. *Cyr.* 4. 2. 40 οὐ γάρ τω διαπέπρακται ήμιν ἢ βουλήρεσσα, ἀλλ' αὐτὸν τὰ πάντα νῦν δικιάζεις ἐπιμελεῖς δεμένα;

97 ἀκούεις κ.τ.λ. Not addressed to the gods, but impatiently to each other. The schol. takes it, rather feebly, as ώρα φωναγίμενα ἢ Δημόθεος δρομεῖν;

98 sq. πτέλεον καὶ στέφεον κ.τ.λ. It is surely untenable to render (1) 'when are we to make supplications with offerings of robes and wreaths?' In this sudden and urgent crisis, and amid their panic-stricken flight, the women have not provided and brought such gifts. The situation is in no way similar to that described in Hom. *Il.* 6. 86 sqq., where there is time for all deliberate action. Nor is it parallel to that in Soph. *O. T.* 911 (locasta loq.) δέξα μοι ταρεστόδη |

δαιμόνων del. H. L. Ahrens.
98 στέφειν M., στέφανων
τὰ m. ἀμφὶ λίτρας Seidler
a schol.). ¶ .

δαιμόνων τάδ' εἰ χερᾶν |
στὴ κάτιθημαδματα, or Eur.
τοῦ τρεψθεσθα; τίς γάρ
δε; Rather (2) 'when are
we in prayers by (lit. appear-
ing) robes and wreaths (which
now offered)?' The gen. is
surer by its use in e.g. *Suppl.*
r. *Or.* 669 φιλεῖ δάμαρτα

δαιμόνων δοκεῖται | ταῦτης ἵκνονται σ'.
... 752 λκετεύοντες τῶνδε γουνάτων | καὶ
σοῦ γενελον δεκάστης τὸν εἴβαλμον. The audience would immediately think of the πέτλοι worked by the ἀρρηφόροι and ἐργαστήραι and offered to Athena Polias at the Panathenaea; but the custom was widespread. Cf. CIA II. 754 δρυτέ-
χοντον περὶ τῷ έδει τῷ ἀρχαλῷ and the στολισμός of Isis. On *Il.* 6. 86 Leaf remarks that 'the idea of propitiating deities by clothing their images with costly robes is not only one of the most natural and universal of cults, but survives in full force to the present day in many parts even of Western Europe.' He quotes Paus. 3. 16. 2 ὅτι πάντες οἱ
κατὰ έροντες εἰ γονάκτες τῷ Αἰγαλίωνι χιτώνα
τῷ εἰ τῷ Δαϊδάλεως &c. The Cadianean deities are expected to remember such services: cf. Ar. *Eq.* 1180 παλὸς γ'
ἐνόρησε (sc. Athena) τοῦ πέτλου μεμη-
μένη. (The πέτλοι and στέφη were left
on the έρανοι until the next ceremony.)

τέρι "ἢ νῦν <δρ> κ.τ.λ. This reading, required by the metre, is indicated by the scholion. The more idiomatic expression has been evicted by the more usual (e.g. Dem. *Ol.* 3. 16 δέρε & δεῖ
πράξετε, εἰ μὴ νῦν; Ar. *Vesp.* 403 τέρε δ',
εἰ μὴ νῦν, ἐπαρέστε μοι;). — ποτ' δι = τέρε

κτύπον δέδορκα πάταγος οὐχ ἐνὸς δορός.
τί ρέξεις; προδώσεις,
παλαιχθων Αρης, τὰν τεάν;
ὡ χρυσοπήληξ δάμου,
ἐπιδ' ἐπιδε πόλιν,
ἄν ποτ' εὐφιλήταν ἔθου.

100

105

στρ. ε'. θεοὶ πολιάοχοι πάντες ἵτε χθονός.

ἴδετε παρθένων
ἰκέτιον λόχον δουλοσύνας ὑπερ.
κῦμα περὶ πτόλιν δοχμολόφων γάρ ἀνδρῶν
καχλάζει πνοαῖς Ἀρεος ὄρόμενον.

110

100 πάταγος recs. **102** παλαιχθων recs. M places τὰν τεάν in the next verse. γάν τεάν rec., while others have τάν τεάν γάν or τάν γήρ τεάν, making the interpolation manifest. **103** δάμου M, δάμων m. Paley ejects the word. **102—105** Simple dochmias might be made with *ἰὼ χρυσοπήληξ ἐπιδ' ἐπιδε <δῆ> | πόλιν, τάν ποτ' εὐφιλήταν ἔθου. There is some suggestion of τάν in the schol. (q.v.). **104** τάν τόλω rec. **105** εὐφιλήταν M. **106** M writes θεοὶ with v. 105. πολιάοχοι

Ἄλλοτε ἦ (οὐ πότε μᾶλλον) § as in Ar. *Lys.* 304; cf. Plat. *Crit.* 53 εἴ τι τούτοις § εὐρυχέμενος ἡ Θερμαλία; Kühner-Gerth II. 304. So οὐδέποτε § (Ath. 44 D &c.).—δῆρις as in 91, 93.—ἀμφὶ...προσερπετοῦ: 'be concerned with': cf. Xen. *An.* 5. 2. 26 δύναται εἰ ταλάμους αμφὶ ταῦτα ἔχειν, 6. 6. 1, 7. 2. 16, *Oec.* 6. 7. So with εἶναι *An.* 3. 5. 14 αμφὶ τὰ ἴντερβεια δύναται, and somewhat similarly Hom. II. 23, 159 τάδε δ' αμφὶ τοιχούμενος. [Others render strangely as ἀμφὶβορεῖσι λιταῖς πτέλαις 'put round them the supplications of robes'.] For λιταῖς as nouns cf. *Suppl.* 75 γεθνά δ' αὐθεμίζουσι. The accentuation is debated (λιταῖς M in *Suppl.* 817), but the probabilities are gathered from e.g. δάρτε, δύαρτε, ἄπερατο.

100 κτύπον δέδορκα: a substitution of εἰσθίοντος δέρι εἰσθίοντα most often quoted, because the clearest example. The verb of seeing is somewhat freely applied in Greek: cf. Alex. ap. Ath. 134 Αἴδεν εἶναι μάρτιον | δέρθη θεοῖς. Similarly P. V. 115 τίς δέκα τίς δέκα προσέπτη μ' ἀφρυγῆται; Soph. *Pk.* 216 βοῶ τηλετὸν λεῦ. Smyth (*Gk. Mel. Poet.* p. 448) compares e.g. φωνὴ μελανα, φωνὴ δέρε (Pind. P. 4. 283). This use softens the zeugma in e.g. P. V. 21 Λ' οὐτε φωνὴ οὐτε τον μαρφήρια βροτῶν | δύγι, Hom. *Od.* 9. 166 Κυκλόπεων δ' εἰ γαῖας θεούσαμεν δύγις έπεσαν, | καπνῷ τ' εἴρων τε φθο-

γήρ.—πάταγος. The enemy is now at closer quarters; it is not merely the distant βοή that is heard. πάταγε answers to the δόθος δέρτων of Hom. II. 20. 451, Callim. 1. 14. The word appears to have had a special military application: cf. II. 21. 387 σὺν δὲ πάταγε μεγάλῳ πατάγῳ (in the θεομάχεια), Soph. Tr. 517 τέκνον πάταγος, Ant. 125 π. Ἀρεος, Eur. *Heracles* 833 π. δεσπότων, and Anacreon's πατάγη τε αἰδηληγή.—σύχη δύος: i.e. διλλά πολλῶν: cf. Hor. O. 4. 9. 39 *connul non unicus annis* and see Headlam *On Edit. Aesch.* pp. 41 sqq. The expression is sometimes amplified or explained: e.g. P. V. 225 σύχη ἀταξ μάρτιον, Soph. O. T. 122 οὐ μηδέποτε διλλά σύτηται χερῶν, Eur. Med. 948 εὐθαιμοντέοις σύχη διν, διλλά μηρία.

101 sq. τί μέρεις; A protest, not a mere question of uncertainty. The War-god seems to be helping the enemy by inspiring them. μέρεις thus contains the notion of a wrong, as in the Pythagorean self-catechism τί τερψίων; τί δὲ ἕρεια; τί μαδέος εὐτελεσθεῖ;—παλαιχθων: i.e. so long identified with Thebes. Cf. 115 (n.).

102 χρυσοπήληξ: so *Hymn. Ar.* 1 Ἀρεος...χρυσοπήληξ. The helmet would be seen upon the βρέται. All equipment of the Gods is traditionally of the metal which is most prized (Pind. O. 1. 1

A clang! I see it clear! The rattle of spears a many!
What is thy purpose? Wilt thou betray the land which is thine
own, Ares, indweller from of old? God of the golden casque,
look upon the city, which once thou didst approve thy well-
beloved.

Ye Gods, our country's warders, come ye all! Behold a ^{1st} stro
suppliant troop of maids, praying against slavery.

Round our city seethes a wave, a wave of men with sidelong
crests, sped on by blasts of the Wargod's breath.

χθονίς . . . ιθ' τε πάντες M. The chief error is in the order. Corr. *ed. ¶. There is no probability whatever in the arbitrary ιθ' ἀθρόοις (Steusloff). *ἴδετε πάντες* Turneb. *πολιούχοις* or *πολισταῦχοι* recd. *πολιοχοῖς* Dind. **100** κύμα γάρ περι πτόλιν | δοχμο-
λέφων ἀνδρῶν κακλάζει πνοῖς | Ἀρεος κ.τ.λ. M. Corr. *ed. (For the misplacement of γάρ cf. Diphil. ap. Ath. 422 B ταλαιπωρέτων γάρ οὐδέτες in A.B. for τ. οὐδέτες
ἔστι γάρ (V. L.), and see MSS of Ar. *Plut.* 146.) ¶. γάρ del. Klausen. *ἀνδρῶν*
δοχμολόφων Lowinski. *δοχμολόφων* Brunck.

κτένων δὲ χρυσὸς αἰδούστατος), most beautiful, and least susceptible to tarnishing. Cf. *Hymn. Artem.* 5 *παγχρύσεα τόξα*, *Hymn. Dem.* 19 *χρυσόσουσιν δρυσιν* (of Pluto), *Il.* 5. 509 'Απέλλινος χρυσάρον, *Arion fr. 2 χρυσόρραινα* Πλοεῖδον, *Bacchyl.* 13. 161 *χρυσάρματος Αθηνα*, *Pind. fr. 116* *χρυσαλάκατος Λαγώ*, *Eur. Phoen.* 1372 Παλλάδος *χρυσόπιδος* (*χρυσολέγχου* *Ion* 9). Helios (*Hymn.* 9) glances χρυσέτης ἐκ κόρυθος. When Hesych. explains *χρυσαλάκατος* καλλίτοξος (of Artemis) he is probably understating; at least some gold adornment is implied. Even mortal equipment may be of gold, or ornamented with gold, e.g. *Eur. Phoen.* 168 *πτλοις χρυσόσουιν ἐκπρεπής* (*Polyneices*), *ibid.* 939.

105 εὐφλάγιαν θέων: at least from the time of the marriage of Cadmus with Harmonia, daughter of Ares. But this only indicates an older special connection of the God with Thebes. For the fem. ending in the compound cf. *Che.* 68 *ταναρέτας ρύσον* (n.); *Eust.* 77 *περιρότας*, *Alcaeus fr. 33. 2 λάβαν χρυσόδετας*, *Bacchyl.* 9. 8 *ταῦλαν ἀνρίστας*.

106 sqq. *The women have taken hold of the βρέτη* (of which there may be twelve (206 n.), eight being mentioned by name). Being thus more composed and grouped, they begin a second division of the πάροδος, in which the parts are antistrophic.

107 sq. *Ἴθες παρθένων*. It is these words which have caused the Chorus to be wrongly described as χορὸς παρθένων (see note to the ὑδθεσις). Here (as in 156) the παρθένοι are speaking, but it is

only the strophe which belongs to them.—λόχον is a figure of speech qualified both by παρθένων and ιέλεσις: cf. κύμα χερσαῖον στρατοῦ 64 (n.). The λόχοι of the men are to fight; this is to supplicate.—δουλούντας ὑπέρ: a rare use of ὑπέρ, denoting the thing to be escaped instead of the thing to be sought or protected. The nearest parallels seem to be Soph. *O. T.* 165 εἰ ποτε καὶ προτέρας ἄτας ὑπέρ δρυμέτας πόλει | ἡγένατο' ἔκτοτες φλόγα πήματος ('in arrest of ruin,' Jebb), *ibid.* 187 ἦν ὑπέρ...εὐώπα πέμψων δλέάν. Cf. *Dem. Ol.* 1. 5 οὐ περὶ δέδης οὐδέτερος μέρους χώρας πολεμοῦσιν, δλλ' ἀναστάσεως καὶ ἀνδρωποδίσμου τῆς πατρίδος. Lucian (*Merc. Cond.* 40) has πολλοὶ ἔν τις οἰκιας παρελθόντες ὑπέρ τοῦ μηδέν *Ἄλλο χρησμὸν εἰδένει* (=διὰ το...). Somewhat similar is the use of εἴσεν in *Soph.* 1017 μὴ τάδεμεν ὃ τοῦτο πότες, | ταῦτα δὲ τάρσεις εἴσεν' ἄρδεν δεῖ ('to avoid which'). For the approximation to (or interchange with) περὶ see Kühner-Gerth I. pp. 487, 548. The colloquial English 'trouble over' is analogous.

108 sq. *κύμα περι πτόλιν* κ.τ.λ. See crit. n. This fine figure, with its carefully chosen terms, is another illustration of the closeness with which Aeschylus had observed the sea. As the wind of Boreas or Zephyrus (*Ag.* 696) drives along a wave, over whose dark body a white crest of foam falls aslant, when it rushes against a ship and plashes and seethes around it, so the wind (=spirit or inspiration) of the War-god drives on a wave of men with slanting crests, and

ἀλλ' ὁ Ζεῦ <Ζεῦ>, πάτερ παντελέσ,
πάντως ἄρηξον δαῖων ἀλωσιν.

*'Αργέιοι δὲ πόλισμα Κάδμου
κυκλοῦνται, φόβος δ' ἄργων ὅπλων,
διὰ δέ τοι γενώντων <δετοί>
κινύρονται φόνον χαλινού
ἔπτα δ' ἀγάλυντες πρέποντες στρατοῦ
δορυσσοῖς σάγαις πύλαις ἐβδόμαις

115

* * *

προσίστανται πᾶλι λαχόντες.

111 <Ζεῦ> add. Hermann. M divides after πάντως. | See antistr. v. 125.
 112 'Αργέιοι δὲ M (with γάρ superscr. by m, cf. 55 c.n.). 'Αργέιοι editors. ¶.
 113 γέρος Wakefield. The error would be natural (cf. Eur. *I. A.* 1308 γέρος (L), φέρος (P)), but εύρος would be as probable. ¶ κυκλοῦνται φόβοις δραῖσιν Enger-
dραῖσιν M, corr. Butler. ¶. 118 διάδοται γενῶν ίππαις M. διάδοται μ' (marg.).
 Corr. *ed. ¶. *Iupp.* Passow, διάδοται δὲ τοι γενῶν ίππαις Dind., διάδοται τε θῇ γένες
ιππαις Herm. with too much change. 118 μηρόροται L. Dind. (led by Hesych.).

this breaks and seethes round the city.—Δύσηρόν once more defines (64 n.).—Βορχαλόφων. The crest (here obviously white) appears, like the white shield, to have been a special fashion with the Argives: cf. Soph. *Ant.* 114 λευκής χώνος πτέρυγες στρυγόντες | τολλάς μεθ' ὀπλῶν | ξένος θ' ιπποδόμου κερδεσσιν. It apparently does not stand erect nor fall straight behind, but is *ἐκ πλεγίου* (like the feathers of bersagliieri). Otherwise we may understand (with schol.) that they slant in the movement, but the expression is rather curt for the thought. [Λευκολόφας (Eur. *Phoen.* 119), γοργολόφας (Ar. *As.* 567) might support the δοχμαλοφῶν (rather δοχμαλοφάν) of Brunc. But there seems no reason why a form like λευκόλοφος should not be used of a man as well as of a helmet (Ar. *Ran.* 1016 λευκόλοφον τρυφελεῖας), and it is intended that the word should be equally applicable to a wave.]

καχλάδαι: cf. 743—746, Eur. *Hipp.* 1210 εἴπειν δραΐδησά τε καὶ πέρι δέρον | τολλὸν καχλάδαιν τοττίρι φυσῆματι | χωρὶς πρὸς δακτός.—πνοαίς: cf. 63, but here the sense of ιππάντας (330) is more prominent.

"Ἄρεος, after the appeal to the friendly Ares of v. 102, shows how far the word has passed to the abstract (cf. 53 n.). For the position of γάρ see *Clo.* 1021 (n.). In comedy its place is often very much later: thus *ep.* Ath. 339 B (Antiph.) εὐτὸν γάρ τὸ τάρχεῖον οὐτοις ὡριζούσι γάρ, 559 E

(Menand.) εὐτὸν διλήθιον | εἰς πελαγες αὐτὸν ἔμβαλεις γάρ τραγάρτων, 572 A (Antiph.) 8th place. So in *Ag.* 105 we should punctuate Δύσηρόν ἐπελέως εἴτι γάρ θέσσων κατατρέει κ.τ.λ.

112 sq. πάτερ παντελέσ κ.τ.λ. The alliteration of π is probably purposed: cf. *Sapp.* 1017 sq. (n.).—πάτερ appeals to his care, παντελέσ to his might. The sense of the latter is 'of full authority': cf. τέλοις (148), τέλαιος (152), *Sapp.* 609 παντελῆ ψηφίσματα, *Ag.* 1480 Δύσηρόν παντελεῖς πατρεργάτα.

113 πάντως: not *omino*, but = παττὶ τρόπῳ (inf. 288), παττὶ σθίνει (*Sapp.* 153 παττὶ δὲ σθίνει...βίστος γενέσθω), or παττὶ μηχανῆ. So Eur. *Or.* 1299 ἐδίδεισαν κράτος | ήλθ' έτικουρος...πάντως.—Δρηγεῖ=αρε; not a frequent use, but cf. Eur. *Herac.* 840 οὐδὲ ἀργεῖτε εἰσχόντες πόλεις; *Med.* 1276 ἀργεῖ φένον...τίκουρος, *Tro.* 771.

114 'Αργεῖα...Κάδμος: the antithesis of foreigner and native, a consideration involving their respective deities. The implication is that (the old and great) Cadmus' city should be inviolate.—δὲ is the δὲ ἀντὶ τοῦ γάρ of scholiasts, and γάρ is an adscript (of m) here as in 453. See *Clo.* 32 (c. n.). The true way of stating the case is that the connective particle is used for metrical convenience where the explanatory might be expected.

115 κυκλοῦνται κ.τ.λ. A new metaphor begins, derived from hunting. The-

Yet do thou, Zeus, Father whose will ends all, baulk the foeman—yea, baulk him—of his prey.

The Argives hem Cadmus' stronghold round, beaters with gear of war. Withal the bits, bound through the horses' jaws, pipe the shrill note of slaughter. And seven champions, pre-eminent of the host in spearman's harness, take stand, each at a seventh gate, as his lot fell.

φόβων rec. (cf. 124).

Cho. 22.)

matter of double and are written by m in an (but the notion would lacuna here, the sense these words would be

117 δύναπες M, corr. Dind. (See editor's Appendix to

Cho. 22.) 118 ἡ αυτοῦ M, corr. rec. δούσσαις Blomf. (M is weak in the

(with the final of δούσσαις)

†. πυλάν έξδου Schwerdt

¶ The antistrophe implies a οδειχθέντι πύλαι>, although is an error. †.

quarry is surrounded φόβος δέ κ.τ.λ. could by Aesch. in the feebly are afraid of...’ Rat 373 κλάσσονται κώδωνες | 4 τῷ φόβῳ κατακλήσι, sling) is the ‘scare’ used *formido*, although the Latin ‘scare’ is not δηλῶν is no idle periphi independent point. To

ments of peace the Chorus is μετανοοῦσι, but these are the instruments of death and destruction. Moreover the στάλα of these beaters are not θηρατικά, but δρεῖα. For a similar point in the epithet cf. Xen. *Ages.* 1. 26 οἱ τέκτονες καὶ οἱ σιδηρεῖς...πάντες πολεμικά στάλα κατεσκείασον, [Hom.] *Hym.* 11. 2 ὁσὶ Δρῦς μέλοι πολεμήσας ἔργα (viz. Athena, whose ἔργα are of two kinds). Shakespeare (*K. L.* 4. 2. 17) makes Goneril say *I must change arms at home, and give the distaff | Into my husband's hands.* For the expression itself cf. [Hes.] *Scut.* 238 πολεμῆμα τεύχη, Bacchyl. 18. 33, Hdt. 8. 37. The form δρεῖον is epic and lyric: cf. Bacchyl. 1. 3, Eur. *Phoen.* 832, Theogn. 557 δέρω.

118 οὐδὲ γάνω κ.τ.λ. See crit. n.—Σιδηροι γάνων τετρελοι makes neither metre nor satisfactory grammar, and the latter is still ignored if we emend with Σιδηροι γάνων τεττελοι. Greek would require διδέροι γάνων τεττελοι. To make the gen. depend on χαλωνι is harsh. The reading in the text implies the scansion γάνων (for which see Appendix) and the open τεττελοι (like Ἀργέιοι of 113; cf. *Sapph.* 61 Τηρετας, *Ag.* 127 Ἀρτεδας, *Eur. Tro.* 521 Ἀχαιοι &c.). The metaphor ere has been, like so many more in Aeschylus, commonly overlooked. It is

so (n.), viz. of the playing of πύλαι, when the head is the φορβεῖδ. The bridle and πύλαι answer to such musical instruments—but here the players are once the point of τεττελοι. (Or. 456 c), speaking of Marsias φορβεῖδ and τεριστήμα, is an anonymous poet the μοσε... | ...στόμα λέβρον δημάσιον. The χαλωνοί δια γενίν δέροι αὐτοις τε τεττελοδέροι λιδεται; in this instance. The tune which these strange pipes are playing is the shrill order to slay (φόνον). [It is highly probable that in the actual beating of hunters the σύριγξ was used, partly to increase the φόβοι, partly for the working together of those concerned.]

117 sq. δύναπες: used as a noun, unless the lost words contained e.g. λοχαγοι. — τρέποντες (= conspicuous): closely with σάργας. Their panoply is marked by special splendour. For this use of τρέπειν see *Cho. 12* (n.). — στρατεύονται accompanies the superlative force in τρέποντες: cf. 57. In θορυβός the metaphor from hunting is still maintained. The hunter has his σάργη; but these bear that of the warrior with his δέροι, not of the hunter with his δέροι. The application of σάργη is not necessarily military; cf. *Cho. 558* πατελῆ σάργη (of a traveller). The quarry is shut in and the seven leaders come up to seven openings in the enclosure.

118 sq. ἐπέδραις cannot simply = ἐπέται. In Hom. *Il.* 8. 404 οὐδὲ κερ δι δεκάτους τετρελλοδέροις ἐπέταις | Πλει διελθεσσοις the sense is ‘each till a tenth year’; there is a δέκατος ἐπος in each case, and Hom. uses the plur. of the

ἀντ. ε. σύ τ', ὁ Διογενὲς φιλόμαχον κράτος,
ρύστιολις γενοῦ,
Παλλάς. ο β' ἵππιος ποντομέδων ἄναξ
ἰχθυβόλῳ <βαλὼν> μαχανᾶ Ποσειδᾶν
ἐπίλυσιν φόβων ἐπίλυσι δῖδου.
σύ τ' Ἀρης, φεῦ φεῦ, πόλιν ἐπώνυμον
Κάδμου φύλαξον κάδεσαι τ' ἔναργως.
καὶ Κύπρις, ἀτε γένους προμάτωρ,
ἀλευσον· σέθεν <μὲν> ἐξ αἰματος

120

125

121 ῥωίσταλος M, corr. recce. 122 ἵππος | ποντομέδων M. 123 <βαλὼν>
add. *ed. (see strophe v. 109). Emendations reported by Weckl. are here
peculiarly audacious (e.g. ιχθυβόλῳ μαχανᾶ ἀποσήβει κέντρῳ Merkel). μαχανᾶ M.
124 φένων M (with βου superscr. by m), φέβων recce. (cf. 45, 113). †. τένων Dind.
125 φεῦ φεῦ | ἐπώνυμον Κάδμου | τόλιον M. Κάδμον ἐπώνυμον recce. Corr. *ed.

several cases just as with Hdt. a number of persons possess μεγάλες or as Xenoph. (*Hell.* 3. 2. 18) speaks of τοὺς κρατίστους τὰ ἑπτά. Here each stands at a seventh gate, and in the plural they stand 'at seventh gates.'—προστέρανναι. The tense should be noted. The champions are as yet only approaching. The point of τελεῖ λαχάνες is that the approach is being made in orderly and complete fashion, for which pre-arrangement was needed. The words show that the Chorus had been informed of the news in 55 sq.

120 sq. Διογένης: in a special sense, since she was the child of Zeus without a mother: cf. Eur. *Hel.* 25 Διογενῆς παρθένος, *Cycl.* 350 ὁ Παλλᾶς...Διογένης θεός, Soph. *Aj.* 91. The appeal to Zeus is followed by that to Athena in her character as a war-goddess, and especially as τελίδης or τελιούχη. She possessed the title and function of 'guardian of citadel' not only at Athens but in various Greek states (see Farnell *Cults &c.*, I. p. 299, Jebb on Soph. *P.* 134, Preller *Griech. Myth.* 1. 219). Cf. Pind. *O.* 5. 10 τελιοῦχη Παλλᾶς and the epithet ἀκραία, τυλαιτίς. Hence ῥωίσταλος γενεθεῖ = 'prove (indeed) ῥωίσταλος (according to your title).' Cf. Hom. *Il.* 6. 305 τότει' Ἀθηναῖος ῥωίσταλος, *Hymn. Ath.* 1 Παλλᾶδ' Ἀθηναῖος ἡρωίσταλος.—φιλόμαχος: Bacchyl. 14. 3 Παλλάδος δρυμάχου, Pind. *O.* 7. 43 εἵρῃ δύχαιμον, *Hymn. Arthr.* 10 ἀλλά δρα οἱ τόλιοι τε ἔποι καὶ δρυες Ἀρης, | νεμίνει τε μάχαι τε, Cic. *N. D.* 3. 53 *Minervam...quam principem et inventricem bellū ferunt.* She

is κράτος as deciding the victory: cf. 1.48 τολμέοργαντος ἀγρὸν τέλος.

122 ο β' ἵππος κ.τ.λ. The mention of Poseidon next after Athena would in this connection be natural to an Athenian. The two deities were associated in the Erechtheum as joint τολμοῦχοι. At Thebes Poseidon was tutelary in a more special degree: [Hom.] *Scul.* 104 Ἐρρούτανος, | οἱ θεῖαι κρήδεμα τῇσι μέτραι τε τόλμα, *Et. Mag.* p. 547 ἡ Βουρία δῆλη ποσειδῶνος (from Aristarchus). With the latter statement cf. the indications in Hom. *Il.* 2. 506, Pind. *I.* 1. 52.—ἴππως. For the god of the sea as god of horses cf. [Hom.] *Hym.* 22. 4 διχόν τοι, 'Ερρούτανος, θεοί τιμῷ εἶδοστε, | ίπποις τε δυντρῷ δημεραι συγκρέτε τοισιν, Soph. *O. C.* 713 διατριπτός Ποσειδῶν, ίπποισι τοῖς διεστήραι χαλινῷ | προταῖσι τεῦθε κτίσεις ἔγναις, Ar. *Eg.* 551, *Anth. P.* 9. 90 τρέψεις διετρέψεις οἱ ἔχεις κράτος ίπποις δαιμον. In the legends he is either the creator or the tamer of horses. See Farnell *Cults* iv. pp. 14 sqq., where the theory that the title is derived from 'theriomorphic suggestion in the waves' may be supported by such facts as that at Naples the larger racing waves are styled *cavalloni*. How Poseidon Hippios might be represented trident in hand may be seen in the illustrations in Farnell *I.c.* pp. 57, 66.—ποντομέδων is suggested by the sight of the trident. Although the god is not called upon to act in his capacity of sea-lord, it is part of prayer to magnify the deity by invoking him under various titles of power and greatness. Moreover there

Do thou too, Zeus-born Might, that lovest battle, Pallas,^{1st antistrophe.}
prove Saviour of thy town!

And thou, Lord of horses, who dost sway the deep, Poseidon,
smite with thy weapon that smites the fish, and give us deliverance, deliverance from our fears.

And thou, Ares—for pity!—shield the town whose name is
the name of Cadmus, and make manifest thy kinship and thy
care.

And thou, Cypris, for that thou art foremother of our
race, give succour: 'Tis from thy blood we are; yet with

τὸλως Κάδμον ἐπώνυμον

126 οὐτε M. 128

Corr. *ed. (except for I
form the common read

is the more likelihood of
by the name he prefers
libentius audis, and *Ag.*
Ἄρεος κακληρόν, | *τούτη*
Hence the three titles
Ath. 3 ταρθίνων αἰδοῖνη
εστιν, Ημέτι. Ar. 1
βραχίρματε, χρυσεοή
φέρματε κ.τ.λ., *Luc.*

128 *ἰχθυβλῶφ...μαχητρ.* i.e. *τριάλυγ*,
but signifying more than that word, viz.
'smite them as men smite fish.' The
trident of the sea-god is not grotesquely
called his 'fish-smiting engine.' He bears
the *τριάλυγ* as his emblem of authority
and as his weapon (*P. V.* 957 *τριάλυγ*,
αἰχμὴ τῷ Ποσειδώνος, *Hom. Il.* 12. 27),
but its object with him is not *τὸ βάλλειν*
τοῦ ἰχθύν. Men use the trident (or three-
pronged harpoon) for that purpose (*Anth.*
P. 6. 38 κυνόφρονος τε τριάλυγας οὐδαὶ
καρπέρος ἔγχος, *Epicr. ap. Ath.* 699
ἐναλίων θηρίων βέλος, *Callim. Hymn. Del.*
15 *ἰχθυβλῆσ=ἀλῆσ*). The Chorus sees
the trident in the hand of the *ἴδαιος* (cf.
Sapph. 224 ὅρῳ τριάλυγας τίθει, *σφαιραίσ*
θεοῦ), and, strange weapon as it seems,
being the instrument or device wherewith
it is customary to slay fish, they implore
the god to turn it to other purpose in
slaying men.

124 *ἴδαιων φόβων*: cf. 256 *λύσαντα*
τολέμων φόβων (n.). The objection to
φόνων is not to the plural, which would
mean 'slaughter after slaughter' (cf. *Plut. Mor.* 577 *Λ τῷ εἰπλήσας τὴν τόλων δληφόνων*), but to *ἴδαιων* with that word.
The expression would be possible only if
slaughter were proceeding. [Wecklein
points out that repetition of the present

126 κάδεσα M.

ν. λιταῖσ σε | θεοκλέντος M.
and λιταῖσ σε of Hermann

ared in dochmias: cf. Eur.
| *κατὰ γὰς θελω τὸ κατὰ γὰς*
: excitement implied in the
excuse, and the metrical
is obvious.]

'Αρης φεῦ φεῦ κ.τ.λ. The
are prompted by the feeling
through his old tutelary re-

Thebes and his connection
with Cadmus, should be the last to help
the enemy. Cadmus had married Harmonia, daughter of Ares and Aphrodite.
Hence the emphasis on Κάδμον and the
use of κάδεσα, which combines the two
senses of κῆδος, viz. *cura* and *affinitas*.
Aesch. is fond of playing upon this double
meaning: cf. *Ag.* 702 *κῆδος δρόνυμον*
(*a κῆδος rightly named*), *Cho.* 86 (n.).
Meanwhile it is not at all unlike the
Greek fondness for paronomasia for κάδεσα
to glance at Κάδ-μον. The words
ἐπώνυμον Κάδμον distinctly show that
the town is not yet Thebes.—*ἴαργος*:

as a θεός *ἴαργος*, *praeiens deus*.

127 sqq. *Κέντρος*: following naturally
upon the mention of Ares. For a war-
character of Aphrodite, as the oriental
Allat and wife of Ares, see *Farnell Cults*
II. p. 635.—*προσάντερος*: in so far as the
race is supposed to be descended from
Harmonia (*στρατὸς Καδμογενῆ* 289).—
*οὐδὲν *<μὴ>* κ.τ.λ. is not only the
easiest cure of the metre, but makes
clear the thought and gives a proper
value to θεοκλέντος. 'Though of your
own blood, we approach you with full
sense of your godhead.'—σε: after *ἄπνων*,
Pind. O. 1. 72 ἀπνεν...Εὐριπλανεν, *Eur.*
Hipp. 167 *τὰς δ' οὐρανεν...άπνεν*.

γεγόναμεν· λιταῖς <δέ> σε θεοκλύτοις
ἀπύουσαι πελαζόμεσθα.
καὶ σύ, Λύκει ἄναξ, Λύκειος γενοῦ
στρατῷ δαῖψ στόνων ἀντίτας.
σύ τ'; ὡς Λατογένει-
α κούρα, τόξον ἐκπυκάζου.

130

στρ. β.

ἔ ἔ ἔ ἔ,
ὅτοβον ἄρμάτων ἀμφὶ πόλιν κλύω,
ὡς πότνιος Ήρα·
ἔλακον ἀξόνων βριθομένων χνόαι,
Ἄρτεμι φίλα.
ἢ ἔ ἔ ἔ.

135

180 ἀντόταν Seidler. †. *ἀπαντώναι is possible. †. M proceeds with the division
...ἄναξ [...] δαῖψ [...] ὡς]. 181 λύκειος M, corr. m. 182 στόνων δύναται M. I
provisionally adopt Wecklein's δύναται (from εὖ τίταν of M. Schmidt), but I incline
to *στρατῷ δαῖψ <γ> δύναται or δύναται στρατῷ δαῖψ. †. δύλλατα Dind.,
δύτα Stanley, δύτη Hermann. 183 ἡ Δαστός Enger. τόξον απτυκάζειν M

180 ἀντόταν. The usual quantity is ἀπάντωναι, but the second syll. may very well be long. Moschus (2. 124) has ἀπάντωναι, and (1. 98) ἀπάντωνει, and he can hardly have lacked warrant. In Cho. 395 δάτην occurs (from II. 11. 497). The quantity in ἀλόν, ἀλώ, θύει, φύει, καλύπτει, φέρει, μερόνει is variable, and there seems no reason why δρών should not be added to the list. The anacrustic ἄ- is of course irrational.

181 καὶ...σέ τ' ε.τ.λ. καὶ begins another appeal, to brother and sister deities, and the pair are joined by τ' of v. 133.

Δάκται· ἄναξ. Apollo as destroyer is called by this title in Ag. 1256, Suppl. 693, Soph. O. T. 203. In Soph. El. 645 he is to champion the one cause and injure the other. For an examination of the epithet see Farnell *Cults* IV. pp. 113 sqq., and cf. Jebb on Soph. El. 6 τὸν λυκοκτόνον θεόν | ἀγρόπλατος Λύκειος (Append.), Leaf on II. 4. 101. The origin was apparently totemistic. To the Greek mind Apollo Lyceus is equally the slayer of wolves (Plut. Mor. 966 A, Antik. Pal. 13. 22) or the king and protector of wolves (who are τροφάλεις to him, Plut. Mor. 400 A). A θεός ἄναλλος is also a θεός σωτήριος in regard to the agencies which he controls. Artemis is not only the huntress; she is also the protectress of young animals (Ag. 139 sqq.). The

sender of plagues and the averter of plagues is the same ἄγριός. Hence Λύκειος may protect from wolves or, as here, act the wolf.—Δάκταιγενεῖ: 'prove (indeed) Wolf,' cf. 121 (n.), 9 (n.). Apollo is to put on that avatar or answer to that title, which may be chosen according to the principle stated in Plut. Mor. 385 Β Πένθος μήτε τοῖς ἀρχομένος μανθάνεις καὶ δαστιθάνεις· Δάλιος δὲ καὶ Φανατός εἰς ἄρδη τοῖς δαλοφράγοις ε.τ.λ., but which is more probably suggested by some actual appearance with the ξαρτεῖ (cf. the coin from Tarsus with wolves standing by an effigy of Apollo, *Hell. Journ.* 1898, p. 171).

[Wolves were common in ancient Greece (cf. Paus. 9. 13. 4).]

182 στόνων δύτηναι. See crit. n. The emendation of Wecklein is not convincing, but is perhaps the best offered. Grammatically στόνων δύναται is quite possible as gen. of price or equivalence. The construction is more frequent than is commonly supposed. See Cho. 145 (n.) and add to the examples there Eur. Med. 534 μείζω γε μένται τῆς δύτης σωτηρίας | εἴληφες η δέδηνας, Rhcs. 467 τοιαῦτα μέτρα τῆς μακρᾶς ἀνοικείας | τρόπαιοι περίτελοι, Neophron fr. 3. 3 τοῖς σε μοιρα σῶν κακῶν ἐργαν μένει, Soph. Tr. 287 εὐτ' & ἀγρά δύναται | δέξει πατρός Ζεὺς τῆς ἀλογετον, Eur. Ion 1359 sq., Herond. 4. 25 θεος εἴη | ...τεισθε...καλῶν ἐργαν. A schol.

prayers that men make to Gods we cry upon thee and draw nigh.

Thou too, Wolf-king, prove wolf indeed to the foeman's host and pay back groan for groan.

And do thou, Leto's virgin child, unsheathe thy bow.

Ah! the ringing of chariots—I hear it round our town! 2nd O Hera Queen! The loud note from the naves of the heavy-laden axles! O Artemis benign!

(apparently), ἐντυκάσου m. εῦ πυκάσου rec. Corr. *ed. 4. εὐτυκάσου L. Dind. (from Hesych.), εὖ τυχάσου confused with π in π where we should read (from v. 138), which

seems, from his δύθ' ω μερ, to have construed. Yet, apart from the metre is hard, if not impossible. The metre a transposition (cf. 87, title, viz. στρατῷ δαὶ γ' having the force of adj.), i.e. 'the στρατός an army of your foes.' however, remains, and it satisfactory to read στρατόνων 'with shrieks and groans.'

With δύτις there is not merely a notion of 'avenging,' but of paying back like for like. The στρόνοι of the Cadmean women are to be requited with στρόνοι from the enemy, caused by the βλέπαι στονβετα (Il. 8. 159) of the god (cf. Il. 15. 451 πολύστορος λότ, Theoc. 25. 213 λὸν ἔχεστον). For the application of στρόνοι cf. Il. 19. 214 φόνος τε καὶ αἷμα καὶ δργαλέος στρόνοις ἀνδρῶν, 4. 448.

188 sqq. σέ τ', ὁ κ.τ.λ. See crit. n. The τόξον is present with the στρόνοι. —*ἐκπυκάσου: take from the bow-case (γυρυτός). Cf. Hom. Od. 11. 607 γυρύτης τόξον ἔχων, 21. 54 αἴροντο τόξον [στρόνη γυρυτῷ, δι' οἱ τερπικοῦ φαεινός. As the same case also held arrows (see illust. in Dict. Ant. I. 171 A) both bow and arrows are here intended. The notion is thus that of Anth. P. 13. 12 οὐ στι φαρτρῷ λίγεται λυκοκτόνος. L. Dindorf's εὐτυκάσου is taken from Hesych. εὐτυκάσου· εὐτυκεῖται, ἔτοιμος. But the στι (which often = π) of M., and the tokens from schol. and rec. point to π rather than τ. For the sense cf. πυκάσου.

189 sqq. ΙΙ κ.τ.λ. A new section, further description of the course of
The cries of νότιν' Ἡρα and the

[τεθαί· στρατόπεδαι]. For στισσαί A (for -σι-), and Ag. 152, στρονθών. M adds 'Ἄργειον φίλανα M. ηρη M^a, ηρα M.

come as interjections from other of the chorus than those singing of the lines.—πότνιν' Ἡρα. This is not addressed as φίλη, but in respect only. Hera was considered inimical to Thebes (sending of the Sphinx and in hers of Semele and Dionysus, and Heracles). Her sympathies ally with her own special city of Iom. Il. 4. 50 η τοι δυοι τρεῖς φίλαται εἰσι πόλητες, | Ἀργος τε Σπάρτη τε καὶ εὐρύγυνα Μυκῆνης. Nevertheless, as one of the πατήγυρις (206) of greater gods, she is among the βρέτη, and Ion of Chios mentions her temple at Thebes (Sallustius Arg. to Soph. Ant.).

187 βριθούμενοι: with the weight of the men in heavy armour, a fighting man (παραβάτης) and a charioteer (ἵπλοχος). Cf. Hom. Il. 5. 838 μέγα δ' ἐβράχε φίγυνος ἄλων | βριθούμενη (when Athena mounts beside Diomedes), Ημην. Ar. 1 *Ἀρει.. βριθούμενη.

χύτα are variously interpreted as (1) the nave or box, (2) the end of the axle moving in the box. See Jebb on Soph. El. 745 ἐθράψεις δέ φέρεται χύτας. It was natural that there should be some vacillation between meanings so close. Here it is the nave, regarded as a pipe. In [Hes.] Scut. 309 εὐτι δέ πλήμεναι μέγ' δύνεται it is the naves that scream. The actual pipe of the nave was called σύριγξ (Suppl. 187 σύριγγες στρόνων ἀκονθλατος), and in view of the use of δότον (applied to a σύριγξ or αὐλός) and θάκον, and of the similar terms in 186 sqq. (where see the note), it is clear that there is an allusion to such musical instruments.

δοριτίνακτος αἰθήρ δὲ ἐπιμαίνεται
τί πόλις ἄμμι πασχεῖ; τί γενήσεται;
ποὶ δὲ τί τέλος ἐπάγει θέος;

ἀντ. β.

ἔ ἔ ἔ ἔ,
ἀκροβόλων δὲ ἐπάλξεων λιθὰς ἔρχεται,
ὡς φίλ' Ἀπολλον.
κόνιαβος ἐν πύλαις χαλκοδέτων στακέων.
καὶ Διόθεν <ώ>
πολεμόκραυτον ἀγνὸν τέλος, ἐν μάχαι-
σί τε μάκαιρ' ἄνασσ' Ὁγκα ὑπέρ πόλεως,
ἐπτάπυλον ἕδος ἐπιρρύουν.

140

145

150

140 δοριτίνακτος rec. δὲ αἰθήρ M, corr. Herm. (cf. *Suppl.* 925 κάρβανος δὲ ἂν
for ἂν δ'). δὲ om. rec. 142 τοὶ δὲ οἱ M. Corr. *ed. ¶. τοὶ δὲ τὸ Blomf.
144 ἔταξεν Heimsoeth. ἔταξεν would be an obvious conjecture, but is need-
less. ¶. 147 καὶ Διόθεν | M. <ώ> Lowinski. καὶ might be a corruption
of ἡς (imperat.). καὶ <σ> or καὶ <> G. C. W. Schneider, Διόθεν <>

140 αἰθήρ τρυμάνεται. A vivid expression. The air 'maddens' with the brandishing of spears. The notion of the riot of a place filled (and over-filled) with movement appears in Soph. *Aj.* 143 ἵππομαῆ λεμόνα (= λεμ. δι-
μανεται ἵππος Jebb, who quotes ἀλο-
μανεῖν, φύλλομανεῖν). The air can hardly hold the hurtling spears: cf. the curious expression in Plut. *Sull.* 16. 2 τὴν δὲ
κραυγὴν καὶ δλαλαγήνδοι ἔστρεγεν δέδηρ. So *inf.* 952 μανεται γύναις φύρ. But
here there is the further picture of the emotional participation of nature or inanimate surroundings in an action. This notion (which would appear very modern) is not rare in ancient literature: see Sikes-Allen on *Hymn. Apoll.* 118 μείζεται
δὲ γαῖα θερέτων and quotations. So Aesch. (*fr. Lycurg.*) ἔθενον δὲ δύμα,
βαρχέται στέτη (at the appearance of Dionysus) and Eur. *Bacch.* 736 τὰς δὲ
συνεβάλχεν δρός (on the boldness of which Longinus comments, c. 15). Homer (*Il.* 13. 339) has a boldness of another, but a cognate, kind in ἔφρεστος δὲ
μάχη φύειμβροτος ἔγγειγον. For the participation of the air in particular cf. *Suppl.* 615 χεροὶ δεξιωθόμοις | ἔφρεστος
αἰθήρ τὸν δέ κραυγότων λόγον, Eur. *Ion* 1078 καὶ Διόθετέρωντος | δυναχθροντος αἰθήρ,
Ap. Rhod. 2. 369 τάπτεν δὲ τερψι μέγας
ἔφρεμας αἰθήρ (round the Sympiegades),

Shak. *History V.*, *Prol.* 13 the very cas-
ques | That did affright the air at Agincourt. [There may be some notion of τύρεσσος as used of the θύρα in a Maenad-procession. Here the mad
revelling is that of the spear, cf. 485.] The force of ἔτεν- is 'withal,' not 'above
us.' For the later position of δὲ cf. *Che.*
517 τὰ δῶρα μετοῖ δέτοι τὴν ἀμαρτίας and note, where add Alex. *ap.* Ath. 28 F δὲ δὲ
αἵ τέταρτας ληφθῆ δέ ἀποτελλανταί τοις as
corrected by Porson from δὲ δέ δὲ... of
MSS.

142 τοὶ δὲ τί κ.τ.λ. There is no
value in οἱ of MSS. The double ques-
tion is a common idiom. Hom. *Od.* 14.
187 τοὶ πόθεν εἰς ἀνδρῶν; Bacchyl. 18. 31
τίνα δὲ θυμαὶ πόθεν ἀνδρα τεῦθεν | Λύγι; 5. 86, Soph. *Anit.* 401, Eur. *J. T.* 1360
τίνος τίς αἴρει | Rhes. 702, Eubul. *ap.* Ath.
25 C ἤχθεν δέ "Ομηρος τοθλον" ἔργοι τοῦ |
τίνος τὸν Ἀχαιῶν;

144 ἀκροβόλων κ.τ.λ. The advance
has come close. The part. gen. with
ἔρχεται as with ἔφρεμάται and in general
with verbs of hitting, missing, touching
etc. This is less bold than that in e.g.
Eur. *Phoen.* 451 τὸν δέ εἰσεβέβη ταχέτων,
Soph. *Aj.* 1274 ἔρπιστον... ἔγκεκλητον.—
ἀκροβόλων (which is more probably pas-
sive, 'smitten along their tops') might be
separated from ἔταξεν ('the stoning of
the skirmishers'), but we cannot say

The air, hurtling with spears, maddens withal. How goes it with our city? What is to be? Whither and what the issue that Heaven brings on?

Ah! the rain of stones reaches our battlements and smites ^{and anti-} their tops. Apollo our friend! In the gateways is the clash of strope. bronze-bound shields.

And thou, whom Zeus hath made a Power inviolate to decide war's issue, Onca, Queen blest in battle, who standest above our town, deliver thy seven-gated habitation.

Prien. ταῦ Δίδες δόθεν von den Bergh. 148 sq. ἐτο μάχη, σέ τε Hermann. †. 149 πρὸ τοῖς M, corr. Hermann, partly from gloss in rec. ἡ τρέσσων τῆς τοῖς λογορουμένη (ιδρυμένη?). The quantity of the final in "Οὐκα" is uncertain. If short,

"Οὐκα πρὸ τοῖς <ω>" is possible. 150 ἑτρόβον M, ἑτρόπον m.

λιθᾶς ἐπελξεων ('their stoning of the ramparts'), since λιθᾶς can hardly possess so distinct a verbal sense. For the thought itself cf. Hom. Il. 9. 573 τῶν δὲ τάχ' ἀμφὶ τοῖς δραδοῖς καὶ δύοτοι δράδαι | πόρων βαλλούσιν, Caes. B. G. 2. 6 undique lapides in murum iaci coepit sunt, murusque defensoribus nudatus est, Tac. Hist. 2. 22.

148 κόναβος κ.τ.λ. The κόναβος is not τυμπάνων χαλκοδέτων (cf. 137 n.), but σακτῶν.—χαλκοδέτων: see 43 (n.). The shield of hide is rimmed and barred with bronze.

149 sqq. Διόθεν...τοῖς κ.τ.λ. Onca is the 'holy war-deciding authority by will of Zeus' (cf. Lamprocles fr. Παλλάδα περσέπολιν εἰλήν πολεμαδόκον ἀγνά | παιδα Δίδε). The expression is, however, more highly charged. ἄγνον combines the notions of (1) the inviolable authority, (2) the virginity of Onca (= Athena): τοῖς is (1) one in authority (cf. 120 κράτος, Cho. 172 (n.), Suppl. 534 τελέων τελείβατος κράτος, and τὰ τελη), (2) the 'end' or 'issue' in war: Διόθεν not only states the source of the authority (cf. 311 θεόθεν n.) but alludes to the parentage of Athena (120). There is thus a complete coalescence of 'inviolable end to war by appointment of Zeus' with 'pure power, deciding war, born of Zeus.'—πολεμόκρατον: active, cf. Cho. 859 κοτάνων ἀδροδατκῶν, Pers. 106 πολέμους πυροδατκῶν.

In ἐτο μάχαισι τε κ.τ.λ. the τε is exegetic: 'yea, Queen blessed (i.e. successful, *felix*) in battles.' In ἀναστ-

there is the notion of 'leader' (cf. ἀνετέροις 'Ἀγαρέμιοι') beyond the mere title. It is not unlike Greek poetry for the assonance in μάχαισι...μάχαιρα to be deliberate in suggestion.

150 Οὐκα. That this (or "Ογγα") was the name of a Phoenician goddess is scarcely open to doubt. Pausanias (9. 12. 2), as an argument that Cadmus came from Phoenicia and not from Egypt, uses this fact of the local name 'of Athena,' ὅτι "Ογγα κατὰ γλώσσαν τὴν Φοινίκων καλέεται καὶ οὐ Σάδες κατὰ τὴν Αἰγυπτίων φωνήν. Such a statement could hardly have been penned at that date, when Phoenician was a living language, if it had been without foundation. The tradition also is constant: cf. Steph. Βυζ. Ογκαῖς· τοῖς Θηβῶν... "Οὐκα γάρ ἡ Αἴθρη κατὰ Φοινίκας. Two scholia make the same assertion here. The identification with Athena is of course due to the similarity of functions or character between the Hellenic and the Phoenician goddess. Scepticism as to extensive 'Phoenician' settlement in primitive Greece is now upon the wane. See Introd. § 2 and *inf.* 474.

ὑπὲρ τοῖς: see crit. n. The expression would recall to the audience the Athenian goddess who χεῖρας ὑπερθεν ἔχει (200 sq. n.).—ἐπεπτυλον θεος. The whole city is regarded as a seat or shrine of the goddess, but θεος alone would have meant literally her temple. Hence the qualifying ἐπεπτυλον (v. 64), which not only thus defines, but implies the size and importance of the city which is here.

στρ. γ. ίώ παναρκεῖς θεοί· ίώ τέλειοι τέλειαι τε γάς τᾶσδέ γε πυργοφύλακες, πόλιν δορίπονον μὴ προδῶθ' < ὥδ' > ἐτερόφρονι στρατῷ. κλύετε παρθένων κλύετε πανδίκως χειροτόνους λιτάς.

155

ἀντ. γ. ίώ φίλοι δαίμονες, λυτήριοι ἀμφιβάντες πόλιν δείξα < τέ > θ' ὡς φιλοπόλεις, μελέστεθε θ' ιερῶν δαμίων, μελόμενοι δ' ἀρήξατε· φιλοθύτων δέ τοι πόλεος δρυίων μνάστορες ἔστε μοι.

160

152 m writes λ over ρ in παναρκῆ.

152 M divides ...θεοί· | ίώ τέλειαι τέλειαι τε γάς. 153 τάσδέγε M, τάσδε rec. (and editors generally). 154 δορίπονον rec. 155 ἐτερόφρονι στρατῷ M. Corr. *ed. j. ἐτερόφρονι Headlam. I had previously thought of ἐτερόφρονος < κρατεῖν > στρατῷ. ἐτερόφρονος Pauw. [The confusion of -φρων and -φων is frequent: cf. Σηκρ. 625 πρόφρων ἀν (M) for πρόφρων, Soph. O. T. 72 φρονῶν (V.) for φωνῶν, Aj. 1230 (variants ἐφρένεις, ἐφνένεις). Here also Par. C gives ἐτερόφρονος and Par. A γρ. ἐτερόφρονος]

152 sq. ίώ κ.τ.λ. Here the παρθένοι take up their part (156).—παναρκεῖς = ('able to meet all needs' i.e. 'all-sufficing aid').—τέλαιοι: 'of full authority': cf. τέλος 147 (n.), Ag. 963 ἀνδρὸς τελεοῦ δόμη' ἐπιστραφιμένου, 964 Ζεῦ Ζεῦ τέλαιε, τὰς τρέας εὐχής τέλαι, Chro. 659 τελεσθόρος. Mankind are of less avail, and their aid of less warrant.

153 γάς τάσδε γι κ.τ.λ. γάς is patheticism. The word is not at all likely to have been interpolated. Its point is that their duty here is plain; it is to defend this land, whatever may be their function elsewhere.

154 sq. δορίπονον: either = δορίπονον σύνει, 'now that it is amid toil of battle,' or proleptic 'betray it to suffer with the spear.' The latter appears preferable. The thought in προδῶθ' is more than that of mere abandoning; with πυργοφύλακες it alludes to the crime of προδοσία. A military crime specially banned was that of betraying a φρέστες: Lys. 31. 28 εἰ

μέν τις φρούριος τι προδόνεις η γαῖν... ταῦς δεχάταις οὐ γηράταις ἔγραψότο, Ar. Ran. 362, Lycurg. c. Leoc. 155. 59, Poll. 8. 52. —* < εδ > : A natural assumption of terror and despair.—* ἐτερόφρονοι: i.e. θερα φρονοῦντες (and not τὰ ουνῶν). The appeal is based on the self-interest of the Gods (cf. 77, 161 n., 203). The invaders are of a 'different party' as regards the Gods whom they specially worship as tutelary, cf. 537 ἀν φρονεῖς (n.). ἐτερόφρονος cannot be brought into the metre, nor is it sufficiently effective in sense. The difference of dialect is but little in point. It is true that the various parts of Greece fully recognised their differences in pronunciation, accent, and vocabulary: cf. Sol. fr. 32 (25). 10 γλωσσας εὐετέρη' Ἀττικὴν | ἑταῖρας (of exiled Athenians), Soph. fr. 178 χαρακτὴρ Αἰδηνος λόγου, Chro. 56 διμεροῦ δι φωνὴν οἰσομενοι Παρηγενεῖδα γλώσσην ἀντηρει φωνίδων μιμούμενων, and the examples in Aristoph. Lys., Ach. &c. Doubtless also such difference would

Hark, O ye Gods perfect in might! Ye Gods and Goddesses, 3rd absolute powers, strophe.
city in the toil of power-warders of this land, betray not thus our
maidens, righteous battle to a host of alien mind. Hark to
supplication.

O deities benign, bestride the city for its rescue, and show it 3rd anti-
your loyal love. lethink ye of a people's offerings, and when strope.

ye think, deliver!

Be mindful, I sacrifices.

(sic). For ὁδ' lost after
158 *ἴω φίλοις δαλμονε-*
redivision removes the
in itself. 160
(cf. Ar. *Lys.* 316 λαμ
be right; see Appendix
corr. recd. δημιών M.
M, corr. Porson.

imply a different preference; it is the latter notion which is the prominence.

158 sq. παρθένων: 107 (n.)—παντίκως: not merely = πάντως or παντέλως, but 'as all right demands.' The δική (= recognised obligation) in the case is clear. See 657 (n.), *Cho.* 677 (n.).

Χειροτόνους: panoramic. The whole = κλύετε παρθένων χεῖρας ἀνατεινούσῶν καὶ λισσούσων. The attitude was especially that of women (*P. V.* 1037 γυναικούμνους ὑπτισμάσιν χερῶν), and belonged to supplication in its most earnest and piteous form.

158 λυγήριοι: either generic title (= ἀλεξητήριοι), or (better) proleptic with ἀμφιβάντες (for which cf. Hom. *Il.* 1. 37 δι Χρόνην ἀμφιβέβηκας, the notion being originally that of standing astride over a fallen friend, as in *Il.* 14. 277 &c.).

160 φιλοπόλεις: 'patriotic.' Greek has no objection whatever to the repetition in πόλιν—πόλις. See note on *Cho.* 51 and add *inf.* 574 sq., *Ag.* 14 sq., 350 sq., 372—374; *Eur. I. T.* 336 sqq., *I. A.* 99 sq., *Hymn. Herm.* 353 sq., *H. Apoll.* 351 (173) sq., *H. Demet.* 171 sq., *fr. trag. adesp.* 166. 1—3. See also Jebb on Soph. *O. C.* 554; *O. T.* 517. The form φιλοπόλις may be right (115 *Append.*), especially as lyrics appear to have affected it (Pind. *P. 2. 1, 7. 1 μεγαλοπόλις*).

poly rites and zealous

ταυδίκως M, πανδίκως M*, τῆμοι r' Seidler, but the pause be not enough error is of a common type in M (which may possibly be). 161 μέλεσθε δ' M, Lowinski. 163 πόλεως

μέλεσθε *θ' κ.τ.λ. The θ' (the pronunciation being

very close¹²⁷ c. n.) would not be necessitated by the previous θ' (160) alone, since τε is occasionally answered by δε (Jebb on Soph. *Tr.* 143, *O. C.* 432). But if θ'...δ'...δ' were written, the two latter particles would become coordinate as against the first, whereas the sense demands that the first two particles should answer to each other while the third is subordinate.—μέλεσθε...μελέμενος δ' κ.τ.λ. For this use of the participle repeating and emphasizing the verb cf. Eur. *H. F.* 33 κτενει Κρέοντα καὶ κτανὼ δρχει χθονός, *Ap. Rhod.* 2. 232 ἰσχει ἀνάγκη | μίμεναι καὶ μίμεντα κακῷ εὐγαστέρᾳ θέσθαι. The notion is 'bethink yourselves of them, and let that thought lead you to help.'—μέλεσθε: to be distinguished from μέμησθε. The care is not for past sacrifices but for those to come. For the principle of *do ut des* (Harrison *Proleg. Gk. Rel.* p. 3) cf. 76, *Cho.* 126 (n.), *ibid.* 255 τόνεδ' ἀποθείεις πόθεν | ξεις δύοις χειρὸς εἴθουσον γέρας;

163 φιλοπόλεων: φιλο- denotes zeal and is therefore more expressive than πόλιν. Cf. *Cho.* 292 φιλοπόλεων λιβός, *Anth. P.* 7. 22 φιλορρώξ διμελος.—While λεπά δήμα are simply offerings, δρυίων refers to festivals accompanied by sacrifices.

ΕΤΕΟΚΛΗΣ.

νῦμᾶς ἔρωτῷ, θρέμματ' οὐκ ἀνασχετά,
ἢ ταῦτ' ἄριστα καὶ πόλει σωτήρια
στρατῷ τε θάρσος τῷδε πυργηρουμένῳ,
βρέτη πεσούσας πρὸς πολισσούχων θεῶν
αὖειν λακάζειν, σωφρόνων μισήματα;
μῆτ' ἐν κακοῖσι μῆτ' ἐν εὔεστοι φίλῃ
ξύνοικος εἶην τῷ γυναικείῳ γένει.
κρατοῦσα μὲν γὰρ οὐχ ὅμιλητὸν θράσος,
δείσασα δ' οἴκῳ καὶ πόλει πλέον κακόν:
καὶ νῦν πολίτας τάσδε διαδρόμους φυγὰς

165

170

166 δρεστὰ Dind., δρυγά Weil. †.

167 πυργηρουμένῳ(ι) M., ἄνη M^a.

·-τη Verrall (-την might also be suggested).

168 πολισσούχων M^a.

168 sqq. Eteocles has given general instructions in making his dispositions for the defence of the town. Hearing the tumult of the women he seeks them out upon the citadel and reproaches them in great anger. His speech bears an appropriate tone of the colloquial, and is true to life with a measure of that grammatical laxity which belongs to excitement. (See 172, 180.) Cf. the Nurse's speech in *Che.* 730 sqq. (n.), and that of the Herald in *Ag.* 556–574.

168 τρέας. The pronoun is in the emphatic position of indignation, impatience or scorn. Cf. *P. V.* 976 σὲ τὸν εφεύρετο, τὸν πειράθηκεν πειράτης, Eur. *Med.* 271.—θρέμματ': contemptuous, as in Soph. *El.* 622 ὁ θρέμματος αἰνέτες, Eur. *Andr.* 261.

168 τ;. As the schol. observes, this might be either a question or a sarcastic statement. With the latter cf. 567 τ; τοῖον ἔργον καὶ θεοῖσιν προσφέλτε (n.). Here, however, δρωτῷ leaves little choice.—δρώντα is explained by the καὶ-clause, of which ταὶ introduces a second part, 'Is this best? Is it (I mean) a help to the country and an assurance to our soldiers?' [καὶ...ταὶ are of course not coordinate.]

169 στρατῷ: either (1) 'our fighting men' or (2) 'our people' (=λαό). The latter use (cf. *exercitus*) is not rare: Εἰπο. 569 εἰρωσσε, εἴριε, καὶ στρατῷ κατεργάθεον (the Athenians in general), Pind. *P.* 2. 87 νύμα δικαῖη στρατῷ στρατός, *N.* 1. 61, *O.* 10 (11). 17, Bacchyl. 15. 43 δεξιστρατος εἰς ἀγοράς (=Simon. 91. 10 ὅμοδόκεν), Soph. *El.* 749 στρατός

δ' ὅπερ δρᾶ τοι ἐκπεπτώκατα (the spectators at the games). In Pind. *P.* 2. 87 ὁ λάθρος στράτος is opposed to οἱ εσφόδ. A doubt arises, *inf.* 289. Here the former interpretation is the more in point.

πυργηρουμένῳ: an obvious correction of πυργηρουμένη (M^a). It does not, however, appear why the corruption occurred. πυργηρουμένη (sc. τῆς πόλεως) is possible as gen. abs. Verrall reads πυργηρουμάνη, taking it, rather harshly, as referring to πόλει, the intervening words being ignored in the construction.

169 βρέτη...πρὸς κ.τ.λ. For the position of the prepos. cf. *P. V.* 680 βουτάσαντες τε πρὸς πετράς, Simon. *Jr.* 146. 10 ἄρματα ἐν χειρίσιν, Pind. *Jr.* 218 τελέγαιοι δὲ πολυχρόνου πλεύστοι, Bacchyl. 4. 6 δρετὴ εἰς ἵππων, Eur. *Or.* 94 βούλη τάρφοι μοι πρὸς καστυγάτης μελέν; Soph. *O. C.* 126. More peculiar is *Hymn. Apoll.* 163 Διάκοι μέν Ἀπόλλων Ἀρέταδες τέονται.

Eteocles does not mean that these are not the proper deities to supplicate, but that supplication made in this manner should be a last resort (cf. 93, 95). They should put more quiet confidence in their πολισσούχοις.

169 εἴναι λακάζειν: the asyndeton as in v. 60 (n.). εἴναι is onomatopoetic from εἴδι (the howl of a dog). Cf. ελέψειν, λέψειν, μόψειν, φέψειν, δέψειν (=ετενάψειν, Hesych.), εἰδέψειν (=εἰς ἐπιειλέπειν *id.*), γρόψειν, βαβάζειν.—σωφρόνων μισήματα might be vocative: cf. Hom. *I. I.* 2. 335 ὁ πίνοντας, εἴδει λέπχειν, Soph. *Ph.* 991 ὁ μέσος, *El.* 289 ὁ δύσθεος μισημένος, *inf.* 640.

ETEOCLES (*entering in anger*).

You I ask, creatures intolerable! Is this for the best to save the town? Doth it give courage to our beleaguered army, to cast yourselves upon the images of the country's guardian Gods and howl and shriek, and make sober folk abhor you?

Neither amid troubles nor when prosperity is kind may I be housed with your breed of women. Let her prevail, and she is bold past sufferance; but let fear seize her, and she makes the trouble worse for house or realm. So is it now. By these wild flyings to and fro ye have made weakness and faint-

171 φύλω (or φίλω) for γένει recess. τῷ γυναικεῖ φύλῳ Herm., τῷ γυναικεῖ φύλῳ Heimsoeth. **172** Schol. may have had ὄμητη.

In *Eum.* 73 the Furies are μοσῆματ' ἀνθρώπων καὶ θεῶν Ὀλυμπίων. It is, however, more probably accus. in apposition to the verbal noun implied. Cf. Soph. *Ant.* 44 ὃ γάρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλεις; Bacchyl. 9. 13 τὸν...πλέον...δράκων... | σάμα μέλλοντος φόνου. Their screams are a μίσγμα to sober minds.

170 εἴστοις φῇρ. The adj. signifies 'prosperity as we would have it,' 'as it likes us.' So *Ag.* 920.

171 ξύνοκος: not necessarily in marriage, but more comprehensively. In point of fact Eteocles is unmarried (813 n.). —τῷ: contemptuous: cf. τὰ σήματα 385 (n.). So taken, the article seems preferable to τῷ, although the latter would stand with the sense 'any woman creature' (cf. Soph. *Aj.* 784 ὡ δᾶτα Τέκμησσα, δόσμορον γένει).

172 κρατοῦσα: sc. ἡ γυνή, a natural laxity after γυναικεῖ γένει. Cf. Luc. *Dial. Mort.* 15. 2 τὸ δύστηρον ἔκεινο δόξαρον προτίμων τοῦ βίου, νῦν δὲ σωτῆμι ἥδη, ὡς ἔκεινο μὲν ἀνωρεῖται (sc. ἡ φαῦλη δόξα = δόξαρον), *Vit. Auct.* 14 οἰκτήρω σφέας (sc. τοὺς ἀνθρώπους, although what actually precedes is τὰ ἀνθρώπινα πρήματα). *Κρατοῦσα* is at first sight a peculiar antithesis to δέσσασα, but the real opposition of the latter is with θράσος: 'when she has her way she is insufferably bold, but when she is *alarmed*...' For the terms of the antithesis in general cf. Xen. *Cyr.* 5. 2. 33 οἱ πολλοὶ ἀνθρώποι, δταν μὲν θαρρῶσιν, ἀντιστοταν τὸ φόρημα παρέχονται· δταν δὲ δέσσασιν, δσω ἀν πλέοντος ὡσι, τοσούτῳ μείζω...τὸν φόβον κέκτηται; and for the depreciation of woman in a house Semonid. *fr.* 7 (8). 96 sqq.

οὐχ ὄμητην θράσος: 'she is so bold

a thing that there is no living with her,' i.e. she dares to do things which men, accustomed to δύστηρα, would not think of doing. Cf. Eur. *fr.* 276 τὰ δὲ σὸν ἀνημὸν θράσος ὑπερβαλλοτέρος τις. In women this quality was a special reproach; Eur. *Heracl.* 474 θράσος μοι μηδὲν ἔξεστος ἔμαι | προσθῆτε. For θράσος=a bold person cf. *Ag.* 794 θράσος ἐκοβοτιον, Eur. *Andr.* 261 ὡ βάρβαρον σὺ θρέμμα καὶ σκληρὸν θράσον and see 148 τέλος (n.).

173 θείσασα δὲ κ.τ.λ. It is very weak to understand this as 'but when affrighted, she is a greater trouble to house and country (than when she is bold)'; moreover έτι πλέον would be required. Rather 'she is to house and country an addition of trouble (to that which it already has).' If matters are bad she makes them worse, as in the present instance. This meaning has been overlooked, the common interpretation being 'she is a trouble to a house and greater (still) to a country.'

The antithesis of house and πόλις appears also in Eur. *fr.* 219 τὸ δὲ ἔκειλαλοῦν... | κακὸν δὲ ὄμητην, ἀσθετὲς δὲ καὶ πόλει, 239 οὐτ' οἶκον οὔτε πόλιν ἀνθρώπους τὸ (sc. ἀναθρία).

174 sq. καὶ νῦν: a case in point: cf. 21—πολίταις: dependent on διερροθίσατ' κ.τ.λ.—θείσα: not 'having caused' (which is untrue) but = φυγάς ποιησάμενοι = φυγούσαι. This use of the active cannot be denied: cf. Eur. *Med.* 914 οὐκέ πατήρ | πολλήν έθηκε σύν θεοῖς προμηθίαν, *Rhes.* 827 μή μοι κότον, ὡ δά, θῆς, Ap. Rhod. 3. 708 ἀμφο ἐπ' αλλήλησι θέσαν γόνον. With διερροθίσατ' cf. v. 7 πολυρρόθισι. —ἄψυχον κακὴν is no pleonasm, since there are other special forms of κακή.

θεῖσται διερροθήσατ' ἄψυχον κάκην,
τὰ τῶν θύραθεν δ' ὡς ἄριστ' ὁφέλλεται,
αὐτοὶ δ' ὑφ' αὐτῶν ἐνδοθεν πορθούμεθα.
τοιαῦτα τὰν γυναιξὶ συνναίων ἔχοις. 17.
κεὶ μὴ τις ἀρχῆς τῆς ἐμῆς ἀκούσεται,
ἀνὴρ γυνή τε χάρι τῶν μεταίχμιον,
ψῆφος κατ' αὐτῶν ὀλεθρία βουλεύσεται,
λευστῆρα δῆμου δ' οὐ τι μὴ φύγῃ μόρον.
μελει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω,
τάξαθεν· ἐνδον δ' οὖσα μὴ βλάβην τίθει.
ῆκουσας η οὐκ ἦκουσας, η κωφῇ λέγω;

στρ. α'. ΧΟ. ὁ φίλον Οἰδίπου τέκος, ἔδεισον ἀκού-
σασ τὸν ἀρματόκτυπον

176 ὁφέλλεται rec. 177 ὁτέντον rec. §. 177^a The verse is absent from M
but appears in rec. (with τ' ἀτ', γ' ἀτ', or ἀτ', corrected by Blomf.). τοιαῦτη ἀτ'
Wellauer. It may be an adscript quotation, but §. 178 M has τῆς above τὸν

177 ὁτέντον (of rec.) is probably preferable to ὁτέντον. See Cho. 110 (n.), where the point is discussed, and add Ag. 1135 ἀμφὶ δ' αὐτᾶς θροῖς | νόμον δύον (M).

177^a τοιαῦτα τὸν κ.τ.λ. See crit. n. Though the line may be an adscript expressing some early reader's approval of the sentiments of Eteocles, it may possibly have fallen out of M through the somewhat similar combinations of letters in εὐρε and τοιαῦτα at the beginning of their respective lines. In any case it is a natural summary of irritation, assisted in tone by the colloquial second person, and is sufficiently Aeschylean in style.

178 καὶ κ.τ.λ. καὶ belongs to the rapid thinking of excitement. '(I am resolved to stop this) and so, if...' — τῆς ἐμῆς: always more emphatic in tragedy than the simple ἐμῆς (Cho. 14, 17, 89 &c.); 'I am the person to direct.'

179 ἀντρὸν γυνὶ τῷ: 'be it man or woman.' Cf. Cho. 639 ἐξελθέτω τὸς δωμάτων τελεσθόρος, | γυνὴ τὸν ἕπαρχον δύρα τὸν ἀντρεπίστερον, Suppl. 385 δράσαι τὴν μῆδραν τῷ, inf. 414; but the absence of τῷ after δράσαι here gives more point to the notion that not even a woman will be spared. For τῷ=τοῖς cf. Ag. 7, Eum. 137.

χάρι τῶν μεταίχμιον is simply the comprehensive language, disregarding logic, of an angry man. Somewhat similar is

Soph. El. 305 τὰς οδούς τὸ μον | καὶ τὶς ἀπόδοται δηλίδας διέφθορον (Plut. Mo 228 ο γυναῖκες η ταῦδες η των ταρη πληροὺς διεθρύπτων is of course more direct intelligible). There is no need to force a definite meaning on μεταίχμιον, e.g. (1) sarcastically, a creature who is neither to be called man nor woman, or (2) one who is only partly on the way toward man or woman (i.e. persons of either sex not yet adult). The latter is possible in itself, since with words of the character of μεταίχμιον one τερμίνη may be unexpressed (e.g. Eur. Her. 436 δεον χρόνον | βαίνω μεταράπει καὶ τυρπάς ἀχιλλέα = 'before I reach the sword and pyre' but it would be distinctly far-fetched διῆρε γυνὴ τῷ is comprehensive of the sexes as in Hdt. 2. 61 συμφοίνωσι δὲ, τοι ἀντρὸς καὶ γυνὴ ἀστι, τὴλη ταῦδε —With χάρι τῶν cf. fr. 70 Στέντ τοι τῷτε χάρι τῶνδε ὑπέρπετο.

180 ψῆφος...βουλεύσεται: a forcible expression and quite sound. The emphasis lies on διεθρά: 'it is the ψῆφος of death which shall decide their case. In other words, there will be no deliberating about it at all; the (immediate) award of death will be the only deliberation will receive. 'Obey me or die. There will be no trial and putting of pebbles into urns; the only pebbles will be the pebbles of stoning.' There is a grim play upon the ψῆφος of the courts as

heart surge through our citizens. Ye go the best of ways to advance the foe without, for our rout and fall are from ourselves within. Such portion may you expect from dwelling where women are.

Well, if one will not hearken to my authority—man, woman, anything betwixt—it is a deadly pebble that shall decide their case; for he dies, for sure, by stoning of the people. Business abroad is for a man; let woman not seek her say. Be you indoors, where you can made no hindrance. Hear ye, or hear ye not, or am I speaking to the deaf?

CHO. Dear son of Oedipus, my dread came when I heard ¹⁸⁰
_{στι}

line. 180 *βούλευται* Herwerden (Herod. *βούλευται· διαιρέσθαι*). I formerly suggested *βούλαφθεται*, but †. 181 η of *ψύχη* is in an erasure. 186 τὸ M.
τὸν M^a. Perhaps (for metre) we should read *δημοράθεται*. For a similar confusion cf. Pind. *Ol.* 8. 43 *βαρυκέτων* (A) for *γεθότων* (cont.).

ψήφος as *λίθος*. For the very frequent omission of *ψήφος*—its place being supplied by position and intonation—cf. 690 (n.), 719.

The regular procedure (*Eur. Or.* 49 *βούλευται ψήφος· ἀργεῖν τοῖς | εἰ χρὴ βαρεῖται* τὸ λευσίμη τετράρχαι, *ibid.* 440 *ψήφος καὶ δῆμος δεσποτας*) is to be replaced by one much more summary.

*κατ': loosely after *τις*, cf. 173. Though the *βούλευται* will go against them, and *κατ' would be required in that sense, it should be observed that *βούλευται κατ' can be used in good Greek in the neutral sense of *τερπλεῖται* (even *ἴστανται κατά τινας* being possible), and, apart from *ἀλογία*, the sense is simply 'shall consider their case.' This imparts much more grim life to the expression than if we were compelled to render 'shall decide against them.'***

181 *λεωτήρια δέιματος δ'*: explaining the previous line. The addition of *δέιματος* emphasises the punishment. It will not be one inflicted merely by me, but one accompanied by the public execration due to manifest public wrong, e.g. *προδοσία*. Cf. *Ag.* 1615 *οὐ φητὶ ἀλέσεις τὸ δίκη τὸ σὸν κάρα | δημορράφεις, σάφ' ισθι, λεονίσουσας αἵρας*, and for the expression generally Soph. *Ant.* 36 *φόνος προκείσθαι δημότευστον ἐν τόλει, Eur. Ion* 1222 *Δελφῶν δ' ἀνακτες ὥρισας τετρορρίφαι | θανεῖν ἐμὲ δέσποτονας οὐ ψήφη μη.*

182 *μῆλα γαρ δύναται κ.τ.λ.*: a commonplace; cf. Hom. *Ili.* 6. 490 *ἄλλ' εἰς οἰκεῖς λίστας τὰ σ' αὐτῆς ἔργα κύμιστ | ... πόλεμος δ' δύνασσει μελήσει, Od.* 21. 350, Ar. *Lys.* 520 (quoting Homer), Eur.

Συρρ. 40 πάντα γάρ δὲ δρόπτων | γενναῖς
τρόποντα εἰσά, εἴσιν εργατι.

186 *τάξις*: in a general sense, things outside the house, as opposed to domestic matters; not the present affairs of the enemy outside the walls.—*τάξις* κ.τ.λ.: *Eur. Ira* 643 (*γενναῖς*) *αὐτὸς τοῦτον ἐργάζεται | πάντα δρόπτων, τρίς εἰς* *τέλος μέντοι, Eur. fr.* 521.—*διάτροπος* = 'hindrance,' from the earlier sense of *μάττεται* (*Ag.* 123 &c.).

184 η *καρφῆς λέποις*; cf. *Cho.* 880 *καρφῶν δύναται κατεύθυνται μάττη | διάρτηται δύτης;*

186 sq. The Chorus pleads uncontrollable alarm, due to the novel and appalling sounds. *Θεοί*' takes up *δέιματα* (173). Aeschylus understood the psychological fact (*Plut. Mor.* 666 D) that *μεγάλες οἱ δέιματος θύμοις καὶ σύρται ταραχῆς ἐπιφέρουσι*.—*Φίλοις Οἰδίπους τέλος* is an appeal combining loyal affection with respect (cf. 664).

186—181 The language throughout this highly figurative passage is carefully chosen so as to combine the double senses of a series of words. A term commonly applicable in one sense is qualified by an adjective (on the principle illustrated at v. 64) so as to adapt it to another (cf. 135—137). Each of these requires a consideration which has apparently not been given by commentators.—*δημότευκτων δύνατον* is an *ἔντονος* not of the customary nature (from a flute or pipe), but from a chariot-wheel. It is indeed produced by *σύργυγες*, but *σύργυγες διάτροχος*, the pipes of the axle-hub. There is a ringing of *τηνδάλια*, but *τηνδάλια*

ὅτοβον, ὅτε τε σύ-
ριγγες ἐκλαγξαν ἀλίτροχοι,
ἰππικῶν τ' αὐθηνων
πηδαλίων διὰ στόμα,
πυριγενετῶν χαλινῶν.

190

ΕΤ. τί οὖν; ὁ ναύτης ἀρά μὴ 's πρῷραν φυγὰν
πρύμνηθεν ήντεν μηχανὴν σωτηρίας,
νέως καμούσης ποντιώ <τι> κύματι;

187 ὅτοβον ὅτοβον rec. δτ. M. corr. rec. †. 188 m' writes δ over the beginning of ἐκλαγξαν. 189 ἀλίτροχοι rec. δλίτροχοι (though not in his text). †. 190 δέντων Lachmann, δέντων (or δυν) Paley. 190 διὰ στόμα Lachm., διὰ στόματα E. A. I. Ahrens; but neither metre nor sense require the change. †. 191 πυριβρεμετῶν Dind. from a gloss in Hesych. †. χαλινῶν M' through echo of -άν. 192 τί δὲ οὖν or πῶς οὖν Blomf. †. ἀρά γ' εἰς

ἴππικῶν, which steer, not as do the πηδάλια of a ship, but διὰ στόμα.

188 sqq. τόν: the art. is demonstrative (as always in lyrics). So 277, 293, 707, 730 &c.—ἀρματόστενον: ' sounded by a chariot.' κτύπος is quite appropriate to a musical instrument: cf. Bacchyl. fr. 46 (13). II σαλπίγγων κτύπος, Eur. αὐλῶν κτύπος.—ὅτοβον: an appropriate word of the αὐλῶν or σύργυς: cf. P. V. 596 ὅτοβον δόματα.

The construction is most simply taken as ἀκούσαστον τὸν ἄρην. ὅτοβον...πηδαλίων τε, the clause δτε τε...ἀλίτροχοι being exegetic of ἄρη. ὅτοβον: lit. 'when I heard the note sounded by the chariot—yes, when the pipes screamed—and (when I heard) the steering gear &c.' The change from accus. to gen. is correct, since ὅτοβον is a sound and πηδαλίων an instrument. [Less simply we might make πηδαλίων depend on ὅτοβον, with δτε τε κ.τ.λ. answering to πηδαλίων τε...; but the latter ὅτοβον is scarcely ἀρματόστενος.]

σύργυς: defined with a difference, viz. in the sense of ἡ ἄρη τοῦ τρυχοῦ (schol. on Soph. El. 716). Cf. Suppl. 187 σύργυς ἀξωτίλατος, Eur. I. A. 230 σύργυς ἀρματέλους.—ἀλίτροχοι (cf. 129 θεόελτοι) = 'which whirl the wheels.'

189 sq. Ιεπαιῶν τ' αδόντων κ.τ.λ. Verrall's αδόντων, though not inserted in his text, is exactly the right word for both sense and metre. The conjecture is happier than he appears to have seen, when the whole passage is treated as double in meaning. Of the bits as un-

couth musical instruments it is suited to the harsh sound: cf. Hom. Il. 12. 160 κόρυθες δ' ἀμφ' εἶνον ἀλέων, ibid. 13 καρφαλέον δύσσει and Latin *aridus*. Of the breathing of the horses it suits the notion of hotness. ἀδόντων is thus the contrary of e.g. ἀδυττόν φωνῆς (Pind. I. 2. 25). For bits as αἴλοι see 450 (n.) and Pollux quoted there.—ἴππικων again defines: 'not of ships, but of steeds.' The metaphor is not merely from the fact that a rudder guides, but there is a picture of the reins (acting like our steering-ropes) to be pulled on either side. In the Greek ship there are two πηδάλια so worked. The comparison of horses and ships is frequent: cf. Pind. P. 14. 17 sq., Bacchyl. 5. 47 κυβερνήτας (of steeds), Pseudo-Plut. *de vis. et pos.* Hom. § 20 (from some unknown source) φθεγγάτῳ δ' ἡρίοχος τῆς κυνετρέρωσα.—διὰ στόμα: still expressing the differentia. In a ship the steering would not be through the στόμα, which is the 'front' (cf. the στόμα of an army)=πρῷρα.

191 πυριγενετῶν χαλινῶν: unlike the χαλινά, or steering-tackle, of a ship, these are of iron. For χαλινός of a ship cf. Plut. Mor. 767 ε (quoting) τολλῶν χαλινῶν τρυγούσας οὐδέποτε. Doubtless in a ship the χαλινός and πηδάλια 'sang.' In the case of the horses we are here to think, not of the reins, but of the actual metal bit (cf. Soph. O. C. 1067 τὰς γάρ δεσμάτων χαλινότες). Editors should not have changed the word to πυριβρεμετῶν. It is true that Hesych. has πυριβρεμετῶν διὰ στόματος. Τιμαχίδης (the writer of glosses) δέ, γρει διπλὶ βρέμει η διὰ πυρὸς βρέμε-

the chariots' ringing note—the ringing when the pipes shrieked in the whirling wheels—and the harsh-tuned gear that steers in the horses' mouths, the fire-begotten bit.

ET. What then? Doth the seaman by fleeing from poop to prow find means to save himself when the ship meets labour in a heavy sea?

recc. πρόραν M. 198 εύρεται M, εύρεται. 194 ποτίσκης + + μετι M with δέ κύ (m) in the erasure. πρός κύματι recc. I have made the simplest correction (†). τυγχάνεται M. Schmidt, προσελθεύεται Lowinski, συλλέγεται Wecklein. Other words of a similar form which might be suggested are προσκρούεται, κυλίεται, τύεται and (less plausible) σποδύεται, τι πάνεται. I now regard εὖ πράτηται (*Class. Rev.* III. p. 103) as inappropriate (†), and should reject ποτίσκηται for the same reason.

τοι γεγωνώς. But the form in which Hesych. quotes shows that he is not referring to the present passage. As applied to iron the notion is frequent. Cf. 925 δὲ πυρὸς αὐθετοῦ | ...εἰδαπος, Eur. *Hipp.* 1223 αἱ δὲ ἐνδακούσαις στέρει πυργῆ γνάθος. In Eur. *Or.* 820 πυργεύει τέμνεις παλάδις the Schol. explains by ἀπηρεῖ, a connotation which is perhaps present here also. The thought that iron is made by fire is due to the manner of producing and working it from the ore. Moreover the fact that it can become red-hot suggested that it was itself fire condensed. Such a suggestion would be helped by the mystery of meteoric iron, which was probably the oldest form in which the metal was known. Similarly Dionysus was said by some to be πυριγενῆς because vines sprang from volcanic soil (*Strabo* 13. 4. 11). In epic times the wonder of iron was still fresh. We may be satisfied (for Aesch.) to understand the word as meaning 'produced by the agency of fire.' Cf. Ath. 468 Εἰ τοὺς δὲ ἀπίρωτος φιάλην τὸ κέρας· οὐ γάρ γίνεται διὰ πυρός. So an earthenware vessel is πυρέττοις (*Timoth. ap. Ath.* 455 F). Critias (*ap. Ath.* 28 C) has γαλα τε καμίνου τὸ ἔκγονος ηὔρει | ...κέραμος. For the form πυριγενέτης cf. Hom. *Od.* 5. 296 Βορέης αἴθρηγενέτης, *Timoth. ap. Plut. Mor.* 177 Β γηγενέτης δρυγορος.

192 τὸ οὖν; The final semi-vowels ο and υ were naturally capable of pronunciation with an 'on-glide' before a vowel, i.e. τὶ οὖν, εὖ η οὐθα. (Hence in much of the later prose observation will show that hiatus is only allowed after ο and υ, where in reality it is no hiatus at all.) In tragedy we have τὸ οὖν; here and *inf.* 691, *Suppl.* 310, *Eum.* 903, Soph. *Ph.* 100, *Aj.* 873; τὸ οὖν; Soph. *Ph.* 733; τὶ εἶτα; *Tr.*

193; εὖ ιστὸ O.T. 959, Eur. fr. 946. It will be observed that the following vowel is (in tragedy) always in a long syllable (Smyth *Gk. Mel. Poets* p. 196).

τὸ πρότροπον. Paley says 'to the gods there.' But the gods were in the stern (Eur. *I. A.* 209), and supplication to them is made from the πρότροπον: cf. *Hymn. Dies.* 8 εἰ δὲ ἄντε στόν | στρέψαμεν παλέοντα Διὸς κούρον μεγάλον | ...τὸ πρότροπον βάστες | πρότροπον. The thought is simply that of aimless running from the post of direction (πρόμνηθεν: cf. 2 n., *Hdt.* 1. 24) and leaving the ship to look after itself.

193 ηύρειν: the active is used not only for 'found,' but for 'got.' Cf. Soph. *El.* 1305 μέγ' εὑρέιν κέρδος, Pind. *P.* 2. 64 δέξας εὑρέιν, Eur. *I. A.* 1026, *Heracl.* 303, O. 7. 89, *J. 7. 4.* So ηύρεται (*P.* 2. 40, *J. 4. 8.*) δρέται (*P.* 1. 48), κομίζειν (*Soph. O. C.* 6, 1411), φέρειν (*O. T.* 590, 764).

194 καρούσην: not 'has given in,' since Eteocles would not acknowledge that parallel, but gnomic (with ηύρειν).—ποντίκη κύματα = πόντηρ κυματούσης: cf. 677 κύμα Κωκυτοῦ = 'Cocytus at flood,' Eur. *Suppl.* 473 κυμάτων ἀπερ πόδων | στὸν ναυστολήσεις = 'without a swollen sea.' The large number of possible verbals in -ειν makes certainty of restoration impossible. The reading offered in the text is not merely technically the easiest, in view of the variants τὰ κύματα (n.), πρὸς κύματα (recc.), which indicate that κύματα is correct and that some loss had occurred before it; but also τὰ adds that touch of depreciation of the danger which Eteocles would naturally impart. The ship of the state merely κάμεται τι. [πρὸς κύματα (recc.) is possible in itself: cf. *P. V.* 911 θολεροὶ δὲ λόγοι παλουσ' εἰκῇ | στυγεῖς

αὐτ. α'. ΧΟ. ἀλλ' ἐπὶ δαιμόνων πρόδρομος ἡλθον ἀρ-
χαῖα βρέτη πίσυνος θεοῦ,
νιφάδος ὅτ σὸλοᾶς
νειφομένας βρόμος ἐν πύλαις.
δὴ τότ' ἥρθην φόβῳ
πρὸς μακάρων λιτάς, πόλεως
ἰ' ὑπερέχοιεν ἀλκάν.

195

ΕΤ. πύργου στέγειν εὔχεσθε πολέμιον δόρυ.
οὐκον τάδ' ἔσται πρὸς θεῶν; ἀλλ' οὐν θεοὺς
τοὺς τῆς ἀλούστης πόλεος ἐκλιπεῖν λόγος.

200

στρ. β'). ΧΟ. μήποτ' ἐμὸν κατ' αἰῶνα λίποι θεῶν
ἀδε πανάγυρις, μηδ' ἐπίδοιμι τάνδ'

205

195 sq. ἡλθο | ἀρχαῖα βρέτη M.

196 θεοῖς πίσυνος Seidler, but the metrical
flaw may be in v. 196 (c.n.). 198 νειφομένης M. The older editions (unaware
of Ablaut-relations) naturally write νιφομένας. 200 πόλεος Wellauer, πόλει
Bothe. 208 sq. οὐκον M, οὐκον π. m' ανιγν οὐκον...θεῶν to the chorus

τρὸς κύμασιν μῆτη. Other restorations might introduce various notions. (a) οὐν χαράτη (cf. Plat. Cor. 31 καθάπερ δὲ χειρῶν τελλῷ καὶ κλέψων τῇ πόλεω) might be suggested, but ταρτίρι is then somewhat idle. (b) A word expressive of the shaking or rolling of a ship would be possible, though nearer than Wecklein's σαλεύματι would be καλύπται (cf. Theogn. 619 τολλά' ἐν ἀμυγδαλίροις κυλί-
δομαι and context, Orack, ap. Plut. Mor. 399 C φθιστρότορέ τ' ἐτι κύμη κυλιδομένης τολλέμα). (c) The notion might be of shock or collision, whether with waves or reef or enemy (e.g. Pind. O. 12. 11 ἀνιαρᾶς ἀντικρέσσατες γέλασ). In this sense προσκρόται would be very close to the reading of recs. (d) It might be of the striking of 'a sea' which threatens to swamp (Plut. Mor. 206 D συγκλυζόμενον τοῦ πλοοῦ), and for this, since Eleocles would only acknowledge the blow and not the taking on board, we might have προσκλέσται. But the reading given above is preferable.]

The simile itself is of the commonest: cf. Eur. Phoen. 859 δὲ γὰρ κλέψων κει-
μεῖ... | δόρδε Δαρεῖδον, Soph. Ant. 162,
[Eur.] Rhes. 246, 322, and see *inf.* 743
sqq.

195 sq. ἀλλ'... The point of the

reply is 'Nay, I came to the gods because I trusted in them.'—πρόδρομος: cf. Soph. Ant. 107 φυγάδα πρόδρομος ('in headlong haste' Jebb). The sense of πρὸς is 'forward,' not 'before.' Cf. Eur. Phoen. 297 πόντα, μόλε πρόδρομος, πρωφυγεῖν. In Skyp. 353 λέπτη φυγάδα περίδρομος we have a different picture. Here there is a destination.—ἀρχαῖα: and therefore with more claim to their protection.—Θεοῖς: stressed. That the power lies with the gods is insisted upon throughout: cf. 205, 212, 219.

197 sq. νιφάδος...ἀλοᾶς. Once more the adj. defines (64, 188). The simile is expressed in full in Hom. Il. 12. 278–289 τῶν δ', ὃς τε νιφάδες χώρος πίστων θαρεῖαι | ἤπειροι χειμερίδες... | ὃς τῶν πυροτέρων λίθοι πτελέοτο θαρεῖαι |... τὸ δὲ τείχος θερ πάν δύσποτος δρύπαι: cf. *ibid.* 156, Eur. Andr. 1129 πυκῆ δὲ νιφάδες παττόδες σπεσόδεμενος (of stones), Antk. Pal. 6. 84. 3 ἀκετες λεπρίθιδες τε χαλάρη | χειμάς, Verg. Aen. 12. 284 *terrenus...imber*.

νιφομένας: not νειφομένης, since Zeus νείφει (Weckl.).

199 δὴ τότ': epic, and occasionally lyric, e.g. Pind. fr. 65. 3 (Bkg.). Here, however, the sense of δὴ is rather more prominent 'naturally, then...'—ἥρθη:

CHO. Nay, when to the ancient images of the high powers I came in headlong haste, 'twas trusting in the Gods, at the rattle of the deadly sleet that was snowing in the gates. Yes, dread stirred me then to turn to the blessed ones in prayer, that they might hold protection o'er the town.

ET. Pray that the wall hold firm against the foeman's thrust. Will that not be in the Gods' behalf? 'Tis said, Gods of a taken town quit their abode.

CHO. Never in days of mine may these assembled Gods so

and the rest (with ἀντιλαβῇ unexampled for Aeschylus) to Eteocles. Misconception of the sense has produced numerous alterations. The only error of M is in the absence of the question mark (*Class. Rev.* III. p. 103). **204** τόλεως M, corr. rec. ἐκλείστειν M, ἐκλιπεῖν M^a. **205** ἔμηρν rec. (ἔμάρ is possible, cf. Eur. *Phoen.* 1488 σκοτεινὰ αἴσθηται, Pind. *P.* 4. 186). λειποι M, corr. rec.

of various forms of excitement, cf. Soph. *O. T.* 914 αἱρει θυμὸν Οἰδίποντος | λύπαισι.

200 sq. πόλεως: their motive was patriotic.—ὑπερέχουσεν: the expression is taken from the holding of a protecting shield. The usual phrase has χείρα for δλάκαν: cf. Hom. *Ili.* 4. 249 ὅφρα τόπηρ' αἱ κ' οὐμαὶ ὑπέρσχη χείρα Κρονίων, 24. 374, Theogn. 757 Σεύς μὲν τῆθε πόλης ὑπερέχει... χείρα. So at Athens Παλλάς Ἀθηναῖς χείρας ὑπερθεὶς ξεῖν (Solon 2 (13). 4).

202 πύργον στέγαιν κ.τ.λ. There is no depreciation of the Gods in this. Eteocles means that this is the right and practical form of prayer. It is also one which it will be to the interest of the Gods to grant. For this insistence on πύργοι see Introd. § 18. In δόρν there is doubtless a play upon the sense of 'ship' (*Suppl.* 141 δόρὸς ἀλα στέγαιν δόρός, Bacchyl. 17. 90 ἵετο δ' ὁδοποιοῖς δόροι, Eur. *Cycl.* 19 ἀνέμος ἐμπνεύσας δορὶ). The city has been repeatedly regarded as a ship, and the attack of the enemy is their ἐμβολή: hence στέγαιν. The parallel meanings are (1) 'withstand the spear' (cf. Thuc. 4. 34 οὐτε γάρ οἱ πῖλοι ἔστεγον τὰ τοξεύματα, Ar. *Vesp.* 1295 τὰ πληγὰ στέγαιν), (2) 'prove water-tight against the (charging) ship.'

203 sq. οὐκον τάδ' ξοται κ.τ.λ. See crit. n. 'Will not this be to the interest of the Gods?' Cf. Eur. *Ale.* 57 πρὸς τῶν ἔχοντων, Φοῖβε, τὸν νόμον τίθη, Soph. *O. T.* 1434 πρὸς σοῦ γάρ, οὐδὲ ἔμοι, φράσω. The sense proceeds with 'At any rate the saying goes &c.'—ἐκλιπεῖ:

gnomic. He does not use the stronger ἐκτείνειν, which would be offensive to deity. For the notion of the migration of the Gods in such cases cf. Hdt. 8. 41 οἱ Ἀθηναῖοι... ἐξελιπον τὴν πόλιν ὡς καὶ τῆς θεοῦ ἀπολελειπούσης τὴν ἀρότολιν, Eur. *Tro.* 25 λείτω τὸ κλεινὸν Πλιον βιασος τ' ἔμοις· | ἐρημια γάρ πόλιν διατάσθη κακή, | νοσεῖ τὰ τῶν θεῶν οὐδὲ τιμᾶσθαι θέλει, Verg. *Aen.* 2. 351 excessere omnes adytis arisque relictis | di, quibus imperium hoc steterat, Liv. 5. 21 sq., Tac. *H.* 5. 13 audita maior humana vox, excedere deos (at Jerusalem). The schol. refers also to the Σοανῆφόρος of Sophocles.—ἐκλιπεῖν, like other verbs of abandoning, requires no object. Cf. Cho. 268 οὐτοι προδώσει Λεοντον μεγασθενή | χρησμός, Eum. 64, Suppl. 525 ἀλλ' οὐτι διάρδοντος ἐρημοῦσει πατήρ, Eur. *Hel.* 595 οἱ φύλατοι λειτουργοι.

206 πανάγυρις. The word expresses the number and strength of the Gods represented. That all these should depart is too terrible a thought. That there is a 'full assemblage' of the greater Gods is shown by the previous invocation of Zeus, Hera, Poseidon, Ares, Aphrodite, Athena, Apollo and Artemis (111—150). If others in the (varying) list of the Pantheon were present, their omission from the invocation would be explained by the natural absence of warlike emblems from their βρέτη. A similar grouping of images appears in the *Supplices* (where cf. 228 πάντων δ' ἄνακτων τῶνδε κονοβωμάτων).—ἐπιθύμου: 'live to see.'

ἀστυδρομουμέναν πόλιν καὶ στράτευμ[’]
ἀπτόμενον πυρὶ δαίφ.

ΕΤ. μή μοι θεοὺς καλοῦσα βουλεύου κακῶς.
Πειθαρχία γάρ ἔστι τῆς Εὐπραξίας
μῆτηρ, γυνὴ Σωτῆρος· ὡδὸς ἔχει λόγος.

210

Ἄτ. β. ΧΟ. ἔστι· θεοῦ δὲ ἐ' ἰσχὺς καθυπερτέρα·
πολλάκι δὲ ἐν κακοῖσι παναμάχανον
κακὸν χαλεπᾶς δύνας ὑπερθέρματαν
κρημναμενάν νεφελάν ὄδοι.

215

207 εἰς οἱ στράτευμ[’] is in an erasure. 207 sq. στρατοῦ δαπτομέναν πυρὶ δαίφ
Prien. Schol. has γρ. τυφόμανος. Other corrections of the text assume ὄδοι of v. 215
to be correct. 211 γύναι rec. γυνῆς σωτῆρος Hermann. ¶ . ὄντειδερος Leimsoeth.
212 m writes οὐ over θεοῦ. Marcellinus (*Vit. Thuc.* § 5) quotes with θεοῦ. θεοῦ δὲ
γ' Blomf. The punctuation of M is perhaps preferable to ἔστι θεοῦ κ.τ.λ. 213 εἰς
κακοῖσι τὰς ἀμήχανος M. Marcellinus (*I.c.*) also has τὰς. τὰς Canter (from schol.).

207 sq. δαπτομενάν πόλιν. Α
τόλις ("realm") is wider than its δέοντα.
Α τόλις may be overrun in its surrounding
country, but it is only in extremes
that its δέοντα is in the hands of the
enemy.—καὶ στράτευμ[’] δαπτόμενον: sc.
στράτη (or, more closely to the sense, τοῦ
δέοντος). There is no difficulty in ren-
dering 'and an army (i.e. a foreign enemy,
under orders and in concert) laying hands
upon it with soeman's fire.' [Setting
ablaze' would of course require ἄπτον.]
There are other sorts and occasions of
fire, but here it is the fire of a στρά-
τευμ[’] and intended for nothing else but to
create destruction.—δαπτόμενον possibly
contains the same notion of 'attacking' as
in Pind. *N. R.* 22 ἄπτεται (sc. φόβον)
δελῶν δὲ, a sense derived from the grip of
wrestling.—πυρὶ δαίφ: the epic phrase,
but not necessarily with the adj. under-
stood in precisely the epic sense, which
is that of 'burning' (e.g. *H.* 6. 331, 2.
415 πρῆσαι δὲ πυρὸς δηρέρα, and so
apparently Alcman fr. 51 χάμα πυρὶ τε
δάνω). For Attic of the 5th cent. the
meaning 'cruel' or 'hostile' (*infensus*)
was the more recognised: cf. Cho. 428(n.).
The common element of sense is destruc-
tiveness. For δάνος = τολμός note the
equivalence of e.g. Eur. fr. 360. 23 πόλιν
τε τολμέα κατέσκαψεν | πυρὶ μέλουσας δαίφ.
The picture of devastation by fire recurs
inf. 329.

208 βουλεύον κακῶς: the emphatic
words. The sense almost amounts to
'Heaven helps those who help them-
selves.' Demosthenes (*Aristocr.* § 113)
describes as the two blessings τὸ εὐτυχεῖν
and τὸ καλὸν βουλεύεσθαι: cf. the version
of Longinus (2 § 3), who says of τὸ εὖ
βουλεύεσθαι that οἷς δὲ μὴ ταργαναπεῖ
καὶ θέτερος.

210 Πιθαρχία... Εἴνεργία: per-
sonified. Cf. Theogn. 384 sq. πειθό |
μητέρ' ἀμαχανίης, Crates fr. 2. 2 εὐτελίη,
κλεψη̄ ἔγγονος συφροσύνη, Alcæn fr.
73 (63) τενί... ἀμαχανίη σὺν ἀδελφῷ,
poet. incert. ap. Plut. Mor. 34 εἴ τη
δεῖλας γάρ αἰσχύλη γέγραπται τέκνα, ibid.
644 D τὸν τὴν τύχην ταῖδε ελθὼν, Ag.
700, Alcman δε <τύχα> εὐφορίας <τε>
καὶ τεθώς ἀδελφά | καὶ τρομαθεῖας θύγα-
τερ, Dionys. fr. 4 ἢ γάρ τυραννίς εὐελπίς
μήτηρέφι, Soph. fr. 839, Eur. fr. 474 πόνος
γάρ, ως λέγουσα, εὐκλείας τατάρη, Shak.
Macb. 4. 3. 114 *This noble passion, |*
Child of integrity. The personification
is made the more pronounced by the
article: cf. P. V. 1069 δαίφυγε γάρ σε τὴν
αὐθαδίαν | μεθέτηρ' ἔρωτος τὴν σοφὴν εὐ-
βουλίαν. Εἴνεργία was one title of Artemis,
but that consideration is not in point.—
Πιθαρχία is emphatic: 'It is Obedience
(loyalty) that is the mother of Well-
being.'

211 γυνὴ Σωτῆρος: rightly retained
by Verrall as 'wife of the Goodman
Σωτῆρ[’] (not Zeus, but generically). The

do; nor may I live to see this realm with its town o'errun, and soldiers lay hands on it with desolating fire.

ET. Come! What use to call on Gods, and act with folly? The mother of Well-being is Loyalty, wife of Upholder. So goes the saw.

CHO. E'en so! Yet the Gods have a strength of higher ^{2nd anti-}warrant, and often when a man is all-helpless in distress, it ^{strope.} guides him even from misery's worst straits where the clouds hang o'er his eye

τιν' would be unsatisfac-

have come from mispla-
μάχαρον (*ed. after κα.
G. C. W. Schneider (mi.
Marcellinus. **216** κρι-
corr. Hermann. δρόοι)

notion is that anyone σωτήρ (or δόσσων) μειθαρχία (Soph. *Ant.* μένων | σώζει τὰ πολλά χία). The words *δέ* that an old proverb is δέντης γνωμή, though not necessarily in the exact words. The meaning is not 'such is my order' (like δέ δοῦλος ἐστάτω, or the εἰρηται λόγος of *Eum.* 713), but 'so goes the saw': cf. Cho. 519, Eur. *I. A.* 72 ὃ δοῦλος ἀνθρώπων ἔχει. [Hermann's γονῆς σωτῆρος adds nothing to the sense of εὐτραξίας. Moreover it is not εὐτραξία which σώζει. There would, of course, be no objection to the fem. σωτῆρος (713 n.).]

212 θεοῦ: stressed (cf. 194, 205). —καθυπερτέρα: viz. than mere πειθαρχία, or than all that we can do by τὸ βούλευσθαι καλῶς.

213 πολλάκι: the same form (lyric) occurs in *Sapph.* 126, Soph. *Ph.* 1456. —παναμάχανον: see crit. n. Apart from the greater strength of the word the passage gains in another way by this reading. It is more desirable to join ἐν κακοῖς closely with μάχαρον than with ὅδοις. This could not be done with τὸν μάχαρον, since the article is wrongly placed.

214 sq. κακὸς χαλεπᾶς κ.τ.λ.: κακὸς belongs to χαλεπᾶς, 'even when grief is stubborn.' It would be very weak and also harsh to make it connective (*i.e.* 'conducts the helpless in his troubles and out of the mist'). The picture is that of a

of Marcellinus the α might

δάμχαρον, but κακοῖς παρα-
μιτιδί is better. ♦. τ' δὲ
τις καὶ χαλεπᾶς δύσις ὑπερ τε
with κρηπ-, m' and Marcell.,

rendered helpless by darkness
seeing his way nor knowing
like Ajax in Hom. *Il.* 17. 645.
says Longinus (g. 10) writes

καὶ νῦν ἀπόρος τὴν τῶν
Ἐλλήνων ἐπέχει μάχην· ἵνθα δὴ οἱ Αἴας
ἀμηχανῶν κ.τ.λ.—χαλεπᾶς: 'severe'
in the sense of hard to cope with. Cf.
Sapph. 172 χαλεποῦ γάρ ἐκ πρενημάτος εἰσι
χειμῶν. For the expression in general
cf. Ar. Rhod. 2. 580 ὑπέρ κεφαλῆς γάρ
ἀμηχανοῦς ήν δλεθρος, Pind. *O.* 7. 24 ἀμφὶ^{δ'} ἀνθρώπων φρασίν ἀμπλακαί | ἀναρθρι-
τοι κρέμασται· τοῦτο δ' ἀμηχανοῦς εὑρεῖ
κ.τ.λ.; and for the metaphor in νεφελᾶν
cf. fr. mel. adesp. 139. 7 τὸ δ' ἀμαχανίας
πόρος εἶδες ἐν ἀλγεσιν, | καὶ λαυτρῶν
φάσις ἀγαγεῖς ἐν σκότῳ, Dem. 18. 291
τὸν κίνδυνον παρελθεῖν ἐποίησεν ὡσπερ
νέφος, Bacchyl. fr. 20, *Il.* 18. 22 δύσις
νεφελῆ. Similar in notion are Cho. 804
δός ἀνιδεῖ δόμον ἀνδρός, | καὶ νὺν ἐλευθερίαν |
λαμπρῶς ίδεν φίλοις | οἴγμασι δυοφεράς
καλύπτας, Eur. *Ion* 1466. [It is a matter of
indifference whether κρ. νεφελᾶς be
treated as gen. abs. or as dependent on
δύσις, 'grief (consisting) of mists.']

ὅδοις: see crit. n. Except for the metre, δρόοις would stand, in the sense 'leads on the right path': cf. Soph. *Aj.* 1254 δρόοις εἰς ὅδον πορεύεται. But δρόοις ἀγεῖς εἰς ὅδον can be compressed into a more Aeschylean δόμοις. ὅδοις clarifies the metaphor, which appears also in Pind. *N.* 7. 97 ἀμαχανίαν δυσβάτων.

ΕΤ. ἀνδρῶν τάδ' ἔστι, σφάγια καὶ χρηστήρια
θεοῖσιν ἔρδειν, πολεμίων πειρωμένοις· —
σὸν δ' αὐτὸν τὸ στιγάνι καὶ μένειν εἰσω δόμων.

στρ. γ'. ΧΟ. διὰ θεῶν πόλιν νεμόμεθ ἀδάματον,
δυσμένεων δ' ὄχλον πύργος ἀποστέγει.
τίς τάδε νέμεσις στυγεῖ;

ΕΤ. οὗτοι φθονῷ σοι δαιμόνιων τιμᾶν γένος·
ἀλλ' ὡς πολίτας μὴ κακοσπλάγχνους τιθῆς,
εὔκηλος ἵσθι μηδὲ ἄγαν ὑπερφοβοῦν.

ἄντ. γ'. ΧΟ. ποταίνιον κλύνουσα μιγά~~<ΔΑ>~~ πάταγον
ταρβοσύνῳ φόβῳ τάνδ' ἐς ἀκρόπολιν,
τίμιον ἔδος, ἰκόμαν.

216 τόδ' Blomfield. 217 θρέω M. πειρωμένοις M (with *στ* over *σις* by m'). ¶.
218 Wecklein would read the improbable *στ* for *στρ*, misled by schol. (q.v.).
219 For the metre see note on v. 225. διὰ θεῶν Meineke. νεμόμεθ M, corr. recce.
Though the corruption is generally from -μεθα to -μεθα the reverse occurs in Ar.
Thesm. 802 (R), 810, *Rax* 1081. ἀδάματος M, corr. Paauw. 222 τι M, corr. Heath.

216 σφάγια καὶ χρηστήρια. The words are not synonymous. In Xen. *An.* 5. 6. 21 there is a similar distinction: τέ τε ἱερά ἡμῶν καλέ, οἱ τε οἰωνοὶ αἰειοί, τέ τε σφάγια καλλιστα. σφάγια are specifically offerings to the νέρτερος (Harrison *Profl. Gk. Rel.* cap. II) while χρηστήρια are more general, i.e. 'and (other) victims,' here sacrifices to the supernal powers. The word originally meant the victims used in consulting oracles, but in practice often became = *ἱερά*. The notion here is only of service and placation: cf. *Suppl.* 459 δέ τι κάρτα θέων καὶ τεσσάρων χρηστήρια | θεοῖσιν τελλοῖς τελλά, τημενῆς ἄλλη. Nor are the words synonymous in Soph. *Aj.* 218 τοιούτ' ἀνθρώποις θέων | χειροδικία σφάγην αἰμοβαθῆ, | κελούν χρηστήρια τάνδροι (i.e. 'these are the strange χρηστήρια he offers').

217 θεοῖσιν. In tragedy, when used in its full length of three syllables, the word is emphatic: cf. *Cho.* 776 μέλλει θεοῖσιν ὥτερ διὰ μηδὲ τέρα. Eteocles takes up their repeated mention of θεοί: 'the gods (of whom you speak so much).' — πειρωμένοις. The neighbouring τελετίοις makes it desirable to avoid πειρωμένων in agreement with ἀνδρῶν. On the other hand there can be no ambiguity caused by the dat. θεοῖς. Hence 'in the case of those doing their best against the enemy' or (better) 'at grips (cf. πέιραν 486 n.) with the enemy.'

218 τὸ στιγάνι κ.τ.λ.: according to

the Greek conception of ideal woman. Cf. Eur. *Herac.* 476 γυναικὶ γάρ στιγή τε καὶ τὸ σφραγεῖν | καλλιστον, εἰσὼ θ' ἕνων μένειν δόμων, Ar. *Lys.* 514, Xen. *Oec.* 7. 30. In Soph. *Aj.* 293 γύναι, γυναιξὶ κέντρον ἢ στιγή φέρει is called a stock phrase (*δεινούμενον*).

219 διὰ θεῶν: again emphatic. The words belong to the next line also.—νεμόμεθ: i.e. 'we, the women,...' (and therefore it is right for us to pray).

221 τίς τόδε κ.τ.λ.: lit. 'what anger shews dislike of this conduct of ours?' — 'why should there be any show of anger at our conduct?' — τάδε: used by a speaker of his own actions, attitude or language (*Suppl.* 394, *Cho.* 636).—νέμεσις: Hom. II. 3. 156 οὐ νέμεσις Τροίας καὶ ἐνκνήμαδας 'Αχαιοῖς | τοιῷδε διμήτρι γυναικὶ τελέντοις ἀλλεια τάσχων, Od. 20. 330 οὐ τις νέμεσις μεντόν τ' η τ. κ.τ.λ., Cyp. fr. ap. Ath. 334 D ἐτείρητο γάρ φρίνες αἰσθεῖ | καὶ νεμέσει. The word is taken up by θέμον in the reply.—στυγεῖ: of the practical demonstration of μίσος: see *Cho.* 611 (n.), 906, P. V. 37, Eur. *Or.* 1153.

222 θέμον: answering to νέμεσις. The reply of Eteocles is pious but practical.—γύναι is not merely comprehensive. It acknowledges the difference of Gods from men in 'kind,' i.e. in respect of their higher powers. This also is the intention in the change to δαιμόνων. A δαιμόνος is any power beyond the human. The word includes θεοί but is wider (see note

ΕΤ. It is for men to do service to Gods with victim and sacrifice, when at grips with the foe; but your part is to hush and stay at home.

CHO. 'Tis through the Gods that we dwell in an unconquered ^{3rd} land, and that the wall keeps out a horde of enemies. How can our acts bring anger and abhorrence?

ΕΤ. I miske not that ye pay honour to beings of higher power; but, for fear ye make our burghers craven-hearted, be calm, nor let your terror master you too far.

CHO. 'Twas
that in fright a

223 τιθεῖσ Μ, τιθῆσ
δύμηγα τε. Corr.
ποτίφατον κλύνουσα π
ετ σκοπάν (οτ σκοπά

on 510). — φθονῶ wit
Od. 19. 348 τῇ δ' οὐκ
ἀψασθαι ἐμεῖο.

223 πολίτας)
σπλάγχνους : cf. σ
σπλαγχνοῦ and Ariste
(of fear) σπλάγχνοις
μένουσι.

224 μῆδ' ἄγαν. an expression would imp., a glance at the proverbial μῆδεν ἄγαν (Theogn. 401). So P. V. 72, 343, Sapp. 1072 τὰ θεῶν μῆδεν ἄγαξεν. — ὑπερφοβός: there is emphasis, but no real tautology, with ἄγαν. ὑπερ- means either (1) 'on behalf of (us, or the city)': cf. 279 ὑπερδέδοκεν (n.), or (2) 'greatly,' i.e. 'do not carry your great fear too far.' The second is preferable, not only from the difficulty of supplying ἡμῶν or τῆς πόλεως, but in view of e.g. Pers. 796 ὑπερδόλλους ἄγαν, Eurip. 824 ὑπερθίμως ἄγαν, Soph. Aj. 951 ἄγαν ὑπερβριθεὶς ἀχθος.

225 ποτανίον: pronounced ποταλ-
νιον. Cf. 115 γενέων and Appendix to that line. The sense is 'new (or sudden) and strange,' and it was this strangeness which frightened them. Cf. Bacchyl. 16. 51 ὥφαιτε τε ποτανίαν μῆτιν, Soph. Ant. 849. — πάταγον is not the rattle of the enemy's spears and armour, since it would be manifestly untrue for the Chorus to say that it only fled to the Acropolis upon hearing that sound (see 78 sqq.). Their hurried flight for refuge took place before the enemy came near. The πάταγος is the rattling of arms going on about the town when Eteocles gave his first orders. This rattling may well be described as μῆδες.

f the mingled rattling, ^{3rd} anti-
citadel and sanctuary. strophe.

15 κλύνουσα πάταγος δύμηγα Μ,
ν Prier, Lowinski, Oberdick.
16 ἀκρόπολις Μ, corr. Porson.
Hermann.

πρβοσύνη φόβῳ. τάρβος was
ally identical in meaning with
ch in Homer still means 'rout.'

The one word expressed the
other the movement : cf. Il.
δ' οὐποτε κυδάλιμον κῆρ | ταρβεῖ
τα. It is not, indeed, likely
tragedians were alive to the

distinction (which Aristarchus
was compelled to point out); but they
felt some difference between the words,
and Aesch. at least could not have
regarded himself as simply writing the
equivalent of φοβερῷ φόβῳ or ταρβοσύνῃ
τάρβει. It was, however, inevitable that
no consistent discrimination would be
maintained between words whose values
overlapped, and poets freely availed
themselves of the pair of terms for the
species of emphasis which appears in the
English 'fear and dread.' Hence e.g.
Sapp. 744 περίφοβόν μ' ἔχει τάρβοις,
Soph. Tr. 176 φόβῳ ... ταρβοῖς, Eur.
H. F. 971 ταρβοῖντες φόβῳ, Phoen. 361
οὐτῷ δὲ τάρβοις ἐτ φόβον τ' ἀφικόμητ, Or.
312 τὸ ταρβοῖς κάκφοβοις, I. A. 1535
ταρβοῦσα τλήμιας κάκπειληγμένη φόβῳ.
Similar are Or. 56 ἀλαστ πλαγχθεῖς,
I. A. 1350 λευθῆναι πέτροισι. In e.g.
Soph. O. T. 65 ὅττι ϕόβον, Verg. Aen.
1. 680 sopitum somno, 'in slumber and
sleep' is an expression emphasizing the
fact that the 'slumber' is 'real sleep,'
i.e. deep. The intensification is here of
a similar kind: the fear is overpowering.

227 τίμου έδος : i.e. where the gods
δύναται τε τιμῇ. The adjective doubtless
also implies that it is the place which
would be longest held in respect in a
siege. The apposition to ἀκρόπολις

ΕΤ. μή νυν, ἐὰν θηγόσκοντας ἡ τετρωμένους
πύθησθε, κωκυτοῖσιν ἀρπαλίζετε.

τούτῳ γὰρ Ἀρῆς βόσκεται, φόνω βροτῶν.

230

ΧΟ. καὶ μὴν ἀκούω γ' ἵππικῶν φρυαγμάτων.

ΕΤ. μή νυν ἀκούοντος ἐμφανῶς ἀκού ἄγαν.

ΧΟ. στένει πόλισμα γῆθεν, ὡς κυκλουμένων.

ΕΤ. οὐκοῦν ἔμ' ἀρκεῖ τῶνδε βουλεύειν πέρι.

ΧΟ. δέδοικ', ἀραγμὸς δ' ἐν πύλαις ὀφέλλεται.

235

ΕΤ. οὐ σῆγα μηδὲν τῶνδε ἔρεις κατὰ πτόλιν.

ΧΟ. ω̄ ξυντέλεια, μὴ προδῷς πυργώματα.

ΕΤ. οὐκ ἐς φθόρον σιγῶσ' ἀνασχήσῃ τάδε;

ΧΟ. θεοὶ πολίται, μή με δουλείας τυχεῖν.

228 μὴ νῦν M. ↓. Θηγόσκοντας M. Heimsoeth should not have proposed θερόντας.

presents the two aspects of the refuge, one as a stronghold, the other as a sanctuary. The poet is doubtless thinking of the Athenian Acropolis, which was 'wholly dedicated' (Dem. *Fals. Leg.* 428 Δῆμος οὐδεὶς λεπτὸς τῆς ἀρποδόλεως). Cf. Ar. *Lys.* 483 ἀβατος ἀρποδόλος, | λεπτὸς τέμνως.

228 μὴ νῦν: νῦν in comedy is long, and it is but a school tradition that in tragedy it must be short. The sense here and in v. 232 plainly demands νῦν rather than νῦν. We might indeed render 'well, whatever you may have done until now) from this time onward....' But in 232 it is impossible to force a temporal value upon the word.

229 ἀργαλέγε: sc. the news. The sense is of eager appetite, which will not wait. Cf. Εἰμ. 983 τούτης ἀργαλέφους ἀτελείσθαι. Αἱ δέχεσθαι is used with λόγος, ἀγγέλιας &c., so ἀργαλέματα is explained as ἀσμένια δέχομαι (Hesych.). Paley understands αἴρειν ('carry them off'), but the sense is incorrect and would be inapposite.

230 "Ἀρῆς βόσκεται. The War-God is φιλαμάτεος (cf. 45) and it is for warriors αμάτεος δέσμαι 'Ἀρῆς (Hom. II. 22. 267). He is fed on ἀνιματος blood (cf. II. 5. 31 "Ἄρες 'Ἄρες βροτολογεῖ), and that offering cannot be withheld. The notion was once quite literally held, since all sacrifice was regarded as food, whether it ascended in smoke or sank into the earth. Here βόσκεται is seen on its way to the metaphorical, fully reached in Ch. 26 (n.), Pind. *P.* 2. 25 'Ἀργιλοχεων βαρύληγες ἔχθεσσι | ταινόμενοι. The remark might seem small encouragement to the Chorus,

but the thought is that the War-God is fighting on the Cadmean side. His strength will be thus maintained.—Ἀρῆς: cf. 331, Soph. *An.* 139.

231 καὶ μὴ...γ'. This group of particles has two uses, (1) as drawing attention to new matter for consideration (*Chœ.* 204 καὶ μὴ στίβοι γε, δεύτερος τεκμήριον), especially a new arrival upon the scene (see 359 n.), (2) as confirmatory of the preceding thought (e.g. here, that there is good cause for dread). It is not always easy (nor is it so in the present place) to separate these senses, which both arose from a phraseological or expletive application of 'yes, and indeed...' or the colloquial 'and, more by token....'

232 μὴ νῦν: see 228 (n.).—ἐμφανῶς: with what follows. The thought is 'If you hear, pray do not hear too clearly,' i.e. either (a) 'do not make too much demonstration of what you hear' (but conceal it), or (b) 'do not hear more than there is to hear' (through imagination in your panic). For the former (which is the better) cf. *Hymn. Herm.* 92 καὶ τε λέων μὴ λέων εἶναι καὶ κωφὸς δέοντας, and the monostich of Menander δὲ μὴ τροσθει μήτ' ἔκουε μήτ' ἤρα.

233 στένει: cf. [Hes.] *Scat.* 344 περιστενάχει δὲ γαῖα (in a fight), *Pers.* 683 στένει, κέκοται καὶ χαρδοστενεῖ πέθεον.—πλάνηρα regards the town as a structure, while τάλις is more abstract. The 'groaning' is not only to be taken literally of the rumbling noise, but also as a sound of omen or prophecy.—οἱ κωλυόμενοι: οἱ implies that, from their position at the images, they do not actually

ΕΤ. Come! If ye hear of men dying or wounded, do not seize on the news with shrieks. For this is the Wargod's meat—the blood of men.

CHO. Ah! there I hear snorting of horses!

ΕΤ. Nay, do not hear too plainly what ye hear.

CHO. The stronghold groans from out the ground! They compass it about!

ΕΤ. What then? If I deal with it, it is enough.

CHO. I am afeared! The crashing grows louder at the gates.

ΕΤ. Silence! No talk of this about the town!

CHO. O ye who share with us! betray not our strong walls!

ΕΤ. Can ye not hush—plague on you!—and find patience?

CHO. Gods of one realm with us! keep from me the fate of slaves!

282 μὴ τὸν Μ. 283 δηθεν̄ recd. τίρθεν Nauck. κυκλούμενον rec. 284 Qu.
σῶκον with question? 283 πέπει Μ., corr. m.

see the encompassing, but gather it from the nature of the sound. Dramatically this is intended to describe the nearer progress of the enemy.—κυκλούμενος is middle. For the passive sense, 'as if we are being surrounded,' κυκλούμενος would be more natural.

285 δέδοικ': still pleading the excuse of 185, 225.—δέ (which scholiasts usually in such cases explain by γάρ) gives the circumstance of their fear, amounting to its reason (*Cho.* 32 c. n., 57, 238 &c.).—φρόλλεται is the emphatic word. The noise in the gates has been heard before (146), but it is growing.

286 οὐ σῆγα κ.τ.λ. For a discussion of such uses of οὐ μή see Gildersleeve *A. J. P.* III. p. 203, *Class. Rev.* x. 150 sqq., 230 sqq., XI. 109, Jebb Append. to Soph. *Aj.* 75, Goodwin *M. & T.* § 299. That the expression was regarded as an assertion and not as a question appears from the indirect use in *Eur. Phoen.* 1590 σαφῶς γάρ εἰτε Τειρεσίας οὐ μή τοι | οὐ τὴν γῆν οἰκοῦντος εὐ πρόξει πόλιν. This also makes οὐ σῆγα μή ἔρεις the more simple for e.g. σῆγα δέξειν.

287 ἐντρέλεια. The πατρήγες of deities (206), while forming a συντέλεια relatively to each other (*i.e.* as sharing in the τέλος or office of defending the πυργόματα), are also in a συντέλεια with the citizens, as having a common interest, and the sense is rather this ('our partners' = οὐνήμιν τελοῦντες εἰς πολίτας: cf. 239 θεοὶ πολῖται).—ἐντρέλεια thus becomes collective concrete: cf. 502 προσφέλεια

δαμάσσω (n.), *Cho.* 31 ὁδὲ προστροφή ('band of suppliants'), *Suppl.* 38 περιβόλειον τύριο, 273 δρακονθύμιλος δυνατοῦ ἐνοχεῖα, *Pers.* 544 διδράμα | τοῦτον τοῖν δρακυταῖς, *Eur. Or.* 1233 ὁ συγγένεια (of a person), *Phoen.* 291. [The associations of the word were not yet rendered prosaic by its use in connection with the triarchy. This dates only from the middle of the 4th cent. Gilbert *Gk. Const. Ant.* p. 372 (Eng. tr.).]

288 οὐκ ἐς φόδρον ... ἀνασχήσῃ; ultimately a combination of οὐκ ἐς φόδρον; with οὐκ ἀνασχήσῃ; but ἐς φόδρον has virtually become expletive (like Latin *malum*). Cf. Ar. *Ran.* 607 οὐκ ἐς κόρακας μὴ τρόποις (where the reading and punctuation are correct; see note there), Nicophron (*Mein. Com. Fr.* II. p. 848) οὐκ ἐς κόρακας τὸ χεῖρ' ἀποτελεῖ ἐκποδῶν; For the colloquial expression cf. Soph. *O. T.* 1146 οὐκ εἰς βλεθρον; οὐ σωτήρας τοι; *ibid* 430. Epicharm. (*ap. Ath.* 63 C) has the art. ἀπαγ' ἐς τὸν φόδρον. The use of φθειρεσθαι=Ἐρρειν is also tragic (*Eur. Andr.* 707 εἰ μὴ φθερῷ...τῆσδ' ἀπὸ στέγη, *Heracl.* 284). So in other serious poetry Theogn. 833 τάντα τάδ' ἐς κορδισσος καὶ ἐς φόδρον.

289 θεοὶ πολῖται: our fellow-citizens: cf. 237 ἐντρέλεια (n.). The appeal = 'do not see us, your humbler fellow-citizens, enslaved.'—μή με...τυχεῖν: a familiar and old construction in a prayer (with εὔχομαι, δέοντε or the like understood). Cf. Hom. *Ili.* 7. 179 Ζεῦ τάρεψ, τὰ Αἴαντα λαχεῖν τὸ Τυδέος νέον, 2. 412, *Od.* 17. 354

- ΕΤ. αὐτὴ σὺ δουλοῖς κάμε καὶ πᾶσαν πόλιν.
 ΧΟ. ὡ παγκρατὲς Ζεῦ, τρέψον εἰς ἔχθροὺς βέλος.
 ΕΤ. ὡ Ζεῦ, γυναικῶν οἷον ὄπασας γένος.
 ΧΟ. μόχθηρον, ὥσπερ ἄνδρας, ὃν ἀλφό πόλις.
 ΕΤ. παλιωστομεῖς αὖθιγάνουσ' ἀγαλμάτων;
 ΧΟ. ἀψυχίᾳ γὰρ γλῶσσαν ἀρπάζει φόβος.
 ΕΤ. αἰτουμένῳ μοι κοῦφον εἰ δοίης τέλος.
 ΧΟ. λέγοις ἀντὶ ὡς τάχιστα, καὶ τάχ' εἴσομαι
 ΕΤ. σίγησον, ὡ τάλαια· μὴ φίλους φόβει.
 ΧΟ. σιγῷ· σὺν ἄλλοις πείσομαι τὸ μόρσιμον.
 ΕΤ. τοῦτ' ἀντ' ἐκείνων τοῦτος αἰροῦμαι σέθεν.
 καὶ πρός γε τούτοις, ἐκτὸς οὐσ' ἀγαλμάτων,

240 κάμε καὶ εἰ καὶ τόλια rec. (a manifest piece of editing). αὐτή Butler, αὐτή εἰ Paley (αὐτή σὺ is also possible). καὶ εἰ καὶ τόλια Wunderlich. τόλια M., τόλια rec. 243 ἀνδρεῖς rec. 244 ταλιστομῆς Blomfield. †. 245 γρ.

Ζεῦ δέ, Τηλέμαχόν μαὶ ἐν ἀνδράσιν δλβιαν
 εἴσαι, Soph. O. T. 190, fr. frag. adesp. 151 ὡ Ζεῦ, γατέσαι τῆρε μὲν ἔξιντα
 γένος, Cho. 306, Ar. Ach. 816, Ran.
 885 Δῆμητρ ... εἴσαι με τῶν σῶν ἔξιν
 μωτηρίων.

240 δουλοῖς: i.e. by causing faint heart among the troops (cf. 175, 223). The pres. is conative, 'you are doing your best to enslave.'—καὶ μὲν should certainly be retained; the irritation (self-regarding) is a true touch. For the whole expression cf. Eur. Phoen. 437 ταῦτα τόντα μαὶ εἰ καὶ τότεν τόλια, a line which strengthens an otherwise natural suggestion, αὐτὴν σὺ δουλοῖς κάμε κ.τ.λ. (for αὐτή = σεαντή see 181 n.).

241 τρέψον...βέλος. In the βόρεας Zeus is to be understood as represented with his thunderbolt (cf. 103, 123, 134). The thought is exactly that of v. 123.

242 ὡ Ζεῦ: sarcastically and irritably echoing their invocation.—ἀνεσθεῖς: 'attached,' 'added' (to man). The word is connected with ὀντάθει, ὀντάων. Cf. 479. The addition was made at the creation of mankind, as in the legend of Pandora. For the taunt cf. Semon, 7 (8). 96 Ζεὺς γὰρ μέγιστος τοῦτον ἀνθρώπους κακόν, | γυναικας.—γένος: see 171.

243 μόχθηρον: rather than μοχθόρον, since the meaning is ἔτιστον (Cho. 748 c. n.).—ἄντιλφό τόλια: Hom. Il. 9. 591 κατέβησεν ἄντατα | κῆδε' δέ' ἀνθρώποις τόλια τῶν δέστοι ἀλών.

244 ταλιστομῆς: referring not to their retort, but to their ill-timed ἄντιλφό.

τόλια, which is a δυσφῆμα. The sense is not 'talk back' (with which θυγάρων' ἀγαλμάτων has no special point), but τόλια = 'away' (Hom. Il. 21. 415 τόλια τρέπετε δεσσε φαειώ) i.e. 'away from the right manner,' 'perversely': cf. 103 (n.). ταλιστομῆς is thus the opposite of εὐτομῆς (= δρός λέγειν). Cf. ταλίγχοτος ('cross-grained'). In Pind. J. 6. 24 ταλίγγλωσσος is combined with βάρβαρος in respect of 'strange' speech (see Bury's note to N. 1. 58). In Bacchyl. 11. 53 ταῖσιν δέ... | στήθεσσι ταλιστροτον ἴμβαλεν νόημα answers to ibid. 45 ταρατθῆ φέρεις κ.τ.λ. So Ap. Rhod. 3. 1155 ταλιστροτον διτήχασον ('pervereness'). This also appears to be the correct sense in Eur. Ion 106 ταλισμάνους διδά | καὶ μούσ' εἰς διδράσκων τινα δυσκέλαδος (= δύο-φυσιος, βλάσφημος). The schol. is therefore so far right in explaining by δυσφῆμα, if δυει- be understood of utterance out of keeping with the time and place. The notion that the word tends to evoke the thing dates from a pre-civilised 'magic' period. [The other sense, which is the more ready to suggest itself, would find support in e.g. Il. 9. 55 εἴ τις τοι τὸν μίθον δύσσειν, δοσσι Αχαιοι, | εἴδε τόλια ἔρει, 'contradict.'].

εἴ: not 'again,' but an expletive (which deserves more notice) in indignant questions, cf. P. V. 67 εἴ δέ αὐτοὶ καταστεῖν;

ibid. 769 εἴ δέ αὐτοὶ καταργεῖν εἰδαμιχθίζειν;

245 ἀψυχίᾳ: cf. 175 ἀψυχος εἰσερ. The Chorus is growing repentant.—*ἀρνεῖται*: like a runaway steed (674 n.).

ET. 'Tis yourselves that are making slaves both of me and all the realm.

CHO. Almighty Zeus, turn thy bolt upon the foe!

ET. Zeus, what a breed didst thou bestow on us in women!

CHO. A miserable one, like men, when their country is made captive.

ET. What! use wrong words, with your hands on the forms of Gods?

CHO. 'Tis fear and faint heart; it carries my tongue away.

ET. I beseech you, let my authority be gently used.

CHO. Say on forthwith, and forthwith I shall know my answer.

ET. Be silent, unhappy women; cease frightening your own.

CHO. I am silent. I shall suffer but my fate, as others will.

ET. This change of talk is better to my liking. But do more still. Leave the images, and make the better prayer

λόγος σχολ. 247 καὶ τὸν Μενέκαι. ¶. οἰστραι rec. I no longer propose μεταχθίσουσι (Class. Rev. III. 103). 248 οἰστραι M, corr. m'. 251 οἰστρα-
ται M. Schmidt. ὄλαγχάτων might be offered as more in the tone of Eteocles; but ¶.

Cf. Ar. Ran. 993 δυτα | μὴ εἴ δὲ θυρὰ
ἀρέσας | ἔκτισ οἰστρα τῷδε διλῶ.

246 αἰτούμενος: not merely = *ere* as a formula (Cho. 2, 478), but he changes his tone with theirs. He will put his command as a request.—καθίστητε εἰ δεῖται τῆλος: either (1) 'grant easy fulfilment' (i.e. one which will cost you no effort), or (2) 'let my authority lie lightly upon you' (or 'find gentle course'), i.e. do not make me lay it upon you in a more severe shape (βαρό). The former may look the easier, but it is less suited either to the word κοῦφος (cf. Isoc. 199 in ἡγούμενος κουφοτέρας καὶ νομιμοτέρας εἴναι τὸν Εὐαγόρον βασιλεαν) or to the king's attitude, which now combines gentleness with firmness.—τῆλος includes the sense (inseparable from the Greek) of an end to the discussion. In point of grammar it originally implies a suppressed apodosis: 'if you would give my request an authority which sits lightly (it would be well, or, I should thank you).' In practice it is used, like *et* γάρ or *εἰθε*, to introduce a wish. Cf. Hom. Il. 10. 111, 24. 74; Soph. O. T. 863 εἰ μοι ξυνείη...μοίρα, Eur. Her. 836 εἰ μοι γένοτο φθῆγγος ἐν βραχίονεσσι.

247 τόχ' οἶστραι. The expression, like the English 'I will see,' is virtually a promise, but is saved from the colloquialism of the English phrase partly by τόχ', partly by the sense of οἶστραι (= 'shall be able to tell,' cf. Eur. Herac. 836 εἰ μοι γένοτο φθῆγγος ἐν βραχίονεσσι).

249 πεπάρκοντος δὲ τοῦτο γ' αἰτία' στρατος).—τοῦ after δε τούτων should be observed in the rendering.

249. σὺν οὐλαιος: emphatic, as is τὸ μέροντος; 'I shall be in no worse plight than others, and I can only suffer my fate.' Cf. Suppl. 1058 δε τοι μέροντος έστι, τὸ γένοισ' δέ, | ...μετά τολλῶν | δέ γάμοις ἔστι τελευτὴ προτερῶν τολλῶν γυναικῶν, Pind. fr. 107. 17 διερέμεισε δέ τοι τάχτων μέτα τελεοματι, Eur. Phoen. 894 εἰς γάρ τον τολλῶν μέτα | τὸ μέλλον, εἰ χρή, τελεοματι, Hipp. 834, Thuc. 7. 75. 6. Greek frequently substitutes stress for μέτων ('only fate'): cf. 180 (n.).

250 sqq. The whole of the following speech of Eteocles is quite sound, but has suffered much from misinterpretation. It is hoped that the translation will sufficiently defend the text.

250 τοῦτο...τοῦτος: 'that utterance,' not merely 'word' (viz. στιγμή), cf. Cho. 46 (n.), 92, and inf. 566 (n.)—σύζην: as in τοῦτο σου ἔτανε, θαυμάζω, μέμφομαι &c., rather than merely possessive.

251 ἐκτὸς οὖσ' ἀγαλμάτων: a device for getting the Chorus back into the δρυχήστρα. The phrase with ἐκτὸς treats the ἀγαλμάτων as forming a place (e.g. κύκλος ἀγαλμάτων). So οἱ ἐώνυμοι in the Athenian Agora, and the familiar use of the names of articles (οἰστροι, χύτραι &c.) for the parts of the market in which they

εῦχον· τὰ κρείστω, ξυμμάχους εἶναι θεούς.
 κάμῶν ἀκούσασ' εὐγυμάτων, ἐπειτα σὺ
 ὀλολυγμὸν ἰερὸν εὐμενῆ παιώνισον,
 'Ελληνικὸν νόμισμα θυστάδος βοῆς,
 θάρσος φίλοις, λύουσα πόλεμιον φόβον·
 ἔγὼ δὲ χώρας τοῖς πολιστούχοις θεοῖς,
 πεδιονόμοις τε κάγορᾶς ἐπισκόποις,
 Δίρκης τε πηγαῖς, οὐδ' ἀπ' Ἰσμηνὸν λέγω,

255

253 ἀκόντια M. - 254 Ιρὸν Dind. Headlam suggests ἀμελή for εἰμελή. ταιώνεον M, which m' would correct to ταιώνεον. The conflict of evidence is frequent (cf. MSS at Xen. *An.* 6. 1. 11). †. 255 ταλεμίων rec. A former suggestion δάρεος φίλοις πλάνουσι, ταλεμίων φάβοις is here withdrawn, although schol. (q.v.)

are sold. For εἶναι ἁκτός cf. Hom. *Od.* 16. 267 διψαὶ ἑσεσθε | φυλέτιδος κρατερῆς,
 19. 389 ἵντι δὲ ἔχαρόφη.

255 ἔρχον τῷ κρείστῳ : 'make the better prayer,' i.e. put it into its better shape, with more confidence and words of better omen. It is wrong to use in prayer such expressions as imply that the Gods may 'betray' us (237) or that the city may fall (239). The notion is the same as in 266 sq. Cf. Soph. *O. C.* 1419 ἔτι στρατηγάτου | χρηστοῦ τῷ κρείστῳ μηδὲ τάνδε λέγειν, Theoc. 24. 73 μελλότων δὲ τῷ λώποι ἐν φρεσὶ θίσθαι.—ξυμμάχους εἶναι is emphatic. The Chorus is not merely to pray μὴ τροπέεις εἴναι τοῦ θεοῦ, but that they may be more, viz. ξυμμάχους. [We should not render 'make the better boast,' as a brachylogy for 'put your prayers into better shape and boast that the Gods are on our side.'] In the next line εὐγυμάτων are 'vows, not simply prayers.

256 ὀλολυγμὸν ἱερὸν κ.τ.λ. The intention is to impress both friend and enemy. The ὀλολυγμός (or ὀλελυγός) is the women's jubilant cry at the smiting of the victim, and, being taken to imply auspicious sacrifice, it would inspirit the Cadmeans and discourage the enemy, who would recognise its meaning (hence v. 255). For the use of the word see Hesych. (ὁλολυγή). Hom. *Od.* 3. 449 τελεκνι δὲ ἀπέκοψε τένατας | αὐχενίσθις λίσσων δὲ βοῦς μένος, αἱ δὲ ὀλόλυγας | θυγάτερες, Ag. 509 δημος δὲ θύνων, καὶ γυναικεῖον νόμον | ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλεμον | πλασκον εὐφημούσα, Cho. 385 (n.), Xen. *An.* 4. 3. 19. It was part of the summons or invocation of the Gods: cf. Eur. *fr.* 351 ὀλολύζει, οἱ γυναικεῖοι πλοῦθεν θεοῖς ἔχοντα Γοργόνες ἐπίκουρος πάλαι.

See also Monro on *Od.* 22. 408 (p. 288). Its rejoicing tone appears again from e.g. Eur. *Med.* 1176 ἀντιμολπτον ἡκει δολονῆτης μηγα | κακιών. To this ταιώνεον is suited, since a ταιώνει is used either in thanks for deliverance or in confidence of appeal (Soph. *O. T.* 5, 186 and see Smyth *Gk. Mel. Poets* p. xxxvii). It therefore naturally accompanied prayers: cf. Eur. *I. T.* 1403 ταῦται δὲ ἐπευφήμουσαν εὐχαῖς κόρην | ταιάνει. According to schol. on Thuc. 1. 50 the paean before battle is addressed to Are, that after battle to Apollo. In any case it is εἴρημα (Hesych. ἀταιώνεστον δούρημα). For the spelling with -ει- see Cho. 342 (n.) and Phot. ταιωΐσθαι τὸ ἀλαδέσθαι.

ἱερὸν : in its earliest meaning, 'strong.' The sense is that of Cho. 385 ἐφυγήσθε... | ταιέσθε' δολογύμος (= ταιωγυράκε, λαμπτρόν schol.). Cf. Plut. *Mor.* 708D λαμπτρόν ἀπολαδέσθε.—εμελή: 'loyal and hearty.'

255 Ἐλληνιδοῦ = 'Pan-Hellenic' (and therefore understood by the enemy): Eur. *I. T.* 10 στόλον | Ἐλληνικὸν συνήγαγε, Hipp. 1016 ἔγω δὲ ἔχοντα μὲν κρατεῖν Ἐλληνικόν | τρόπος θελοῦμ' δέ. (A Greek may further emphasise the notion with Παν-, e.g. Eur. *Sag.* 526 τὸν Πανελλήνιον σύνοι | σφίσω, Pind. *I.* 2. 38.) Hence νόμοργα : the δολογύμος is 'current coin of sacrificial about' among all the Greeks alike. The gen. θυστάδος βοῆς defines or limits the metaphor precisely as in 64 (n.).

256 θάρεος φίλοις : rather in apposition to the notional contents of δολογύμος ... ταιώνεον (cf. 169) than to δολογύμοι itself.—λόπον ταλεμίων φέρειν : 'by cutting war-fear.' He does not say ταλεμίων φέρειν, since he would not acknowledge such alarm even if it existed. With

'May the Gods fight for us.' Listen also to my vows, and then do thou raise with high and hearty zest the jubilant chant that passeth in all Greece for the shout of sacrifice. 'Twill hearten our friends and rid them of battle-fright.

I vow to the country's guardian Gods, whether they watch the fields or keep eye upon the mart, to Dirce's streams—yea,

might support it. ¶ φίλοις φύουσα Wakefield. 259 πηγῆς rec. Ἰσμηνοῦ M, Ἰσμηνοῦ m. Corr. Abresch. οὔσαι τ' Ἰσμηνοῦ Geel, οὔσαι τ' Dind., χθόσαι Kirchhoff. I formerly suggested λουτρά τ' (comparing Eur. *Phoen.* 341 ἀνυέντα δ' Ἰσμηνὸς ἐκηδεύθη λουτροφόρου χλιδᾶς), but have now no doubt of the true correction. ¶

λένοντα cf. Eur. *Or.* 104 σὺν χάριν μοι τὸν φόβον λύσασα δός, fr. 573 καρδίας θύει τούς ἄγαν πνεούς, Soph. *El.* 939 τῆς νῦν παρούσης πηγοῦς λόγοις βάρος, Epinicus ap. Ath. 432 C πῶμα, καύματος λόσιν, Hom. *Od.* 23. 343 (πνεος) λόσιν μελεδήματα θυμοῦ. In Euphorion ap. Ath. 7 Εἴθει τὴν ἐπιθύμιαν should not be altered (with Porson) to ἐπινοεῖ.

257 sqq. ἦνδε δὲ κ.τ.λ.: resuming 253, 'Well, my prayer is....' The local deities addressed are (1) the τολμεσούχοι θεοί, divided in the next line into τεῖδονοι and ἀγοραῖοι, (2) the κουροτρόφοι δαίμονες, Dirce and Ismenus; τε (after Δίρκης) joins these two classes. Hence the position of χώρας, which prefaces all and belongs to all, as if χώρας δαίμονις πᾶσι was to be the expression.

To distinguish the former class into three subdivisions, viz. as gods of the Acropolis, the country, and the agora, is less good. In one sense τόνις is the realm, in another it is the δέσμοι (or, again, the acropolis of that δέσμοι). The senses of τολμεσούχοι may be correspondingly wide or narrow. Thus in *Suppl.* 1030 τολμούχοις | τε καὶ οἱ χεῖνις Βρασίτον | τερπαλούσιν ταλαιπωρούσιν the gods of city and country are contrasted. Such variation must be discerned from the context. Here the article τόνις is unduly strained if we are to treat τολμεσούχοι as distinguished from, instead of comprehending, those in the next line. The construction is τόνις τε καὶ ἐπικόπτοντος (οὐσίου), with τε καὶ = 'be they...or' (cf. 414 sq.). Little help can be obtained from the doubtful *Ag.* 88 τάντων δὲ θεῶν τῶν δοτυόματα | ὑπάτων χθονίων | τῶν τ' οὐρανίων τῶν τ' ἀγοραῖων, but, if ἀγορούματα be right for οὐρανίων, the δοτυόματα there answer to the τολμεσούχοι here and are similarly distinguished. So Plutarch (*Sull.* 7. 6) contrasts τὸν δεσμούντος οὐλοὺς καὶ ἀγοραῖοὺς with the ἀρρωσταῖς.

259 Δίρκης...Ισμηνόν: female and male, nymph and river-god. In Callim. *Hymn. Del.* 76 Dirce is called daughter of Ismenus (Δίρκη τε Στροφίη τε μελαινηψίδος ἔχουσα | Ἰσμηνοῦ χέρα πατρός). For the topography see Introd. § 15. These streams are the κουροτρόφοι of Thebes. For the reverence paid to them as such cf. Hom. *Il.* 23. 142 (Achilles and the Spercheus), *Cho.* 6 (n.). In Hes. *Th.* 347 the fountain-nymphs διδραζ κουρίσσονται σὺν Ἀταλλων δακτεῖ | καὶ ποταμοῖς. The deification is of a frequent kind: cf. Soph. *O. C.* 1333 πρὸς τὸν σε κρηπῶν καὶ θεῶν ὄμογυτων (Polyneices to Oedipus), *Suppl.* 1035 sqq., Eum. 27 Πλειστοῦ τε πηγάδας...καλούσα (the προφῆται at Delphi), and the ἐμμετρός δρός of Demosth. (Plut. *Dem.* 9. 4) μὰ γῆς, μὰ κρήνας, μὰ ποταμούς, μὰ ράματα. Plutarch (*Comment. in Hes.* § 75) gives as an explanation that the δέρας ποταμοῖς resemble τὴν ἀπέκλειστρην τῶν θεῶν οὐσίαν. Doubtless these streams played in the Theban epic a part as conspicuous as Scamander and Simois in the Trojan. Dirce (cf. *inf.* 294) was more important to Thebes than Ismenus, and hence the Theban Pindar (*J. I.* 29) uses ἡτέραν τε Δίρκες...καὶ ταρπέας Εδέρέας as parallel references to Thebes and Sparta. Hence also *Dircaeus* = 'Theban' (Verg. *Ecl.* 2. 24, Hor. *Od.* 4. 2. 25). This will account for the form of mention of Ismenus here.

πηγαῖς: not = κρήναις, but the 'flowings.'

οὐδέ δέ τις Ἰσμηνόν λέγω. The corruption to Ἰσμηνός was almost inevitable. So *Ag.* 1599 δέ τοι σφαγῆς ἔρων (Auratus) became σφαγῆς. The proper correction would doubtless have been accepted more generally if scholars had not been under the misapprehension that in such cases there must be 'tmesis' of an established compound verb (viz. ἀτολέγω). This is

εὐ ξυντυχόντων καὶ πόλεως σεσωμένης,
μῆλοισιν αἰμάσσοντας ἐστίας θεῶν,
ταυροκτονοῦντας θεοῖσιν, ὡδὸς ἐπεύχομαι
θήσειν τροπαῖα, πολεμίων δὲ ἐσθήματα·
“λάφυρα δάων δουρίπληχθ’ ἀγνοῖς δόμοις
στέψω πρὸ ναῶν, πολεμίων δὲ ἐσθήματα.”
τοιαῦτ’ ἐπεύχον μὴ φιλοστόνως θεοῖς,
μηδὲ ἐν ματαίοις κάγριοις ποιφύμασιν.
οὐ γάρ τι μᾶλλον μὴ φύγεις τὸ μόρσιμον.
ἐγὼ δὲ ἐπ’ ἄνδρας ἔξ ἐμοὶ σὺν ἐβδόμῳ.

260

265

260 σεσωμένη M.

261 αἱμάσσων τόδι Ritsch. ¶ . 262—265 Through missing the living tone of the speaker (¶) critics have needlessly rearranged these lines with various omissions and alterations (see Weckl. Append.). Weckl. would abbreviate them to λάφυρα δάων δουρίπληχθ’ ἀγνοῖς δόμοις | στέψω πρὸ ναῶν, πολεμίων ἐσθήματα, Hermann to θήσειν τροπαῖα, δάων δὲ ἐσθήματα | στέψω πρὸ ναῶν δουρίπληχθ’ ἀγνοῖς δόμοις, but these offer no account of the supposed interpolations. Some of the later copies omit v. 265; others omit πολεμίων δὲ ἐσθήματα only.

262 τρόπαια M.

to reverse the chronological order. In reality compound verbs grew out of expressions like this, in which the so-called preposition is a full adverb (cf. *inf.* 1019). οὐδὲ λέγω ‘Ισμενὸς δέος = ‘nor do I reckon Ismenus out.’ See *Cho.* 954 (n.). In Soph. *fr.* 618 τὸ γάρ | γνωσκεις αἰσχρὸς σὺν γνώσῃ δὲι στήγει should be corrected to σὺν γνώσῃ κ.τ.λ.

260 εὐ ξυντυχόντων: the condition attaching to the vow. The participle is neuter, cf. *Suppl.* 129 πολεμέων καλῶς, *Eur.* 775, *Cho.* 79 βίᾳ φερούσων (n.), where add Herond. 2. 85 ὡς ἀμαρτίρων εἵρων, Soph. *El.* 1344 πελούσιντας, Eur. *Alc.* 88 ὡς τετραγύμνων.

261 αἱμάσσοντας: with the accus. is understood τούτοις πολέμοις (or comprehensively τούτας). The vow is a proclamation or order for the thing to be done, not simply a declaration that he himself will do it (= αἱμάσσων).—ἐστίας θεῶν = βωμέσθι (Soph. *O. C.* 1495 βωθύνοντες δέοις).—Θεῶν defines, as against human δέοις. The repetition of the word θεῶν in the next line would not in any case offend Greek ears (*Cho.* 52 n.), but it is here deliberate, the vow being made in slow and unequivocal terms and tones. ταυροκτονοῦντας ἀδρῶν would be less solemn and insistent. Moreover θεοῖσιν helps to make clear the notion that the slaying is really for sacrifice, not for feast.

262 ταυροκτονοῦντας: implying no niggardly sacrifice, ‘no less than bulls.’ Cf. *Paus.* 9. 3. 8 εἰ μὲν δὴ τάλαις καὶ τὰ

τέλη θήλαις θύσαντες τῷ ‘Ηρε βοῦν
ἴκασται καὶ ταῦρος τῷ Δι...τοῦ δὲ εὐχ
δύοις διαμαρτίρων τὰ λεπτότερα τῶν τρό^π
τάτων θύειν καθίσταται. The asyndeton as in v. 60.—δέος: i.e. ‘in the following set terms to I vow....’

263 πολεμίων δὲ ἐσθήματα: ‘yes, the raiment of the foe.’ δέος explains, defines, or gives an alternative expression for τρόπαια. Cf. *Cho.* 189 (n.), 709. [If ἐσθήματα were right it would be instrumental, and we should construe (rather awkwardly) ‘I vow that we will set up trophies—slaying sheep and bulls the while—yes, with (i.e. making the trophies out of) the raiment.’]

τρόπαια do not include the armour (466). Garments formed a valuable portion of spoil in antiquity: cf. Xen. *Hell.* 2. 4. 19 τοῦ δὲ χιτώνας οδεύει τῶν τολκῶν ἐπικλευσαν, Plut. *Mor.* 230 Εὐαναζόντων τοῦν δὲ τοῦ λαφύρους τὴν τολκήσαν τῷ δέθηρος. The importance attached to ‘changes of raiment’ in the Bible, and the derivation of ‘robe’ (from ‘reave’ = ‘spoil’) illustrate the point. Agesilaus (Ath. 550 E), seeing that the Asiatics were richly dressed but feeble in body, γνωσκός τάρτας διδίκει τούς ἀλι-
σκεπίστους τοῦ τὸν τάρταν ἀγειν καὶ χρήσις
ταλεῖν τὸν τούτων ματαίμενος, δέος οἱ
σύμμαχοι γιγνώσκουσι διότι πρὸ μὲν ἀδελφοί
μαγέλει τῷ δέοντας ἀνδρας εὐτελῶς ἐγίνεται κ.τ.λ. To give up this spoil (about which there is none of the modern sordidness) to the gods was a large sacri-

and to Ismenus no less—that if good befall and the realm be saved, men shall steep the hearths of the Gods in blood of sheep, and slay them bulls, while we set up trophies—the raiment of the foe. These are my words ‘With the spear-rent spoils of the enemy will I bedeck your hallowed abodes before your shrines, even with the raiment of the foe.’

In such wise make your prayers to heaven, not with a passion of groans, nor in wild and frenzied blurtings; they can help you nothing to escape from fate. Meanwhile I will go, and at the

^{τη} εσθήμασι Μ (σ in a smc

δουρίληφθ' Porson. ↓ .

Μ, ποφ**γμασιν Μ². cf
caused some embarrass

cf. fr. *trag. adesp.* 223

268 μᾶλλον Μ, καλλ-

fice. The annexing of appears also in another cf. *EI.* 267 δταν θρόνος Αἴων | τοῖσιν πατρόσιν, εἰ φοροῦντ' ἔκεινον ταῖτά, taken literally). Raime in epic times: cf. *Od.* 1. 1, *Herm.* 181 (where it is paid of the temple at Delphi).

264 sq. λάφυρα κ.τ.λ. Here begins the formal vow (*verba concepta*) promised in δέ. For the vow and the practice itself cf. Soph. *Aj.* 92 καὶ σε παγχόρθους ἔγώ | στέψα λαφύροις τῆσδε τῆς μύρας χάριν, Hom. *Il.* 7. 81 εἰ δέ κ' ἔγω τὸν δέλιον, δών δέ μοι εὐχος Ἀττάλλων, | τεύχοις συλήγασ αἰσια προτὶ Ἰλιον ἤψι, | καὶ κρεμών ποτὶ τῷδε Ἀττάλωνος ἐκάτου, Eur. *EI.* 6, *Rhes.* 180, *I. T.* 74 θρυγκοῦς δέ τὸν αὐτοῦ σκύλον δράσ τρημένα.

δουρίληφθ': i.e. bearing the marks of the spears with which the owners were slain. This would not enhance their value to the human spoiler, but it would not reduce it in the eyes of the Gods. For the word cf. Hom. *Il.* 19. 25 χαλκοτόνους ὄπειλάς. [Porson's δουρίληφθ' would answer to σκύλους...δουρίληρτος of Eur. *Tro.* 573, while the variant δουρίτηφθ' would mean 'fastened with spears' (which serve as πάσσαλαι: cf. Eur. *Andr.* 1123 κρεμαστὰ τεύχη πασσάλων καβαρτάσαι and the πετυγμένα σκύλα of Joseph. *Ant.* 5. 14 quoted by Stanley).]

δύνοις: the gifts are to be inviolable because the temples are so. The dat. is that of the recipient, not local.

στέψα: cf. 50, but there is also the sense of honour paid to the God (cf.

264 δουρίτηφθ' Dind.

(m). **267** ποφίγμασιν

of pronunciation of α and ν curred in adjoining syllables: ποφίγμασιν for κλύετ ομηγή. anon. (marg. Ald.). ↓ .

πανος). The word seems to elcial recognition in this con- t. *Tro.* 573 σκύλους...δου...).—πρὸ ναῶν defines; i.e. in or προστόφοι, where dedicated e often kept. The perishable ould naturally not be hung,

outside under the θρυκοί or on the triglyphs (Meleager *Anth. Pal.* 6. 163, Eur. *Bacch.* 1212 ὡς πασσαλέην κράτα τρυγλύφου τόπε | λόντρος).

πολεῖσιν δ' ἀσθήματα: as in v. 263 and with the same construction. He must necessarily repeat in the actual words of his vow the terms which he has promised to employ.

266 τοιεῖται: emphatic.—μὴ φιλο- στόνεται: i.e. not as in 237, 239, but as in 254. For φιλο- preferred to πολεῖ cf. 163 (n.).—θεῖσι: added with the thought (especially implied in the next line) that 'groans and wild blurtings' are no de- corous way of approaching deity.

267 δέ: modal; cf. Soph. *Pt.* 60 of εἰ δικαιῶς στελνατες κ.τ.λ. Kühner- Gerth 1. p. 466.—μαραλος: combines the notions 'foolish' and 'reckless.' Cf. inf. 425 (n.), 429.—δύρπεια: the opposite of 'civilised'; the conduct of ἀνάθετοι.

268 οὐδὲ μη. For the separation of οὐδὲ μη cf. Soph. *Aj.* 560 οὐδεὶς εἰ 'Ἀχαιοί, οὖδε, μη τις ιψίσει, *Ant.* 1042 οὐδὲ' ὡς μισμα τοῦτο μη τρέπεις δύω | θάττεις παρθένοι.

269 δέ cannot mean 'to fetch,' since τάξει and not εἰμι is the verb. But there is no objection to regarding it as an adverb (as in εἰ δέ), 'and, in addition...' Cf. Hom. *Il.* 13. 800 ως Τράτες πρὸ μη

ἀντηρέτας ἔχθροῖσι τὸν μέγαν τρόπον
εἰς ἐπτατειχεῖς ἐξόδους τάξω μολών,
πρὶν ἀγγέλους σπερχνούς τε καὶ ταχυρρόθους
λόγους ἵκεσθαι καὶ φλέγειν χρέιας οὐπο.

27c

στρ. ε. ΧΟ. μέλει, φόβῳ δ' οὐχ ὑπνώσει κέαρ·
γείτονες δὲ καρδίας
μέριμναι ζωπυροῦσι τάρβος
τὸν ἀμφιτέιχη λεών,
δράκοντας ως τις τέκνων

275

271 ἐπτά τείχους (*Class. Rev.* III. 104) is not required (†). It is, I find, recorded as a conjecture in one rec. 272 ἀγγέλου rec., γρ. ἀγγέλων rec. †. 273 χρειας M, but with *peι* by *m'* in an erasure. 274 ὑπνώσει M, corr. m'. 275 Dind.

Ἄλλοι ἄρτρότες, αὐτὰρ ἐπ' ἀλλας κ.τ.λ., Soph. *O. T.* 181 ἐν δ' ἀλλοις τοιαι τ' ἐπι-
μαρτέρες...ἰκτῆρες ἐπιστεράχουσι. Similarly *Ag.* 1644 οὐκ αὐτὸς ἄρτρός ἀλλά
οὐν γυνή, 1358, and frequently πόλις (*Eur. Phoen.* 610 καὶ κατατείχη γε πόλις). It should be noted that Eteocles here simply undertakes to be one of seven, and it is only circumstances which bring him directly face to face with Polyneices. He is not even aware as yet that Polyn. is to be one of the Argive seven.—ὅποι σὺν διδόμοις αὐτῷ of prose.

270 ἀντηρέτας ἔχθροις: cf. *Pers.* 1023 θησαυρὸν βελέσσον, *Cho.* 979 δεσμὸν δόλιον πεπτόν, Nicander *ap.* Ath. 370 Ληρόν μάρτιν λαχάνους τελαιύγοντος ἴτετρουσ.—τὸν μέγαν τρόπον: with ἀντηρέτας (with the verbal force of ἴτετρουσ, συτροπεύοντος).—By τὸν (unless the phrase is proverbial) is meant 'in their great manner' i.e. in the great style corresponding to theirs (as described in vv. 42–51). These words are almost a preface to the subsequent descriptions of the several champions. For τρόπον cf. 453 οὐ μικρὸν τρόπον, [*Eur.*] *Rhes.* 599 μολὼν τῆρησον οὐ φάσιν τρόπον.

271 αἱ ἐπτατειχεῖς κέρδους. This cannot mean 'the seven outlets of our walls.' Such a phrase as λευκοτίχεις χεῖρες is no parallel, since this = 'hands attached to white fore-arms,' or (with χεῖρες of the whole arm) 'arms with white πτήχεις.' The sense can only be 'outlets belonging to seven forts' (Hdt. 3. 14). τείχες is here used, not of the whole circuit of the walls, but of a part. There was a tower at each gate, and the gateway itself was an elaborate structure in the old 'Cyclopean' or Tirynthian style. In

Eur. *Phoen.* 1058 τὰ δ' ἐπτάτειρα εἰλύθρα
γάλις the precise meaning is uncertain, but this, together with the very similar passage *ibid.* 748 ἐλύθρας ἐπτάτειρον εἰς πόλιν! τάξοι λοχαγοῖς πόλις πόλαισι κ.τ.λ. might suggest that the original epic contained some expression which produced both ἐπτάτειρας and ἐπτατειχεῖς as synonymous. 'Seven-fortressed outlets' is good Greek for 'outlets at seven fortresses.' See the much more difficult adjectives cited on v. 610.

272 sq. πρὶν ἀγγέλους κ.τ.λ. The construction is πρὶν σπερχνος τε καὶ ταχ.
λόγους λεύθεις ἀγγέλους κ.τ.λ.: '(I will go and make the preparations) before hurried and impatient rumours come (to our men) as messengers and set them ablaze under stress (of the situation),' i.e. before they take their orders from such rumours instead of from disciplined instructions of mine. Eteocles must go to arrange the scheme of defence; otherwise his men will have nothing to depend upon for their orders except hasty rumours (of what the enemy is doing), and these will excite them (to act under feverish impulse) through the apparent urgency (to do something). The proper ἀγγέλοις are the aides-de-camp.—Φλέγαν recalls the use of θερμός, and is opposed to 'cool' action.—σπερχνος and ταχυρρόθος are not synonymous. The former expresses the ill-considered nature of the news, the latter the swiftness with which it spreads (cf. 175 δερροθρόας').

[Others take λεύθεις as meaning 'reach us' i.e. before words come as messengers and prevent our acting coolly. But this is surely without point for λόγους. Well construed ἀγγέλους τε σπερχνος καὶ

seven fortressed outlets I will post six men, with myself for seventh, to match the enemy in right gallant style. Else will they take their cue from clamorous and impatient rumours, which fire them by urgency.

[Exit ETEOCLES (*to right*).

CHORUS (*now supposed to be again on the level which represents the Agora*).

My will is good, but my heart is sleepless with fear. Dismay ^{1st} dwells nigh and sets it on fire with dread of the folk around the *strophe*.

writes κάρπα when the pronunciation is disyllabic. But see note to v. 225.
 276 ταρβῶ rec. (to make a construction). 277 Qu. τὸν ἀμφὶ τείχη?
 278 δράκοντα' M, corr. Bothe. δράκοντά γ' Heath. †.

κ.τ.λ., with e.g. τὰ πράγματα as obj. to φέγγειν.]

274 μέλει: sc. μοι τούτων τῶν λόγων. The Chorus would fain obey. Cf. Pers. 1060.—οὐχ ὑπνώσαι κλαρ: I. I cannot lull it (κοιμᾶν) to quiet (cf. εἰκελός 224). In a normal state the heart is unfelt, and may be said to sleep; when excited, it ἔξεγειρεται. The same half-personification of the heart in Hom. Il. 10. 93 αἰνῶς γὰρ Δαναῶν περιβεῖδια, οὐδέ μοι ἥτορ | ἐμπειδούς, ἀλλ' ἀλαζόντημαι, κραδὴ δὲ μοι ἔξω | στρέψων ἐκθρόσκει, Od. 20. 13 κραδὴ δὲ οἱ ἔνδον ὄλαττε, P. V. 907 κραδία δὲ φόβῳ φέρα λακτίζει, Cho. 164 ὀρχεῖται δὲ καρδία φόβῳ. For the notion of ὑπνώσει = 'at peace,' cf. Eur. Suppl. 1148 οὐπω πακὸν τόδι εἴδει, Soph. Ph. 827 οὐν, οὖντας ἀδαίτη, θυνε δ' ἀλγέτων, Simon. fr. 37. 15 εἴδει βρέφος, εὐδέτω δὲ πάντες, εὐδέτω δ' μέτρον πακῶν.

275 γέλοντες δὲ καρδίας. For the cognate καρδία after κιάρ cf. Ag. 962 ψύχος ἐν δόμοις τέλει | ἀρδός τελεού δόμη, ἐπιστρωφωμένου, Eur. Or. 1324 ἥττιν' ἐν δόμοις | τηλουρός οὐεῖ δωμάτων κλίνω βοή, and ἥτορ...κραδὴ in Il. 10. 93 (quoted in the last note). For καρδίας cf. 225. So Suppl. 74, 807.—γέλοντες. The choice of this word, together with ξεντροῦσι, may suggest an allusion to the habit of neighbours coming to borrow fire (*ταύεσθαι*) and stirring up the slumbering flame (cf. Xen. Mem. 2. 2. 12 τῷ γέλοντι βούλει σὺ δρέσκειν ἵνα τοι τῷρι ἴναν). It would be unlike Aeschylus to use two such specialised words as if they were colourless.

276 sqq. ξεντροῦσι τάρβος τὸν ἀμφὶ τείχη λεόν. For the construction after the combination (= τοιούσι με ταρβῶ τὸν κ.τ.λ.) cf. Suppl. 575 χλωρῷ δείματι

θυμὸν | πάλλοντ' δύμιν ἀήθη, Ag. 183 Ζῆντα δέ τις...ἐπινίκια κλάζων, (probably) *ibid.* 805 Ἰλίου φύοράς...ψῆφους ἔθεντο, Soph. El. 123 τιν' δὲ τάκεις ὡς' ἀνέρεστον οἰμηγάρ | τὸν πάλαι...ἀλοντ' Ἀγαμέμνονα; O. C. 1120 τέκν' εἰ φανέττ' ἀελπτα μηκών λόγου, Tr. 207, Eur. Bacch. 1289 λέγ', ως τὸ μέλλον καρδία πήδημ' ἔχει, Tr. 58, Dem. 4. 45 τεθνάσι τῷ δέει τοῦτο τοιούτους ἀποστόλους, and (with another case) Simon. fr. 37. 14 καὶ κεν ἔμάν ἥημάτων λεπτὸν ὑπείχεις οὖας (= ἡκοες).

It is doubtful whether we should read ἀμφιτειχῆ or ἀμφὶ τείχη. The former might equally mean 'walled round' (the fear being for the besieged) or 'round (i.e. outside) the walls' (cf. ἀμφιβόλιος, ἀμφιβόλος σάκος, and ἀμφιτελεῖς ἀσύγκενος of Cho. 74). But the parallel with δράκοντα clearly indicates the latter. Moreover (1) the adj. would be rather one of assurance if applied to the besieged, (2) the construction of the accus. is more difficult, (3) τὸν in lyrics = 'that.'—ἄμφι τείχη would be without ambiguity.

276 sqq. δράκοντα κ.τ.λ. See crit. n.—δράκοντα δ' was due to a mistaken desire to supply a connecting particle, and when δράκοντα δ'...δυστυνάτροπα had resulted, an emendation would take

the form of δυστυνάτροπας, of which δυστυνάτροπας ἐ is the outcome. [The objections to reading δράκοντα δ'...δυστυνάτροπ' ἐ are (1) the position of δέδοκεν, which must have τις for its subject, and not καρδία, (2) the article ἐ after τις.] The picture of snake and bird is first found in Hom. Il. 2. 308 sqq., where the anxiety is for νήσια τέκνα, φίλα τέκνα. Cf. inf. 490, Hor. Epod. 1. 19 ut adsidens implumibus pullis avis | serpentium allap-

ὑπερδέδοικεν λεχαί-
ων δυσευνάτορας
πάντρομος πελειάς.
τοὶ μὲν γὰρ ποτὶ πύργους
πανδαιμεὶ πανομιλεῖ
στείχουσιν· τί γένωμαι;
τοὶ δὲ ἐπ' ἀμφιβόλοισι
ἰάπτουσι πολιταῖς
χερμάδ' ὀκριόεσσαν.)
παντὶ τρόπῳ, Διογενῆς
θεοί, πόλιν καὶ στρατὸν
Καδμογενῆ ρύεσθε.

280

ποῖον δὲ ἀμείνεσθε γαίας πέδον
τᾶσδε ἄρειον, ἔχθροις
ἀφέντες τὰν βαθύχθον' αἶν
ὑδωρ τε Διρκαῖον, εὐ-
τραφέστατον πωμάτων

285

290

295

ΔΥΤ. α'.

279 ὑπερ δέδοικε M (the final ε by μ'). λεχάω M and schol., corr. Lachmann.

280 δυσευνάτορας (superscr. by μ') M, corr. Bothe. M divides with ἀτάρ | τρόμος,
with δ over ἀ (μ') and φ over μ (μ). δ om. recd. τάντροφος as well as τάντρομος

sus simet. — ὑπερδέδοικεν or ὑπερ δέδοικεν? In Hom. *Il.* 10. 93 *αἴων γὰρ Δεράων* τεριδέδη the rule of caesura requires the compound verb (cf. 13. 52), whereas *ibid.* 23. 159 *τάδε δὲ ἀμφὶ ταντόμεθ'* is necessary. ὑπερ might seem more natural (*Eur. Tro.* 829 *εἰσεὶ δὲ ὑπερ οἰωνὸς τετευθ-* φεῖ hardly supports it), but Eur. *Ale.* 155 *τῷδε δὲ μᾶλλον ἐνδεκατεῖτο τοι | τόδεν τροτημένον* δὲ θελοῦντος *ὑπερβαρεῖν;* *Suppl.* 344 *χότερορρωδῶνος* ἐμοὶ make distinctly for the compound. The same question often arises as to τρόπος: cf. *Che.* 300 (n.), Wayte on Dem. *Androt.* § 617. So Eur. *fr.* 360. 18 *ἔξιν τροπίστων μίαν ὑπερ-* δούνει θαυμέν (or ὑπερ?).

280 sq. δυσευνάτορας: 'cruel visitors of a bed.' The words are perhaps so chosen that there may be (as applied to the enemy) an allusion to the sense of 350 sqq. As taken literally of the serpents the meaning is that they creep into the bed for a strange and cruel purpose, viz. to devour. In v. 490 the thought is slightly varied.

τάντροφος = the familiar τρίψως τάλαις. For the alternative τάντροφος Hermann cites Soph. *Anf.* 1282 *γυνὴ τάντρης τεῦθε*

ταμιήτης τίκνον ('true mother,' Jebb). Here the word would apparently imply that she will go through all risks for their sake. But this makes a somewhat heavy demand on the Greek and in no way suits the application to the Chorus.

282 sqq. τοῦ μὲν...τοῦ δ'. It is disputed whether these are two parties of the besiegers, one closely attacking the fortifications and the other acting as more distant artillery, or whether τοῦ μὲν refers to the citizens and τοῦ δ' to the enemy. The arguments for the former view seem conclusive: (a) the ejaculation τί γένωμαι; is called forth by the danger, not by the defence; (b) the emphasis in τανταρεῖται πανομιλεῖ should rather indicate confidence, if it referred to the defenders; (c) τολματεῖ loses any value as antithetic to πύργους, and would rather be εὐρέος if it referred to the persons described as τοῦ μὲν; (d) τοντο...στρέχεσσω is a less fitting expression of the hastening of the citizens to the ramparts than of the march of the enemy toward the walls; (e) the citizens are not now approaching the ramparts, since they went long ago (30 sqq.); (f) τοῦ μὲν

wall, as for her nestling brood's sake some ever-trembling dove
fears the snake's cruel visit to their bed.

See! yonder they march upon our walls in full array, in
every sort! What must become of me? And yonder they
shower their jagged stones upon our citizens, assailed from every
side! O Gods of race divine, spare ye no means to save the city
and the men begotten of Cadmus!

What ground more worth than this will ye take in place of ^{1st anti-}
it, if ye give up to the foe our deep-soiled land and the ^{strope.}
water of Dirce, m.

was known to scholl. (q.
(1602. 7). ↓ διαεισάγορ
πανδημι Ald. πανδαι Blc
owes its εῖς to m (after a
διεισθεσθε. 294 εύτρε

too cold a manner of de
fellow-citizens.

πανδαι πανομιλεῖ = it
and in all arms.' Cf. 59 πᾶ
is no contradiction betwee
and the statement that th
(τοι δ'). The sense is thi
which would be used in i
vancing; the skirmishers a
body.—τί γένουμα; In this e.,
as in τί πάθω; there is properly nothing
deliberative. The uses (phraseological)
are survivals from the date when the sub
junct. was scarcely distinguishable from
the future. Cf. Hom. Od. 5. 463 οἵμα
ἔνι τι πάθω; τι νό μοι μηδετέρα γένεται;
[In Thuc. 2. 52 ὑπερβασιόντες τοῦ πακού
οἱ ἀνθρώποι οὐκ ἔχοντες δι τι γένεται κ.τ.λ.
the deliberative sense may be recognised
as 'not knowing what to make of them
selves.]

285 sqq. διμφιβλοσια: 'doubly as
sailed,' viz. by the storming party and by
the slingers. The adj. is proleptic. So
in English we might say 'they are be
tween two fires,' when an attack is
double, without pressing for the strict
meaning 'fore and aft.' The word was
in military use (Thuc. 4. 32, 36).—
διμφ.: as in διμφιάτωρ.—σκριβεσσα: a
natural touch, particularly with women,
who picture the cruel wounds from the
'jagged' stones. Cf. Hom. Il. 4. 518
χεριαδιψ γάρ βλήτο παρὰ σφυρὸν δικριβεσσα
(where the painful effects are described,
from which death results).

286 sqq. παντὶ τρόπῳ = πάσῃ μηχανῇ
τέχνῃ. Cf. 111 πάντως.—Διογενῆς: a
magnificatory appeal to their power (cf.
122).—στρατὸν: ambiguous in meaning,

(Lycoph. 87) and Eustath.
283 πανδημεῖ πανομιλεῖ M.
corr. m'. 288 διογενῆς
M, corr. m'. Schol. had

For Καδμογενῆ see 127 (n.).
n of the word here is to
Gods of the old dignity of
his *affinitas* to themselves.
ν... γαῖας πέδον: rather than
γαῖας πέδον forms one notion
considered as soil'). Cf. Cho.
κειον πελῶν (n.), Soph. Aj.
ἐστιας βάθρος &c.—δι—introduces a question of remonstrance: cf.

Clo. 86 τι φῶ δι ἔχουσα τάσσε κυδεῖον
χόδις (n.), Kühner-Gerth II, pp. 262 sq.—
διεισθεσθε: 'get in exchange': Soph. Tr.

736 λόφοι φέρεται | τὰν τὸν περισσὸν τὸν δι
διεισθεσθε τοθεν, Cho. 788 δίδυμη καὶ
τριτλᾶ... διεισθε, Ar. Rhod. 4. 176 διεισθε δ' οὐδενα θέρεται | ηδὲ δέντε.

292 sq. δύθρος: i.e. years as much as
ours.—τιν is demonstrative (cf. 186): 'that
well-known....—βαθύχθεν' also κ.τ.λ.
No soil is so fertile (*inf.* 580 n.) and no
waters are so nutritious. The *rebia* of
Thebes were of rich soil, unlike that of
Attica, which was *λεπτότερας* (Thuc. 1. 2).
Cf. Eur. Phoen. 64 Διπηγι βαθυτέροις
γύναι, Ηγμη. Apoll. 228 Θήρη δι πεδίον
πυρηφόρον, Ar. Lys. 87 ὡς Βουρία, |
καλλε γ' ἔχουσα τὸ πεδίον. Low-lying
'food-bearing' lands of some extent and a
constant water-supply account for the
rise of the larger communities in early
Greece, and also for the great epic
struggles.

294 sq. θεορ...Διρκατον: 259 (n.).—
εὐτραφεσσατον. Local waters enjoyed
various reputations, not only according to
their abundance or permanence, but also
according to their nutritive quality as
κουρογρέφα. Cf. Suppl. 867 διφειβίσσων
θεωρ., | ένθετος δεξιμανον | διδυτον αἷμα βρο-

ὅσων ἵησιν Ποσει-
δᾶν ὁ γαιάρχος
Τηθύος τε παῖδες;
πρὸς τάδ, ὁ πολιοῦχοι
θεοί, τοῖστι μὲν ἔξω
πύργων ἀνδρολέτειραν
καταρίψοπλον ἄταν
ἔμβαλόντες ἄροισθε
κῦδος τοῖσδε πολίταις,
καὶ πόλεως ρύτορες <έετ'>
εὐεδροί τε στάθητ'
οὖνγόσις λιταῖσιν.

302

305

στρ. β. οἰκτρὸν γὰρ πόλιν ἀδ' ὠγυγίαν
Ἄιδα προϊάψαι δορὸς ἄγραν

296 sq. Written as one verse in M. 302 καταρίψοπλον Μ., καὶ τὰ ρύτορα m. +
ἀιδρα ρύτορα M. Schmidt, εἴρε, ρύτορα Lowinski. 305—307 Written in M

οὐει θάλλα (of the Nile), *Pers.* 33 τολυ-
φέρμιμας Νέδος, which is best explained
from Plutarch (*Is.* 5) as referring to the
τελωνερία which it produces. The locus
classicus on the subject is Ath. 41 F sqq.—
τερπάτους: *Soph.* 1038 τοπαύθ' θ', οἱ δέ
χάρας | θελάμοι τῶμα χένειν τολεπτον.

296 δένων ίησιν κ.τ.λ. Euripides
(*Bacch.* 520) calls Dirce 'Αχελέων θύγατερ.
Poseidon is regarded as the supreme lord
of all water, and in any case, since rivers
are the children of Ocean, he is overlord
of them as well as of the sea.—γαιάρχος
comes from γαιάρχος (so in Laconian)
rather than from γαιδ(s)χος, but it was
commonly interpreted in the latter sense
(‘lord of the land’). Hence e.g. *Anth.*
Phil. 6. 70. 1 ὁ πάντων βασιλεὺς καὶ κορηφὴ^{γαῖης}. It is of course as ὁ γαιάρχος that
the god would supply the fountains inland.
Hence the article here. [Etymologically
Ποσειδών (Πορίδών) may be
related to ποτέ, ποταύεις (Ahrens *Phil.*
23. 1), but there is no need to suppose
that Aesch. is thinking of such a con-
nection.]—Τηθύος τε παῖδες. Tethys
was the wife of Oceanus (Ov. *Fast.* 5.
81 *duxerat Oceanus quondam Titanida*
Tethyn). Her children are the streams
and fountains, or the powers identified
with them. In Hes. *Th.* 363 there are
3000 Οκεανίδαι and as many ποταύεις... |
μίλεις Οκεανοῖς, τούς γεννατο πότνια Τηθύες,

ibid. 337, 346 τίτανε δὲ θυγατέρων ιερὸι
γάροι, αἱ κατὰ γάιαν | ἀνδρας κουρίζουσαι.
Cf. Hom. *Il.* 21. 195 Οκεανοῖς | δὲ οὐτε,
πάντες ποταύοι καὶ τάσσα θάλασσα | κα-
τάσσαι κρήμαι καὶ φρεάται μαρτὰ γνωστα
P. V. 137, *Soph.* fr. 248.

299 πρὸς τάδ: cannot mean τῶν
χάρων, but = ‘and so.’ Cf. *Eum.* 54
and, more fully, *Pers.* 173 πρὸς τάδ’ ἐν
οὐρανοῖς ἔχοντας.

300 sqq. τοτει μὲν Εἴω. The answer
to μὲν appears in καὶ (305). Cf. *Cho.* 97: σεμνοὶ μὲν θύσαι το θύτας τόδιον θύματος
φέρει τε, καὶ εὖ κ.τ.λ., Kühner-Gerth II.
271.—ἀνθραλίτειρα καταρίψοπλον. The
two notions are those of death and flight,
and the picture is of slain men and
abandoned shields. For the latter notice
cf. Ρίψαστις, δεσπιδαποθήτη, and *Anacr.*
fr. 26 δεσπιδή μόνη τοπαύθοι καλλιρροή
προχόας, *Archil.* fr. 58 δεσπιδή μὲν Σαλα-
τις ἀγάλλεται, τῷ ταρά θάρυν | τρεσ διά-
μητοις καλλιτοῖς οὐδὲ θόλωις, *Hor. Od.* 2.
7. 9 *celerem fugam | sensi relicta non bene*
parvula. Alcaeus makes the same con-
fession (Strab. 13. 600), which seems to
have been a convention of lyric bravado.
For the single — cf. *Suppl.* 856 τολε-
ρυτας, *Pind. P.* 6. 37 *τρεσ οὐδὲ ἀπέργεις*,
Herond. 6. 48 Καρδιαν ἥραγε.

303 ἀρουστή: from ἀρυμα (Jebb on
Soph. Aj. 75, Kühner-Blass II. p. 350).—
τοῖσθε πολλάται: either (1) ‘in the mind’

Upholder of the earth, and the children of Tethys pour forth
for drink?

Therefore, O guardian Gods, upon them without the walls
hurl destruction, with slaughter of men and casting away of
shields, and so win glory with the people of our realm. Be
saviours of the city and establish firm your seats at our shrill
laments and prayers.

Sore pity were it to send down thus to doom a city imme-^{and}
^{strop}

as two verses, divided at εβδομάτῃ. 305 ῥυτορες M, with ḥ over o (m'). Corr.
Headlam. 306 τε M, but with e by m'. 309 διδα M, corr. m. 'Aīdē rec.
(recalling Homer).

of us citizens,' or (2) 'for these, your fellow-citizens.' For the former cf. Hom. *Il.* 4. 95 πᾶσι δέ κεν Τρώεσσι χάρις καὶ κῦδος δρόμῳ, 9. 303 ἡ γάρ σφι μᾶλα μέγα κῦδος δρόμοι. The dat. is the same as in Soph. *O. C.* 1446 ἀνάξαι γάρ πᾶσιν ἐστε διστυχεῖν, *Ant.* 904 καί τοι σ' ἔγώ τίμησα τοῖς φρωνοῦσιν εὖ, Eur. *Hec.* 309 ἡμῖν δ' Ἀχιλλεῖς ἀξιον τιμῆται. For the latter view cf. Hom. *Il.* 16. 84 ως δὲ μοι τῷκήρ μεγάληρ καὶ κῦδος δρόμοι, 22. 217 εὐθὺς δὴ τοι γ' ἐδόπια... οἰστεσθαι μέγα κῦδος Ἀχαιοῖσι προτὶ νῆσοις (where see Leaf), *Od.* 14. 370 ϕ ταῦτι μέγα κῦδος ηματ' ὅπισσον. There is undeniable ambiguity, but the former rendering is commonly assumed and is probably correct.

306 sq. στάθητε: not =στατε, but 'establish yourselves' (at this crisis). The tense is that of an act, not of a state. 'Make your stand as beings of happy seats' = 'ensure the safety and well-being of your seats.'—τε thus expresses a consequence of ῥυτορες λοτ.

οὔγυδος: οἴνοι denotes the shrill tones regular in lament: Soph. *El.* 243 δύντρων γύνων, *inf.* 905, 1014, *Cho.* 818 (n.), Ath. 174 F δέν καὶ γοερόν. The dat. is conveniently styled 'causal,' though in origin it is here the same as the dat. of recipient or dat. commodi ('responsive to our prayers'). For the causal use cf. *Cho.* 30, 51, 633, *Suppl.* 517 καὶ δή σφε λείπω χειρὶ καὶ λόγοις σέθεν, *Ag.* 1100 ἑταργέμενοις θεσφάτους ἀμυχαῖοι, Soph. *Aj.* 531 φόβοισι γ' αὐτὸν ἔξελισσάμην, Eur. *Andr.* 247.

308 οἰκτρόν: the antistrophe (320) replies with κλαυθόν.—δέ' belongs to the sentence, not to ὄγυδος: 'in the way now threatened.'—ὄγυδος=δρακός, but with more strength. The sense is practically 'immemorial,' 'pre-historic.' Cf. *Pers.* 978 τὰς ὄγυδος...Αθάνας, Hes.

Τη. 806 Στυγος δάφθιτος οὐδωρ | ὠγύδιος,
Soph. *O. C.* 1769 Θήβας...τὰς ὠγυδούει,
Callim. 4. 160 ὠγυγίηρ...Μεροπηΐδα νῆσος,
Soph. *Ph.* 141 σὲ δ', ὁ τέκνον, τοῦ δάφθιτον | πάρα κράτος ὠγύδιον. The origin of the word was lost in antiquity, and it was almost inevitably derived by Greek fancy from an eponymous Ὄγυγος, a name which suggests a connection with Γόγγη. According to Pausan. 9. 5. 1 γῆρας τὴρ Θηβαΐδα οἰκήσαι πρῶτον λέγουσαν 'Ἐκτηνας, βασιλέα δ' εἶναι τῶν Ἐκτηνῶν ἀνδρας αὐτόχθονα' Ογυγον· καὶ ἀπὸ τούτου τοῖς πολλοῖς τῶν ποιητῶν ἐπίκλησις ἐς τὰς Θήβας ἔστιν Ὄγυγα. The Ectenes were followed by Hyantes and Aones, and these were overcome by Cadmus and his Phoenicians. Similarly Strab. 9. 18 τῆς Βουριας..., καλούμενης τὸν Ὄγυγας (viz. in the time of Cecrops). But Ogygos appears also (Paus. 1. 38, 7) as father of Eleusis, the eponymus of the town in Attica. Moreover after Aesch. (*Pers.* 37) calls the Egyptian Thebes ὠγυδούει, and a wide and general use of the word is seen in the quotations given above, together with Hom. *Od.* 1. 88 (of the island of Calypso), *Eum.* 1037 γῆς ὑπὸ κενθεσος ὠγυδοσιν, Pind. *N.* 6. 43 Φλοιούτος ἵπ' ὠγυγοις δρεσιν. A comparison of the various passages points to the notion of immemorial age combined with some mystery, as in the 'Druidical remains' of modern times. One of the gates of Cadmea was called Ὄγυγα (Introd. § 16), and this was probably the most ancient.

309 'Αἴδε προϊάψαι: from the well-known epic phrase (Hom. *Il.* 1. 3): cf. *ibid.* 5. 190 'Αἰδωνή προϊάψει. Since here it is a city and not a human life that is in question, Aesch. is treating 'Αἴδε as = 'destruction,' with an eye to its supposed connection with δ- ιδεῖν (as in Soph. *Aj.* 608 τὸν διέτροχον αἰδηλον

δουλίαν ψαφαρῷ σποδῷ
ὑπ' ἀνδρὸς Ἀχαιοῦ θεόθεν
περθομέναν ἀτιμῶς·
τὰς δὲ κεχηρωμένας ἄγεσθαι,
ἢ ἔ, νέας τε καὶ παλαιὰς
ἰππηδὸν πλοκάμων, περιρ-
ρηγνυμένων φαρέων.
βοῦ δὲ <κα> κκενουμένα πόλις,
λαῖδος ὅλυμένας μειξοθρόσου.
βαρείας τοι τύχας προταρβῶ.

310

315

Διη. β. κλαντὸν δὲ ἀρτιτρόποις ὡμοδρόπων
νομίμων προπάροιθεν διαμεῖψαι
δωμάτων στυγερὰν ὁδόν.
τί; τὸν φθίμενον γὰρ προλέγω
βελτερα τῶνδε πράσσειν.

320

610 δουλεῖαν M, corr. rec. δύρας δουλίαν, ψαφαρῷ would be no improvement. **611** τεῦδες Heimsoeth. **612** m writes ει over γ of κεχηρωμένας. **613** ιππηδὸν M. περιρρηγνυμένων M, corr. p. **617** γρῆ Pauw. **618** ὁ ἐπεκενυμένα M. (For metre see v. 329.) δὲ καὶ λεπτούμενα Hermann, but καὶ lacks point. I have written δὲ καὶ—(i.e. κατα—). (Cf. Theogn. 431 κάδος for κάδα κακοῦ.) **619** λαῖδος M, with γ over α (m). **620—622** ἀρτιτρόποις M, with Δ over the second τ (m).

'Ἄδαν' and the sense of nothingness or annihilation (cf. 846 ἀφανῇ χρόνῳ and note on the passage there).

προ-: as in τροβάλλειν, τροπή, προ-
στρέψει, not with a temporal notion.—Βορδε
ἄγραν: a favourite metaphor: cf. Ag. 369.

810 ψαφαρῷ στοῦδῃ: modal or circumstantial dative, joined either (1) to what follows; the city is sacked 'with crumbling dust,' i.e. it is both burned and sacked, or (2) to what precedes, i.e. προτίθεται ψαφ. στοῦδῃ. The latter appears preferable. The total thought is 'to make it fall conquered (Βορδες ἄγραν), enslave it (δουλίαν), burn it (στοῦδῃ), and sack it (περθομένων), and all with the consent of the gods!'

811 sq. Ἀχαιοῦ: cf. 28. The Achaeans is a foreigner in the eyes of Thebes.—δυνόδης is added not only where there is compliment but where there is dislike, fear or contempt.—Θέόθεν: 'by the will of Heaven': cf. Cho. 38 (n.), Pers. 102. Similarly Διόθεν (Cho. 303). Sometimes the word means by actual 'prompting' of the gods (Ag. 107).—διάμην describes the manner of the sacker, 'with no scruple or regard': cf. P. V. 194, τούς λαβέντας τε Ζεὺς ἐπ' αἰτίαματι | εὗτος ἀτίμως καὶ πικρὸς αἰτίατο;

812 τὰς δὲ κεχηρωμένας κ.τ.λ. The picture is that drawn by Priam in Il. 22. 62 sqq. νέας τ' ἀλλυμένους ἀληθείας τε θύετρας, καὶ θαλάσσιους κεραζομένους, καὶ σήκα τέκνα | βαλλόμενα προτὶ γαρ εἴ αὐτῷ δημοσῆται, | ὀλορίας τε νιούς ελοῦται τέροις Ἀχαιῶν. Cf. ibid. 9. 590 ἀνδρας μὲν κτενίσονται, τέλων δὲ τε τῷρι δημοσίειν, | τέκνα δὲ τ' ἀλλοι ἀγονοὶ βαθύ-
σίους τε γυναικας, Eur. Phoen. 563. An excellent comment on the destruction of the German village represented on the column of Marcus Aurelius.—κεχηρωμένα: the reference here is to the married women; the unmarried are dealt with in 320 sqq.

814 οὐ: the exclamation at this particular point is forced from them by the painful vision.—νέας: monosyllabic. Cf. Eum. 957 and the pronunciation in Eur. Cyc. 28 (νεαίας), I. A. 613 (νεαίδεις), Ar. Vesp. 1067 (νεαίδης), and see Cho. 86 (n.).—νέας ταὶ καὶ παλαιὰς: not merely a rhetorical division. Each age deserves its αἰδών, the one for its modesty, the other for its years.

815 ιππηδὸν πλοκάμων: cf. Smr. 436 ἀπὸ βρύσεων... | ...ἀγράμων | ιππηδὸν πλοκάμων, 895 ἀλλή γὰρ οὐ ταὶ πλόκαμοι οὐδέποτε δίπται, Eur. Andr. 401 αὐτὴ δὲ

morial, made slave and booty of the spear, crumbling in ashes, sacked with Heaven's will by the Achaean as of none account: sore pity that, bewidowed, the women, young and old, should be led like horses by the hair, and their garments rent about them.

Loud is the clamour when a city is made empty and the captives go to their doom 'mid mingled cries. Grievous truly is the lot my dread foresees.

'Tis woeful for modest maids to travel in hate the road to new homes after no nuptial rites. Nay, the dead, I vow, are happier in their lot.

ωμορόπτων rec. The text is sound. ↓. Many changes have been attempted, e.g. ἀρτιτρόφοις Schneider, ὡμοδρότων Lowinski, ἀρτιτρότων ὡμοδρόποις Ritschl, ἀρτιδρότων ὡμοδρόποις Prien &c. Peculiarly eccentric is Wecklein's ὄμφάκων τριγερά δρόσον (322). **323** πρὸ λέγω Hoelzlin (cf. schol.). τί γάρ; φθίμενον τοι Bloms., τί γάρ; φθίμενον τοι πρὸ Burgard. Possibly τί τὸν φθ. γάρ πρὸ λέγω; with the next line for answer to the

δοῦλη ναῖς ἐπ' Ἀργειων Ιβην, | κύντος ἔπιστασισθεῖσα.—περιρρήγνυμένων: not of the rending of garments in grief (limited among the Greeks to the funeral ceremony, Cho. 27 sqq.), but the robes are torn in the rough handling of the soldiery, the result being τὸ δοχημονεῖν (Eur. Hec. 569 sq.).

317 sq. **βοῶ:** the present tense realises the imaginary scene. The meaning of βοῶ is explained in μεζοθρόνοι. Cf. Eur. Tro. 28 πολοῖς δὲ κωκυτοῖσιν αἰχμαλώτισιν | βοῶ Σκάμανδρος δεσπότας κληρουμένων.—λαῖδος δλλυμένας: 'as the booty goes to its ruin.' λαῖδ comprehends both chattels and enslaved persons. To the former δλλυμένας is applied in the sense of being 'lost,' i.e. taken in plunder; to the latter in the sense of φθειρουμένης = ἔρροισης. Paley quotes Eur. Hec. 914 μεσονύκτιος ὠλλύμαν. For λαῖδ of persons cf. Eur. Tro. 610 ἀγύνεθε λαῖδ (Androm. loq.), Hec. 881 τὰς αἰχμαλώτους εἴτας, Ελλήνων ἄγαν. In Phoen. 564 δῆ δὲ πολλὰς αἰχμαλώτιδας κόρας | βίᾳ πρὸ διδρῶν πολεμών ποθουμένας α. π. l. is λεληγμένας (so here schol. has ποθουμένας).—μεζοθρόνοι. There are (1) the different speeches of Cadmeans and Achaeans (cf. ἀλλόθροοι and Hom. Il. 4. 435 οὐ γάρ πάντων ἦν δύος θρόνος, οὐδὲ τα γῆραις, ἀλλά γλώσσος ἐμέμεικτο), (2) the different sorts of cry of the exulting conquerors and the lamenting victims (called in Ag. 333 βοή δμεικτον).

319 **βαρέας** with emphasis; hence τοι. They realise all that it means to them.—προταρβέ: 'fear in prospect.' Cf. Suppl. 1005 πολέμους αιματεύεται προφοβοῦμαι. [Βαρ. τύχας is accusative.]

320 **κλαυτόν:** antistrophic to ἀκτρός (308). They now turn to the fate of the παρθένοι. The reading of M yields an unimpeachable sense: 'It is lamentable for modest (maidens), before the rites for gathering the maidenhead, to journey a loathed way to a home.' The sense of ἀρτιτρότοις ('right-mannered') answers to that of ἀρτιφρων, ἀρτινοος.—νόμιμα ὡμοδρότα are the ceremonies (betrothal and wedding ceremony) which go with, or lead to, the consummation of marriage, in which δένηρ τὴν παρθενεῖαν δρέπεται. The captors drag off the maidens to their homes (δωμάτων) without such νόμιμα (= νομίζουσα, iusta), and, whereas the ὁδός or 'journey' of the bridal procession should be one of joy, accompanied by the hymeneal chant, this 'bringing home' (*in domum deductio*) will be sullen and hateful (*στυγερός*). The gen. δωμάτων ὁδόν (cf. *le chemin de...*) can hardly be objected to.

For the thought cf. Eur. Hec. 949 ἔξωσιν τ' οἰκων γάμος οὐ γάμος (of the captive chorus). With ὡμοδρότων cf. Sappho fr. 93 (of the μαλοδροῆς and the maidens) and the imitation in Catull. 62. 39. In Suppl. 1009 the virgins are δωρά. Compare also the use of δμφας for a young girl (*Anth. Pal.* 5. 20). More common than the metaphor from fruit is that from flowers (*flos virginitatis*). With νομίμων cf. Eur. Phoen. 344 οὐδὲ σοι πυρὸς ἀνῆψε φῶς | νομίμων ἐν γάμοις κ.τ.λ.

διαιμέψαι contains a point which δμεῖψαι would lack. The way seems long and bitter, and δια· helps this thought.

323 sq. τί; apparently like *Quid?* ('Is it not thus?'). But this abrupt use

πολλὰ γάρ, εὗτε πτόλις δαμασθῆ,
ἔ ἔ, δυστυχῆ τε πράσσει·
ἄλλος δ' ἄλλον ἄγει, φονεύ-
ει, τὰ δὲ πυρφορεῖ·
καπνῷ δὲ χραίνεται πόλισμ' ἄπαν·
μιανόμενος δ' ἐπιπνεῖ λαοδάμας
μιαίνων εὐσέβειαν Ἀρης.

325

330

στρ. γ'. κορκορυγαὶ δ' ἀν' ἀστυ, πρόλιφ' ὄρκάνα
πυργώτις· πρὸς ἀνδρὸς δ' ἀνὴρ

question. 825 τόλις M, corr. rec. 826 τάσχει rec. The gloss is by no means rare: cf. Soph. *El.* 1026 τάσχει (Γ) for πρόσσει (corr.), *ibid.* 1103 πρόσσει, falsely quoted by schol. to O.C. 1676 as τάσχετε. 827 δ' om. Heimsoeth. M writes the whole of φονέων in the line. 828 τὰ δὲ καὶ πυρφορεῖ rec. (scanning φέρει in v. 316). πυρφορεῖ Heimsoeth. †. 829 κατηρ

requires support, and the true text may be τί τὸν φθίνεον γέρε πρὸ λένε; 'Nay, what am I to say of him who dies before (meeting with such a fate)?' This question would be answered by the next line. For πρὸ as adverb cf. *Ag.* 264 πρὸ χαρέται. For the position of γέρε see 109 (n.). It would appear that the scholars so interpreted πρὸ. Otherwise πρόλιφος = 'declare (openly)'—τοῦτο: the fate which I describe. With the sense cf. Eur. *Phoen.* 1634 ωὐ σὲ στενάζω τὸν τεθηκότων πλόον.

826 τολλὰ γέρε. γέρε = 'yea.' It would perhaps be best to assume that another portion of the Chorus joins in, expressing agreement with the picture drawn by the previous speaker and giving another description. Hence the apparent lack of due sequence in the events, which has caused some perplexity.—τολλὰ... δυστυχῆ τε is not strictly equivalent to τολλὰ καὶ δυστυχῆ, but τε is exegetic. [Soph. *P.* 584 should not be quoted, since τολλὰ...χρηστά θ' is not the reading of the MSS, but is due to Dobree.]

827 Ὄλλος δ'. For δ' in place of γέρε cf. 235 (n.).—δύει: as prisoner (313).—δύει, φονέα = η δύει η φονέα. For the asyndeton cf. 60 (n.), 169, and for the matter Thuc. 2. 92 τοὺς μὲν αἰτέτειν, τοὺς δὲ καὶ διέγραψεν.

828 τὰ δὲ πυρφορεῖ. The verb is intrans. and τὰ is contained or adverbial accusative. It is not right to supply τὰ μὲν previously with φονέα. The sense is simply 'and in other cases one bears (and applies) fire.'

829 κατηρέθει χραίνεται. The thought is not merely of the destruction but of the fair buildings all defiled. Cf. Eur. *Hec.* 911 κατὰ δ' αἰθέλου | κυλίειν οἰκεράτας κέχρων (Troy), Pind. *P.* 5. 84 κατηρέθεισας τάραν ἔτει βοῶν | ἐν Ἀρει, *Ag.* 809, Plut. *Mor.* 587 C κατηρέθεισαν θύματα.

830 μανέρεως κ.τ.λ., i.e. the Spirit of Havoc masters a whole army with his madness.—ἴστιντος λαοδάμας should be joined, like τοῦτο τοῦτο, λαμπτός &c. In λαοδάμας the notion is of a contagious or epidemic frenzy, affecting all the victors, not an individual here and there. Under λαοδάμας there also runs the sense of a wind strengthening a conflagration.

831 μανέντων εὐσέβειαν: i.e. his breath pollutes all sense of reverence in the conquerors; but the expression is in effect brachylogic for 'make the conquerors outrage all εὐσέβεια.'—εὐσέβεια is half personified. She is the fair pure female spirit who prompts to right and pious acts, while Αρης is the licentious male (μάχλος Αρης of *Soph.* 644) who defiles her in his madness (cf. *Soph.* 231 μανέντων γένος, where the reference is sexual). The language of Aesch. is, as usual, extremely condensed, the words being selected to convey parallel meanings. Thus μανέντων contains the above sexual allusion while on the surface its sense is that of Eur. *Soph.* 378 διμούρ... οὐδένος βροτῶν μὴ μανέντων, fr. *adesp.* 486 οὐ γέρε τις... | οὐδέν μανέντων δεφάλων γραπτεῖν. So λαοδάμας combines the notion of the hot breath of madness (Soph. *Ant.* 135 μανεμέντης ξὺν ὅρμῃ | βαρυχεῖν εἰσέναι |

Great and grievous are the sufferings when a city is overcome. Man seizes man, makes prisoner, or slays. Yonder he carries fire, and all the town grows foul with smoke. The spirit of Havoc o'ermasters a whole people and pollutes all piety with his mad breath.

Tumult fills the town; the screen of bulwarks fails; man ^{3rd} strope.

M, corr. m. Brunck omits δὲ to suit v. 317 as given in M. 320 δὲ πτερνέ
recc. 322 sq. τοι πτόλιν δέ | ὄρκάνα πυργώτις | M. πρὸ τούτου. Corr. *ed.
πτολή- created both τοτη- (or πτοτη-) and πτόλιν. ¶ Forms like θύσιφ were objected
to by transcribers (cf. Eur. *El.* 14 οὐδέ δέ τοι δύομοισι θύσιπερ δέ' εἰς Τρολανέ τέλει
for θύσιφ') and the absence of the augment created further perplexity. Hermann
omits πτόλιν, reading πρότι δέ ὄρκανα. πυργώτις Pauw, παναγρώτις Weil. For the
division of the lines contrast 344 sqq. (in M.).

μυᾶς ἔχθιστων ἀνέμων) with that of sexual
passion (*Symp.* 17 ἐπιτρολη, Plat. *Symp.*
181 C οἱ ἐκ τοῦ ἔρωτος ἐπίσταντο).

ἐνοβέταιαν is to be understood in con-
nection with 328 sq. The conqueror
should respect temples and altars: see
569, 1001 and cf. *Ag.* 350 εἰ δέ εὐθε-
βῶντις τοὺς τολισσούχους θεοὺς | τοὺς τῆς
Δλονῆς γῆς θεῶν θέων θέων | οὐ τὰς
ἔλοντες αὐδίς αὐθαλοῖς δέ κ.τ.λ.

322 sq. κορκορυγαλδέ κ.τ.λ. Another
presentation of the scene (cf. 325 n.), not
a sequel to that already described. For
the repeated δέ cf. Cho. 325 φανεὶς δέ
θετέροις δράγας | ἐποτίσταις δέ δέ θρόνοις, |
ἀναφανεῖται δέ δέ βλάψτων, *ibid.* 643—
645.

The text of M and its antistrope
are difficult to relate metrically, and
the difficulty is increased by the some-
what doubtful meaning of ὄρκανα. In
Eur. *Bacch.* 611 Πενθέως | οὐ εἰς σκο-
τενάς ὄρκανας πεσούμενος the sense is
commonly taken as 'nets,' but 'enclo-
sure' (=prison) is at least as probable.
Here the schol. says τὸ θυρατικὸν δίκ-
τυον, δέ καὶ επρύγην καλέται, but the very
attempt to identify these words indicates a guess. According to Photius a
meaning is δέ περιέχων τοῖχος οἰκησιν δέ
χωρὸν· λέγεται δέ ἀπὸ τοῦ ἔρωτος, δέ τοι
περίβολον φράγμα; also he gives περι-
φράγμα τι δικασθώδες. The connection
of δράγα and ἔρωτος is etymologically
sound, and, since ἔρωτος can be used
either of an enclosing net or an enclosing
wall of defence, it is entirely probable
that δράγα can possess the same two
meanings. Here πυργώτις at once sug-
gests a 'fortified' wall of defence. The
ὄρκανη is constructed of πύργοι (in the

sense of that word throughout this play):
cf. Eur. *Hec.* 910 ἀπὸ δὲ στεφδων τέ-
καρπαι | πύργων. That there should be-
mean a 'net of towers' approaching the
city for its capture is in the highest
degree improbable (even if we allow the
anachronism). No mention is made of any
attack upon the walls except by ladder, and
the sudden and speedy advance (79—119)
puts such enquiries out of the question.
The metaphor of a net 'of doom' en-
compassing a city is natural enough (*Ag.*
370 γάγγαμον δέηται παναλώτον), but a
tower brought up here and there would
hardly be called a net.

The δράγα πυργώτις being therefore
=τὸ ἔρωτον τὸν πυργωμένον, the error lies
(where it is always suspected on grounds
of metre) in word πτόλιν. The emenda-
tion *πρόδιψις (cf. καλλιψίς Hom. *Il.* 6.
223) accounts for the corruptions. See
crit. n. The augment is absent as in 83
Cho. 938 θάσος &c. This would be
encouraged by the frequent Homeric
omission with λιτέτις (e.g. *Od.* 22. 119
ἀντρός ἐτελεί λιτέτις λοι). The aor. is cor-
rect among the presents, since the failure
of the wall occurs once for all, while the
other incidents are continuous or repeated.
For the absence of an accus. see 204 sq.
(n.), and for the word itself (=πρόδιψις)
Thuc. 7. 75, Ar. *Thesm.* 927 φέ μη
πτολίτων αἱ μυραι με μηχανα, Hdt. 8.
52 τοῦ φράγματος προδιψικότος.—πυρ-
γώτις: cf. Eur. *H. F.* 790 δευδράπτη
πύργοι.

323 πρός εὐθράδε δέ διήρη: i.e. in
close individual fight, which can only
occur after the wall has fallen. The
schol. quotes Hom. *Il.* 4. 472 διήρη δέ
εὐδρός εὐστάλημεν.

* δορὶ κλίνεται·
βλαχαὶ δὲ αἰματόεσσαι
τῶν ἐπιμαστιδίων
ἀρτιτρεφεῖς βρέμονται.

ξυμβολεῖ φέρων φέροντι,
 καὶ κενὸς κενὸν καλεῖ
 ξύννομον, θέλων ἔχειν
 οὐτε μειον οὐτ' ἵσον, “λελειμμένοις
 τίς, ἐκ τῶνδε εἰκάσαι, λόγος πάρα;”

φτ. γ'. παντοδαπὸς δὲ καρπὸς χαμάδις πεσὼν
 ἀλγύνει κυρήσας· πικρὸν δὲ

335

340

345

334 sq. τρὸς ἀνθρός δὲ ἀνὴρ δορὶ κλίνεται (as one verse) M. καλέται μ' (by superscription). This may be mere conjecture, or may be an old variant dating from uncial script (cf. Diphil. ap. Poll. 10. 18 καὶ νῦν for ἀλητη, Soph. Ant. 1342 καὶ θό for ἀλθῶ &c.). † . <ἀνὴρ> δορὶ Robortello, <ἀνθρί> δορὶ Hermann. We might also suggest <ἄγχη>. δορὶ G. C. W. Schneider, δοράτῃ Enger (δοράτῃ would suffice), κατακαλεῖται Paley. 335 βλαχῆ Verrall. † . 337 ἀρτιτρεφεῖς Blomf., ἀρτιτρεφεῖς recd. 338 δα-
 δρομοῖς M. corr. μ'. διαδρόμοι Schlitz. † . 339 ξυμβολεῖ M. ξυμβάλλει (i.e. ἀλλ over εἶ) μ'. 340 sqq. The usual punctuation is ...καλεῖ, | ξύννομον θέλων ἔχειν, | οὐτε μειον οὐτ' ἵσον λελειμμένοις | τί κ.τ.λ. Corr. *ed. † . 341 ξένομος M. corr. recd.

334 κλίνεται: 'is laid low.' Cf. Pers. 933 ἐτὶ γάρ εἰκλίται, Antik. Pal. 7. 493 τὸν δυσμενῶν θεόρατον κεκλίεθα. It is strange that anyone should prefer the colourless κανέντα.

335 βλαχαὶ δὲ αἰματόεσσαι κ.τ.λ., 'and there resound the bleatings of young mothers, dabbled in blood, for their sucklings.' This, apparently, is the most defensible interpretation of the passage. The alternative is 'and the bleatings of the new-born babes at the breast, dabbled in blood, resound.'—βλαχαὶ is appropriate to either the mothers or their young, the cry and the τόνος being reciprocal. Thus, on the one side, [Plat.] Epiogr. 24. 2 βλαχὴ τουλυμγή τοσάδε (cf. Hom. Il. 4. 435 διεσ...ἀἴγχεις μεμαχαῖς, διούσσαι δέ τα δρόν) and, on the other, Eur. Cyc. 48 βλαχαὶ τέκνων, 58 τοδοῦσι σ' αἱρέσαισα | βλαχαὶ εμικρῶν τέκνων. — ἀρτιτρεφεῖς again, may of course be either active or passive in sense. But if we look at thought rather than language it should be seen that the cries will naturally come from the mothers. ἐπιμαστιδίων and ἀρτιτρεφεῖς are meant to make clear that the reference is to the fate of new-born babes. Older children may be useful as slaves, but these are only an embarrass-

ment to the conquerors, who incontinently despatch them (cf. Psalm cxxxvii. 9 Κε that taketh and dasheth thy little ones against the stones). The babes are dead and utter no βλαχή; the mothers, stained with the blood of their (τῶν) little ones, cry for them.

The language which says σύνηθεν, λόγος or βάθις τούτοις and τοῖοι εἰκραγαντεῖς ἀνθρόποι; can readily say βλαχαὶ τὸν ἐπιμαστιδίων, especially with its general freedom of the objective genitive (Kühner-Gerth I. p. 335).

The adjectives may appear strained with βλαχαὶ, but see διον (n.): cf. Soph. Rh. 695 στόνων...βαρύθρον ἀπολαβάνειν αἰματοῖς, where Jebb quotes Rhes. 260 κακύαιμοις... γάρ (=γάρ τοι κανοῦ γαμβροῦ). In Herond. 8. 74 τὸν διπροντούρον πατρόντων = the κώρων which causes διπροντα. —With βρέμονται cf. Pind. N. 11. 8 λόρα δὲ σφι βρέμονται καὶ δαῦδε, Ar. Ran. 680 ἐπιβρίσκονται...ἄνδει.

338 ἀρτιτρεψαὶ κ.τ.λ.: 'the κατιτρεψοντες fall a prey to the scattering pursuit' (Verrall). But a better sense is 'and those who are of one blood are the prey of different plunderers, running this way and that,' i.e. members of the same family are carried off by chance bodies of men in chance directions and so divided from

meets man and lays him low with the spear. Bloodstained the mothers of newborn babes cry plaintively for their sucklings. Harrying bands tear kin apart from kin.

One meets another, each with his load, and he that hath nothing calls upon his like for partner, content with neither less nor equal share. 'If we be last,' he cries, 'what account is there like to be of us?'

All manner of store is shed upon the ground as it may ^{3rd anti-} strophe.

342 sqq. λελημένοι M., λελημένοι rec. (and schol.). τί = ἐκ M., τίν' ἐκ μ'. Corr. *ed. (after rejecting "λελημένα | τίν'" κ.τ.λ.). ¶ . λελημένοι Verrall. τί μ' ἐκ Schütz, τί δ' ἐκ Heimsoeth, τοι' ἐκ Kayser, τίν'...λέγοις Dind. Headlam suggests τέλος for λόγος.

344 sqq. παντοδαπός...πεών | δλύσει κυρήσας· πικρόν δ' κ.τ.λ. M.

345 ἀλγύνη M². κυρήσας del. Dind., but ¶ . κυρήσας πικρόν γ' διμά Hermann. For attempts to fit the metre to various conceptions of the strophe see Weckl. Appendix. If any change were necessary we might read πικρώμα θαλαμητόλων and ἀνήδορατι κλίνεται at v. 334 (πικρώμα read as πικρόμα); but πικρόν δ' διμά is better. ¶ . <τῶν> θαλαμητόλων Arnald (better τῶν).

each other.—Ξιαδρομᾶν in itself is applicable to either the harriers (cf. 207 δασύδρομουμέναν πόλιν) or the fugitives (Plut. *Sull.* 29. 3 βοῆτες γνωμελας καὶ διαδρομᾶν ὡς ἀλισκομένων). Wecklein quotes for the context in general Quint. 3. 69 *profanorum sacrorumque direptio, effarentium praedas repetentiumque discursus*. Here the word is practically concrete ('harrying bands'): cf. 237 (n.) and e.g. Eur. *Cycl.* 189 μηκάδων ἀρνῶν τροφαῖ. [A rendering 'plunderings are sisters to runnings to and fro' is sometimes illustrated by e.g. 481 (q.v.), *Ag.* 499. Blomfield also cites Ar. *Plut.* 594 τὴν πτωχεῖαν τελεῖαν φαὲν εἶναι ἀδελφῆν. But such appropriateness as may attach to these uses of κάρις or ἀδελφός does not belong to the much more specifically coloured διμάσμοις.]

349 ξυμβολεῖ: 'meets.' The word [συμβολοί] appears to occur in Bacchyl. 1. 34. The picture conjured up is that of ants. This suits διαδρομᾶν, and cf. [Pseudo]-Phocyl. 168 αἰεὶ δὲ φέρων φορέοτε δώσκει (of ants).

350 sqq. καὶ κενὸς κενὸν κ.τ.λ. For the punctuation and reading see crit. n. The assumption of an actual quotation greatly simplifies the meaning of v. 343, while the emendation λελημένοις accounts for the (manifestly original) τίς. The eager looters cry to each other 'if we are left behind (or are too late), what do we count for (=what allowance will be made for us), to judge from what we see?' All the loot will be seized and no provision will be made for late-comers.—

ἐκ τῶν δικότα is restrictive (= ὡς εἰδάσσαι κ.τ.λ., cf. Soph. *O. T.* 82 ἀλλ', εἰδάσσει μέν, ηδὲ, O. C. 16 χάρος δ' οὐδὲ λεπτάσσει).

τίς λέγος λελημένοις πάρα; = quae ratio refectorium habebitur? They are οὐτ' ἐν λέγοις οὐτ' ἐν ἀριθμῷ.

κανός: 'empty-handed': cf. Hdt. 7. 131 ἀπυλέαρο, οἱ μὲν κεινοί, οἱ δὲ φέροντες, Hom. II. 20. 298.—οὐτε μετὸν οὐτὲ τοιούς: sub. δλλὰ τλέον. For τοιούς substantival cf. Eur. *Suppl.* 408 οὐ πέντε έχων τοιούς, *Phoen.* 547, *Ion* 1318.

344 sqq. παντοδαπός δὲ καρπός κ.τ.λ. καρπός has here its wider sense, including all forms of produce as stores. It is the καρπός ὑγροί καὶ ξηροί of Xen. *Oec.* 5. 20 or τὰ ὑγρά καὶ τὰ ξηρά of CIA II. 476, i.e. not only corn, olives, and grapes, but oil, honey and wine. Cf. Ar. *Thesm.* 420, where the ταμεῖον contains θλαιού, ἀλφεί, οἴνον and *Ecccl.* 14 στοῦδε τε καρποῦ βακχίον τε νάματος | πλήρεις (i.e. the store-room of the house). To the καρπός ὑγρός especially refer the lines 347—349, while the first words allude rather to the solids. The participles πεσόν (= καταβληθείς, καταρρεθείς)...κυρήσας are synchronous and should be construed together. As Greek says δὲ καρπός πεσόν έτυχε, ἔστρησε, or (less frequently) έπεσε τυχών, κυρήσας (Kühner-Gerth II. p. 66), so it may say in the participial form δὲ καρπός πεσόν κυρήσας in the sense 'having been thrown down as it chanced' (= ὡς ἐκύρησε). For the picture cf. Cic. *de Div.* 1. 69 ex horreis direptum effusumque frumentum vias omnesque angiportus constraverat.

ὅμμα θαλαμηπόλων·
 πολλὰ δὲ ἀκριτόφυρτος
 γῆς δόσις οὐτιδανοῖς
 ἐν ρόθίοις φορεῖται.
 δμωίδες δὲ καινοπήμονες νέαι,
 τλάμον' εὐνὰν αἰχμάλωτον
 ἀνδρὸς εὐτυχοῦντος ὡς
 δυσμενοῦς ὑπερτέρου
 ἐλπίς ἔστι νύκτερον τέλος μολεῖν,
 παγκλαύτων ἀλγέων ἐπίρροθον.

350

355

HMX. ὁ τοι κατόπτης, ὡς ἐμοὶ δοκεῖ, στρατοῦ
 πευθώ τιν' ἡμῖν, ὡς φίλαι, νέαν φέρει
 σπουδῇ διώκων πομπίμονος χνόας ποδῶν.

349 ἥβεισι: M. corr. rec.

351 τλήμονες M. corr. Blomf. †. τλήμων'

348 πικρὸν δὲ δῆμα θαλαμηπόλων: 'and the eye of the thrifty housewives is angry and sad.' The θαλαμηπόλος is the γυνὴ ταμῆ of Hom. *Od.* 3. 479, who has charge of the οἶνος καὶ σίτοις in the θέλαιος: cf. *ibid.* 2. 337 (Telem. goes to the θέλαιος) διει τητὸς χρωσθεὶς καὶ χαλεψθεὶς | ἐσθὴ τ' ἐν χηλοῖσιν ἀλις τ' εὐθᾶνες θλαιστεῖ | διει τηθοισι οἴνοις κ.τ.λ., 15. 99, 22. 10.—πικρὸν may be used of that which feels bitter pain or which expresses bitter feeling. Here the two senses coalesce, 'pained and angry.' For the former cf. Eur. *Or.* 953 πικρὸν θέαμα καὶ τρόσοψις ἀδόκια, *Soph.* 945; for the latter, poet. ap. Plut. *Mor.* 813 Λ στάχει τολέτρεις δῆμος ἔχων τλέντι πικρόν, Dem. *Androt.* 599; and, for the coalescence Soph. *Ant.* 423 πικρὰς δριβεῖς δέδει φθύγον, Eur. *Sophr.* 762 η τοι πικρός εν θλαιστεῖς ηγον εἰς φύσιν.

[δῆμα might be interpreted as 'spectacle' (*θέα* schol.). See note on *Cla.* 237 for 'θε-μα=δῆμα. But the gen. follows less naturally and a point is lost.]

347 ἀκριτόφυρτος: lit. 'mixed indiscriminately,' i.e. 'in wanton confusion,' cf. *ἀκριτόμοθος*. The ἄγρὸς καρπός is rightly said to be carried away in surging waves (ῥοήσις) which no one heeds. For διει φόβοις modal cf. Soph. *O. C.* 168: διει φαρεῖ την μάρα φερόμενος and e.g. διει δικρ. —γῆς δόσις emphasises the waste, γῆς being personified. Earth has been generous with her gifts and they are now reckoned nothing worth. With the expression cf. *Ag.* 100: τολλὰ τοι δόσις δι-

διδεῖ διμφλαφῆς τε καὶ | δὲ εὐλόγων ἀπεταινοῦντος.—With φορεῖται cf. Plat. *Crat.* 411 C δὲν καὶ φέρεται.

[In δέθαι there is probably the notion of the streams of waste being driven this way and that in the turmoil. A schol. remarks 'as in a shipwreck,' which makes διει φόβοις not modal but 'on the surges.]

350 sqq. δημόδες δὲ κ.τ.λ. It is very difficult to make any satisfactory restoration of this passage: so that sense, metre and grammar are all rendered entirely normal. The reference is obviously to the young women, who are to become slaves and to find in the arrival of the night no boon to relieve their griefs, but a crown of sorrow to increase them. Whether the grammar ever was perfectly regular, or whether δημόδες is a pendent or provisional nominative, cannot be decided. The latter view is quite probable.

In considering the passage as a whole we should take into account (1) e.g. Hom. *Il.* 18. 433 καὶ τεληρεις διέρος εὐθὺν | τολλὰ μᾶλιστος εὐθλαιστα, which supports εὐθὺν... διέροδε and some part of τλέμει or τλήμων, (2) e.g. *Il.* 8. 487 Ἀχαιοῖς | διετετη τριλλαιστεις εὐθύνθεις τοῦ δρέβαντος, which strongly suggests that a natural meaning of v. 354 is 'looking forward for an end to come at night,' (3) Hea. *Opp.* 558 μακραι γῆρας εὐθύρροθεις εὐθύνται (Botticelli schol.), which indicates the sense of 355 as 'reliever of their sorrows.' [A rendering of εὐθύρροθεις as = αἴσχυντος cannot be substantiated. An alternative

chance, a sight to anguish the housewife's eye. In reckless medley rich gifts of the soil go foaming heedlessly to waste.

And the women slaves, young and new to sorrow—their prospect is the captive's unhappy bed, bed of a mate blessed but as victor o'er the foe; dues of the night to lighten their utter grief and pain!

LEADER OF FIRST HALF-CHORUS.

Ah, my friends, our spy! He brings us, as I judge, fresh tidings of the host. With haste he is urging in their hubs the legs that bear him hither.

αλχαλάτων εύνων Blomf. *τλήμονες εύνων αλχαλάτων* Scaliger. **352 εὐτυχοῦντος.**

'insulting' has been proposed (see Leaf on *Il.* 23. 770), but in the only opposite example quoted, viz. Soph. *Ant.* 413 ἐπιρρόθος κακοῖσι, the word is rightly explained by Jebb as 'obstreporous.'

Putting these considerations together we may treat the last two lines as sarcastic: they must 'look forward to a captive's bed...as the end at night which relieves the utter griefs of the day,' or, in other words, 'the only end brought by night to relieve their troubles will be—the bed of the triumphant enemy.' Under this there runs the usual play upon words; viz. *ἀνδρός* ('man' and 'husband'), *τέλος* ('rite' and 'marriage consummation'), *ἀντίς* (expectation good or bad). In Greek marriage an *ἀνήρ εὐτυχῶν* ('well-to-do') was frankly sought. In this case the *ἀνήρ* is indeed *εὐτυχῶν*, but only ως *δυσμενῆς ὑπέρτερος* (he happens to have got a superiority, but he is a foeman, not the *φίλων ἀνήρ* of ordinary wedlock).

We may conclude therefore that any unsoundness lies in v. 351 alone.—*δημώδες* may very well be left as provisional nom. to an *ελπίζουσι* which is replaced by *ελπίς ἔστι* (as *ἔδοξεν αὐτῷ* is apt to follow a provisional nom.; see note to *Cho.* 1057). If we read *τλάμον'* εύνων *αλχαλάτων* the passage runs '(to them) the (only) expectation is that a wretched captive's bed—bed of a man whose well-being is but the well-being of a victorious enemy—will come as that end at night which is to relieve their bitter griefs.' The *τλήμων* εύνη is thus itself the *τέλος* and is the subject of *μολέν*. [The metre is as sound thus as with *τλάμον'* αλχαλάτων, since such lines have the metrical privileges of catalectic trochaics. Cf. Appendix to *Cho.* 24.]

δημώδες are not the young women

slaves of the Cadmeans, but the Cadmean young women who are made slaves. With *κατωτήμονες* cf. *Suppl.* 74 *ἀπερδόκυρον καρδίαν*, Eur. *Ale.* 926 *ταρ' εὐτυχῆ σοι πτέριον ηλθεν ἀπερακάψ τοδὲ* | δλγος, where see Paley for the frequent expression of the pathos of such change of fortune. For their prospect cf. Hom. *Il.* 2. 355 *τρίτια τὰρ Τρώων ἀλλούς κατακομηθῆναι*, Eur. *Tro.* 202, Verg. *Aen.* 3. 323 *περι νείρης ερι τελίτης captive cubile*.

356 sq. The *κορυφαῖος* (with half the Chorus) is facing towards the spectators' left, the *ταρσοτάρτης* (with the other half) towards their right. Hence their ability to see what they respectively describe.

ὅ τοι κατόπτης : τοι connects the remark with the fears just described. The *κατόπτης* is the Scout of v. 41 (see 66 sqq.).—ως τοι δοκεῖ can only belong to what follows. They can see that it is the Scout, but they can only guess his news; hence *στρατοῦ* is to be joined with *πενθά*, not feebly with *κατόπτη* (v. 36 is of course different).—*Φίλαι* is interjected in interested excitement and is appropriately brought close to *νέαν* (= *περὶ νέου τυός*), which implies both importance and alarm: cf. *Suppl.* 720 *ἀπροσδοκήτους τούδε καὶ νέου λόγους*, *Ibid.* 344, *Cho.* 165 *νέου δὲ μίσθου τούδε κοινωνῆσαι*, Eur. *I. T.* 237.

358 σπουδῆ : emphatic, cf. 361. The same word occurs in conjunction with *νέος* in Eur. *Hel.* 602 *λέγ', ως φέρεις τι τῆδε τὴ σπουδῆ νέος*, *Rhes.* 85 *καὶ μήδης* *Αἰνέας καὶ μάλα σπουδῆ ποδὸς* | *στρέχει νέον τι πρᾶγμα* ἔχων φίλους φρόδου.

διώκων πομπίμονς χνόας ποδῶν : he is racing in chariot speed, but on his legs. This strange-looking expression is justified by several considerations: (a) *ποδῶν* must be treated (like *στρατοῦ* of 64) as

ΗΜΙΧ. καὶ μὴν ἄναξ ὅδος αὐτὸς Οἰδίπου τόκος
εἰς ἀρτίκολλον ἀγγέλου λόγον μαθεῖν·
σπουδὴ δὲ καὶ τοῦδε οὐκ ἀπαρτίζει πόδα.

31

ΑΓΓΕΛΟΣ.

λέγοιμι' ἀν εἰδὼς εὖ τὰ τῶν ἐναντίων,
ώς τ' ἐν πύλαις ἔκαστος εἰληχεν πάλον.
Τυδεὺς μὲν ἥδη πρὸς πύλαις Προιτίσω
βρέμει, πόρον δὲ Ἰσμηνὸν οὐκ ἔχει περᾶν
ὅ μάντις· οὐ γάρ σφάγια γίγνεται καλά.

31

als Butler. 880 εἰς ἀρτίκολλον M, corr. Porson. ἀντ' ἀρτίκολλον Dind. Pal suggests εἰς ἀρτίκολλος. 881 οὐ καταρήσει rec. f. 883 δὲ M, ἀντ' Δ There may be no significance in this (cf. Xen. Hell. 2. 4. 40 δὲ (F) for ἀντε (cett.)

gen. defining the metaphor, and to some extent a τερψτρόποια : 'he is speeding the rapid axles—of his legs.' A similar metaphor appears in Cho. 672 δεῖρ' ἀτεῖγεν πόδας, where the only πόδες are the feet (cf. Shak. Cor. 1. 1. 121 *On the speed of the leg*); (b) the metaphor was probably proverbial. The English 'on Shanks's pony' is a vulgarism, but that is no criterion of the honour or dishonour of a corresponding Greek phrase; (c) διάκει τοπτίκος χρόνος is entirely apt for speed on the race-course, and the thought here is similar to that of Eur. Or. 456 καὶ μή γέρεστι δένει ἀμυλάται πόδε | ... Τιθάρεις. For διάκειν cf. Pers. 85 Σέμιος ἀρμός διάκειν, Orat. ap. Hdt. 7. 140, Eum. 406 διάκειν' ἥλιος ἀργοτερος πόδα, Eur. H. F. 1040 διάκειν πέλνει, Or. 1344; (d) a word like χρόνος would lend itself readily to metaphor, and was doubtless so applied (with limiting adj. or gen.) to any joint or socket playing the same part in locomotion as the nave or axle-pipe of a wheel: (e) πόδεν is not 'feet,' but includes the whole leg with its joints at either end: cf. Cho. 980, Luc. Alex. 59 διατετελεῖτο πόδες μήχαν τῷ βορδάνος, inf. 776 καμψίστον. What the χρόνοι πόδων are at each extremity of the 'axle' is shewn in Hom. Il. 5. 305 τρόδε τε μηρός | λοχίης ἐποτέφεται as compared with Soph. Tr. 779 μέρφας πόδες νιν, δρόφων γέλυγίσται (at the ankle). The notion is somewhat similar to that in γένεται διάφρε; and with the whole phrase cf. Sappho's τένειον διάφετες πτέρα.

889 sq. καὶ μήν: 231 (n.). Exactly like the present passage are Soph. Aj. 1168 καὶ μήν εἰς αὐτὸν καιρὸν εἰσε πλησία,

O. C. 549 καὶ μήρες δέδει δένει... | Θρη. κ.τ.λ., Eur. Haec. 665, Rhes. 85. W. 88' αὐτός...αἰς ἀρτίκολλον cf. Soph. 7 58 ἔγγον δὲ δέδει αὐτὸς ἀρτίσω θρόδομον (where schol. has ἀρτίεις καὶ ἡρμός μέρες τῷ καιρῷ). In Soph. Ant. 3 88' ἐκ δόμων δύορρος εἰς δέον (al. μέτε τερψ the reply is τοῦτο ξύμμετρος προβοτάχει; (which suggests for the doubtful word either μέτρον or ἀρμόν)). The construction is (πάρεστιν) αἰς ἀρτίκολλ (ἀντε) μάθειν.

Οὐκέτον τόκος: not a fill-gap, but the most respectful term.—ἀρτίκολλ is 'the nick' of time: cf. Cho. 578, A. 248C τὸ τοπτίκον ἔτειξιν τερψ δέδει ως δὲ Θηβαῖος εἰργεις τοπτήν. [There obviously no room for the fut. εἶναι.]

881 οὐκ διαπρέπει πόδα: 'does not keep even pace,' i.e. prevents his step from being normal, or such as are customary in his walk. Walking fast in streets was looked upon as undignified cf. Eur. Or. 729 θάσσεις δὲ μέτρον τοινον τελέων διέδεις δέσποις, Dem. 37. ταχέων τελέων (as an accusative), 45. Arist. Eth. 4. 9 πάντοις βραδεῖς (as a ms. of the μεγαλούχος). In a king so hasty is marked (Eur. Bacch. 212, Soph. O. C. 890 οὐ χάρις | δέδει γέτε θάσσεις καὶ δέσποις πόδες). He is, of course, said to run, like the messenger.—διάπειν is intrans., as in [Pseudo-]Plut. metris § 3, and so should be taken Herond. 7. 24, where shoes act διάπειν επίσιμοι χωλεῖς ('so that the lame walk normally'). The construction of πόδει that familiar in e.g. Ar. Ecc. 162 οὐκ προβαίνει τὸν πόδεν τὸν δρόφων, Eur. H. 53 τερψ...πόδα (πόδα being virtually

LEADER OF SECOND HALF-CHORUS.

And see, yonder the king himself, the son of Oedipus, apt to the time to learn what the Scout has to tell. He likewise hastens with pace out of his wont.

[The SCOUT enters hurriedly from the left; ETEOCLES (*followed by the six champions and by attendants*) from the right.

The SCOUT.

Let me recount—I know them well—the doings of the enemy, how his lot in the gates hath fallen to each man.

Already at the Proetid gate Tydeus is roaring; but the seer forbids him cross the passage of Ismenus, for the victims

but, as recd. have πάλω, the variants may point to readings φ τ'...πάλω or δ τ'...πάλω.
ὡς Blomf. † . 368 Qu. 'Ισμηνος? † . 368 γίνεται M.

contained accus. = ποδὸς ὄρεγμα). A trans. use of *ἀναριθμέω* seems to have no warrant. [It would be much inferior to understand the sense as 'is irregular in pace,' i.e. his steps are not equal or alike. Eteocles may come in haste, but he does not come skipping.]

362 εὐ: with εἴδως. The position helps the emphasis. The abruptness of the Scout, who omits any salutation, is in keeping with the situation.

363 ἡς τ': τ' is exegetic. See crit. n.—τινὲς πόλαις: may mean (1) 'among the gates,' i.e. 'in the distribution of the gates,' or (2) local 'at the gates,' the expression being condensed for λαγχάδεων στάσιν τι πόλαις. Though the latter might appear the more difficult, it is practically proved by 438 λέγ' θλλος θλλας τι πόλαις εἰληγύρα. For the manner of drawing the lots and dividing the gates see note to v. 445.

364 Τυδεὺς μὲν: Tydeus is mentioned first as being the leading spirit (cf. 558 sqq.). The gate which he draws happens to be the Προετίδες (Introd. § 16), but this is not otherwise the 'first' gate according to any necessary arrangement.—μὲν is not answered by δ' of the next line, but begins the enumeration, and is in contrast with what is said of the others (δ' of v. 410 &c.). There is no misplacement for ηδη μὲν βρέμει.—ηδη. Tydeus is impatient. The poet brings the champions close to the city so that the γῆγλος may see their actions and accoutrements. The delay imposed by Amphiaraus is the dramatist's device for enabling him to spend time over the descriptions.

365 πόρον δ' 'Ισμηνόν: 'Ισμηνόν must be adjective, since πόρος apparently cannot be treated (like ποραμός) as in apposition. Either a gen. or an adj. is employed, as in Αἰγαῖος πόρος, 'Αχερούσιος πόρος (Eur. *H. F.* 838), Σκαμνιδρούσιος (Eur. *Hel.* 368). In Eur. *Suppl.* 1 'Ελευσίνος χθονός is not gen. of 'Ελευσίνος χθών but of 'Ελευσίνος χθών. [The form 'Ισμηνόν is itself just possible: see 115; or 'Ισμηνόν = the Aeolic 'Ισμηνόν (for 'Ισμηνόν) may be the accentuation.]—οὐκ τέ περάν. If the enemy had not been prevented from attacking at once, the present delay of Eteocles would have been absurd (Introd. § 21). The (supposed) comment of Euripides (*Phoen.* 751) would be in a large measure disposed of by this consideration. The present passage shows how near the Ismenus must have been to the Proetid gate (Introd. §§ 15, 16).

366 οὐδέντις: Amphiaraus, between whom and Tydeus there was a special dislike (558 sqq.). An epic army necessarily contains 'the seer' (e.g. Chalcas and Helenus), but the reference here is definite.—οὐδέντις καλά. This passage might have warned Cobet against his besetting sin of discerning *foeda emblemata* in e.g. Xen. *Cyr.* 2. 4. 18 γίγνεται τῷ Κύρῳ τὰ λεπτὰ τοῦ τοῦ Ἀρμένιος λέται καλά (*Nov. Lect.* p. 386), *An.* 6. 4. 9 (*Nov. Lect.* p. 477). Doubtless the article makes a difference, and doubtless καλά might be omitted, but there the argument ends.—οὐδέντια (see 216) were consulted for omens as well as the offerings to the supernals. [There is no reference, as Wecklein imagines, to the sacrifice called διαβατήρια. This was offered on crossing

Τυδεὺς δὲ μαργῶν καὶ μάχης λελιμένος
μεσημβριναῖς κλαγγαῖσιν ὡς δράκων βοῇ·
θείνει δὲ ὄνείδει μάντιν Οἰκλεῖδην σοφὸν
σαινειν μόρον τε καὶ μάχην ἀψυχίᾳ.
τοιαῦτ' ἀντῶν τρεῖς κατασκίους λόφους
σείει, κράνους χαῖτωμ', ὑπ' ἀσπίδος δὲ ἔσω
χαλκῆλατοι κλάζουσι κώδωνες φόβον.
ἔχει δὲ ὑπέρφρον σῆμ' ἐπ' ἀσπίδος τόδε,
φλέγονθ' ὑπ' ἀστροῖς οὐρανὸν τετυγμένον.

370

375

^{λε} ^μ 367 λαμένος M (λε by m, μ by m'). 368 αὐγαῖσιν Hartung. A previous suggestion αὐγαῖσιν...βοῇ ('fidgets') is here withdrawn. †. 369 θεῖαι M, corr. recc. The usual punctuation is ...σοφόν, | σανεῖν. †. 372 δοτίδεις δὲ ἔσω M, γρ. τῷ m', δὲ τῷ (or τῷ)

the enemy's border; here we are concerned only with the sacrifices before a battle. It is not only Tydeus who is checked, it is all the champions. We need not therefore refer to the Roman *terrenaria*.]

367 μαργῶν: i.e. δορίμαργος, explained by καὶ κ.τ.λ. The chief notion in the word is of mad greed.

368 μεσημβριναῖς: the snake is most excited at the hottest part of the day: cf. Verg. G. 3. 434 (*anguis Lamantia lumina torquens | sacris agri* *esperque siti atque exterritus acutu*, Ov. Met. 2. 175 *serpens...incaluit sumptuique novas feroribus iras*.—κλαγγαῖσιν...βοῇ may be bad natural history, but cf. *Hymn. Apoll.* 360 (182) *θεσσαῖς δὲ δενὴ γένει* δενεῖος (of the δράκαια at Pytho), Ap. Rhod. 4. 129, Pind. O. 8. 40 etc (sc. δράκαια) δὲ ἔσθρους Βεδαῖος (where Gildersleeve remarks 'mythical serpents make mythical outcry', although that explanation hardly accounts for a conception on the part of Aeschylus). It would seem that the hissing of the snake was popularly exaggerated, and that Aesch. (like Pindar) is drawing upon tradition rather than upon personal observation.

369 θεῖαι: cf. *Sapph.* 475 μαστιχῆρα καρδία λέγοι, *Eust.* 130 δυτικότρα δενεῖδε, *Soph. Aj.* 724 δενεῖον φράσσει, Hor. O. 3. 12. 3 πατραῖς τερθεια λίγναις. It in no way follows from this that Amphiaraus is within hearing (cf. 557), and the passage therefore lends no argument as to the position of the gates.—Οἰκλεῖδην. The name 'Αμφάρειος or 'Αμφάρειος is not easy to accommodate to the somewhat precise metre of Aeschylus, although *inf.* 556 we have 'Αμφάρειο.

Nevertheless the substitution of the patronymic has another motive. Oecles was himself a famous warrior who had served with Heracles against Laomedon (Apollod. II. 6. 4), and the title is here laudatory (cf. Pind. O. 6. 13, Bacchyl. 8. 16).

If σοφὸν is simply epithet to Οἰκλεῖδην it must be intended to emphasise the recklessness of Tydeus, who in his unwisdom θεῖει...μάντιν...σοφόν, an expression which suggests almost a blasphemy. But it is more effective, and makes a neater construction, to join σοφὸν σανεῖν. The 'wisdom' of the seer, says Tydeus, lies in shunning battle.

370 σανεῖν. A dog fawns upon his master in order to escape punishment; hence the verb obtained a wider meaning of 'deprecating'; cf. 691 τί οὖν δέ τις σανεῖται δέδηται μόρον; In P. V. 860 προστυγορεῖηται δὲ εἰδὼς εἰλατήριον | μελλοῦσαν θεούς τις περιτελεῖται προσσανεῖται. τι, we should probably read προστυγορεῖηται. "ἢ εἰδὼς εἰλατήριον | μελλοῦσαν θεούς τις περιτελεῖται, τι δέ τις σανεῖται δέδηται;" ('why do you any longer deprecate that name?').—μόρον τε καὶ μάχην: not only death, but fighting at all.

371 sq. τρεῖς: an unusual and ostentatious number, while κατασκίους implies equally ostentatious size. Aristophanes (Ach. 964) makes Lamachus similarly imposing (δέ δεντές, δέ τελαθροῖς, δέ τίς Γοργόν | τελλαὶ κραδαῖσιν τρεῖς κατασκίους λέφους, *iibid.* 1109). On Ar. Pax. 395 of τὸ Πλευράδηρον βελτύσσει τοὺς λέφους καὶ τὰς δέρμας the schol. remarks ξύργετο τριάδες καὶ θύλαις ἐπιστήμας τρεῖς τοῦ δοεῖν ἀδρεῖος εἴναι μὴ δύ.

In Ar. 94 the τρεῖς is distinguished by his τριάδεια. A Greek helmet might have no crest,

refuse fair omens. But Tydeus, rampant with passion for the fight, cries with the clamours of a serpent at noonday. And he lashes with ill words the seer, Oeclles' son, 'skilled to cringe in faintheartedness at death and fight.' With shouts like these he tosses three overshadowing plumes, his helmet's mane, and from beneath his shield within bells wrought of bronze give fearsome clamourings. On his shield he bears this insolent device; 'tis a sky of crafty work ablaze with stars, and in the middle a bright rcc. It is just possible that σώ is due to σό- written over φό- of φόβον in the next line (i.e. σόβον). I formerly suggested κράστεδον δὲ τιφέ ('and as a fringe thereto'), comparing the δικτυωτὸς θύσαρος with bells in Diodor. 18. 26; but I now prefer the text. †.

either one or two upright crests, a falling crest or mane, a falling crest flanked by two uprights, but seldom three falling crests. The motive of the λόφοι was in *terrorem*: cf. Verg. *Aen.* 8. 620 *terribilem cristicis galeam*, Hom. *Il.* 11. 42 δεῦρον δὲ λόφοις καθύπερθεν ἔνεγεν, *Tyrt.* 9 (7). 26 κωντραὶ δὲ λόφοι δεῦρον τέντες κεφαλῆς, *Luc. Dial.* 19. 1, *Theoc.* 23. 186, *Lucr.* 2. 632 *terrificas capitum quatientes numine cristas*, *Shak. Cor.* 3. 3. 126 *Your enemies, with nodding of their plumes, | Fan you into despair.* While speaking as above, Tydeus στείξ τοὺς λόφους and jingles his bells.

372 κράνον χαίτων: not a merely rhetorical addition, but conveying two notions, (1) in describing the crests as falling and not upright, (2) in intimating that they were (as a 'mane') made of horse-hair: cf. *Il.* 19. 382 *Ἴππουρις τρυφάλεια, περιστελλούσα δὲ θειαί*, and also *ἴπποδοσια* and the *hirsuta tuba* of *Propert.* 4. 11. 19.

τῷ δοτίβος 8^o λοώ: 'within, under the shield.' λοώθεν is not required; the bells λοώνιον although the sound may come λοώθεν. For the bells cf. Soph. *fr.* 775 σύν σάκει κωδωνοκόρην. That they were underneath appears also from [Eur.] *Rhes.* 384 κλέε μέν κώμοις κωδωνοκόρους | ταρά ποράκων κελαδώντας. Their use is partly for mere effect (cf. Plut. *Mor.* 672 Λ κώδωνες δὲ τολλοί καταχρέμαται τῇσι εὐθήτος ὑποκομπώντες ἐν τῷ βαθίστεν), partly for driving away evil influences (Luc. *Philops.* 15). [For the reading see crit. n.]

373 κλίδουντο...φόβον: cf. 116 κινύρροται φόνοι, [Eur.] *Rhes.* 306 τολλάσσει μέν κώδωνις ἐκτύπει φόβον. The sense of φόβον is that of 'an attempt at frightening,' 'scare.' The Scout does not acknowledge actual 'fear' as the result. Cf. Hor. *Od.* 3. 4. 49 *magnum illa*

terrorem intulerat Iovi | fidens inventus horrida brachiis (which should surely be understood in this sense).

374 sqq. Ιγα...τιν' ἀστίβος. For devices on shields see *Introd.* p. liii. This shield, like the rest on the Argive side, was evidently round, otherwise the σύρπας would be inappropriate. A black ground would have stars and a moon wrought upon it in metal, presumably gold (421, 631). Euripides (*Æl.* 464) imitates this emblem with less truth to nature (ἐν δὲ μέσῳ κατθάμετε σάκει φάλλον | κύκλος δέλτοι | ...ἀστρον τ' αἰθέριον χοροί).

375 φλέγοντο...δοτρούς: lit. 'blazing under the heavenly bodies,' but this use of the dat. (often simply of accompaniment) comes to be practically indistinguishable from that of the genitive. Cf. *Bacchyl.* 3. 17 λάγκαι δὲ τὸν μαρμαρογαῖς δὲ χρυσός, *Pind. fr.* 48 αἴθοντά δέ τοντὸν ξαθάσιοι τεύκται, *Soph. O. 7.* 202 τὸντὸν φόβοντος κεραυνό, *Che.* 28 (n.).

τετυγμένον: i.e. 'wrought,' 'worked,'

λαμπρὰ δὲ πανσέληνος ἐν μέσῳ σάκει,
πρέσβιστον ἀστρων, νυκτὸς ὄφθαλμὸς πρέπει.
τοιαῦτ' ἀλύνων ταῖς ὑπερκόμποις σάγαις
βοῇ παρ' ὅχθαις ποταμίαις, μάχης ἔρῶν,
ἴππος χαλινῶν ὡς κατασθμαίνων μένει,
ὅστις βοὴν σάλπιγγος ὄρμαίνει μένων.

- Τίν' ἀντιτάξεις τῷδε; τίς Προίτου τυλῶν
κλήθρων λυθέντων προστατεῖ φερέγγυος;
ΕΤ. κόσμον μὲν ἀνδρὸς οὐτώ' ἀν τρέσαιμ' ἔγώ,
οὐδὲ ἐλκοποὶα γύνεται τὰ σήματα·
λόφοι δὲ κάδων τ' οὐ δάκνουστ' ἀνευ δορός.
καὶ νύκτα ταύτην ἦν λέγεις ἐπ' ἀσπίδος
ἀστροισι μαρμαίρουσαν οὐρανοῦ κυρεῖν,
τάχ' ἀν γένοιτο μάντις ἡ ἀνοία τινί.

877 δέστρω Μ^α.

878 ὑπερκόπταις Blomf. (cf. 391). αγαῖς Μ. corr. m².

879 μάχη δ' ἔρων Brunck.

880 χαλινῶν δ' m². κατασθμαῖνει μένων Robortello.

and not merely painted, the notion of art and care being implied as in the Homeric τυκτός, τυγχός, πρετός; e.g. *Il.* 23. 718 τρίποδος τυγχός, *ibid.* 741 ἀργύρεων κρῆτα τετυγμένος (= 'with work of art upon it').

878 sq. λαμπρὰ κ.τ.λ. The moon which represents Tydeus is no less than at the full, it is brilliant, it occupies the middle of the shield (the ἀσπίδος).—πρεσβύτερον δέστρων is perhaps better taken predicatively with τρέπει than in simple apposition to τανόληνος. Not only is δέστρων technically the more probable original; it is also superior to δέστρων as adding some point by balancing τυκτός; viz. 'the chief of the heavenly bodies, the very eye of the night.' The sun and moon are included among δέστρων; cf. Ath. 276 D τὸ τῆρι εἰλέτης δέστρων, Verg. *Aen.* 9. 405 *astrorum dēsus* (the moon). Yet the schol. on Arat. *Phaen.* 11 calls Pind. *fr.* 107. 2 δέστρων *int̄p̄t̄r̄t̄o*s (of the sun) a 'peculiar' use.—πρεσβύτερον: it πρεσβύτεραι τῶν δέστρων: cf. Soph. *O. T.* 1363 εἰ δέ τι πρεσβύτερον...κακοῦ κακό.

ἄφελμάς: combining two thoughts: (1) without it the night would be blind: cf. Pind. *O.* 3. 20 δέχθητοις δλω... | δενίρεας ἄφελμὸν ἀπτόθλεῖ μῆτρα. The Night is personified, as is θύρα in Soph. *Aet.* 100 δέκτης δελλον...χρυσέας δέμητρας διάφερεν: (2) it is the 'darling' or chief possession: cf. 517, Pind. *O.* 6. 16 τοῦτον ἄφελμὸν ἐμάς.—πρέπει: 'stands

out.' See *Cho.* 12 (n.), *supr.* 117, *Suppl.* 727.

878 δλῶν: with σάγαια as instrumental. His folly is shewn in emblem, plumes, and bells, which are all included in σάγαια.

879 ερρ. βοῇ κ.τ.λ. The construction is μάχης ἔρων βοῇ, ὡς θνῶν (βοῇ) μάνα κατασθμαῖνει χαλινῶν. In ταρπόχθαι the dat. is preferred to the accus., with the notion that he stands *at* the river like a horse at the barrier. The metaphor is not from a horse waiting for battle, but (as Verrall has seen) from one waiting for a chariot-race (see 383). The former notion has its place (*Ap. Rhod.* 3. 1258 ὡς δ' ὁ δέρπος θνῶς ἀλλόμενος τολμέος | επερθμῷ ἐπιχρεμέων κροῦς τέθω), but the place is not here.—μῆτρα: with impatient temper, often shown in fierce or strong breathing: cf. *Eum.* 654 οὐδέν δεθμαῖνει μῆτρα, *P. V.* 746 ποταμὸς ἐκφωνεῖ μῆτρα. The word is used by Homer (*Il.* 23. 468) of the mettle shown by horses in the chariot-race. [The dat. will not follow κατασθμαῖνει. We cannot therefore compare *Ag.* 248 χαλινῶν ἀναθή μῆτρα (where, it may be remarked, μῆτρα is no synonym of σάγαια).]

881 δέντε. Paley should not say that this is 'wrongly used for δι'. The sense is clearly 'when (or if) he.'—βοὴν σάλπιγγος. The trumpet begins either a battle or a race: cf. Soph. *EI.* 709 χαλινῆς διεισι σάλπιγγος γένει (the charioteers),

full moon shows forth preeminent among the stars, the very eye of night. With his accoutrements thus madly overweening he shouts upon the river-bank in lust for fight, like a steed that pants with fierceness upon the bit, when it waits fretting for the trumpet's blare.

Against him whom wilt thou post? Who is there, safe and sure, to stand champion of Proetus' gates when the barriers are unloosed?

ΕΤ. A man's bedizements can daunt not me. Your blazons are no wound-makers, and crest and bell have no bite without the spear. Nay, that night of which you tell, with its place upon the shield and its bright sheen of stars—perchance a man may find the folly prove prophet to him. For should night

βρέμει Schütz. ♫ . 381 ὄρμαλων μένει τεcc. ὄρμαινε Hermann. κλίων Tyrwhitt. ♫ .
385 γίγνεται M. 389 η ἀνοίᾳ τινι M, η ἀνοίᾳ τινι m, η ἀνοίᾳ τεcc. ἀνοίᾳ Blomf.,

Verg. *Aen.* 5. 113 *et tuba commissos medio canit aggere ludos; and (of battle) Pers.* 398, Eur. *Phoen.* 1378 *σάλπιγγος ἡχὴ σῆμα φυνῶν μάχης.*

382 Προτότο: the usual eponymus is found for the πόλαι Προτότες. Pausanias (9. 8. 4) says he was *ἀνήρ τῶν ἐπιχωρίων*, but knows nothing more of him.

383 κλήθρων λυθέντων: not 'when the bars of the gates are unloosed' (for why should the Cadmeans do this?), but the metaphor of the impatient steed at the ἄφεσις of the hippodrome is maintained. The κλήθρα are those of the *carceres* (*οἰκήματα*) from which the chariots are let free. See *Dict. Ant.* 1. 964.

384 κόσμον μὲν: μὲν is not answered directly, but by the thought, viz. 'but it is the spear that counts.'—τρίσαιμι: 433 (n.).

385 οὐδὲ Ἀλκοποι. κ.τ.λ. From Alcaeus (schol.). Cf. Eur. *Hec.* 684 οὐδὲ τοι' ἐν δύει τραῦμα, μὴ δρῶσις χερός, Plut. *Them.* 8. 1 οὐτε τλήθη νεών οὐδε κόσμος καὶ λαμπρότερης ἐκτίθημα, οὐτε κραυγαὶ κομψώδεις η βάρβαροι παιᾶνες ἔχοντι τι δεινόν κ.τ.λ., Liv. 10. 39 ποτὲ enim cristas vulnera facere, Tac. *Agr.* 32. —γίγνεται: not simply *τοιλ*, but the fact of their being σῆματα does not 'make them into' workers of wounds.—τὸ is contemptuous generic. Cf. 417. The force is that of the lightly pronounced Shakespearian 'your.' [Not 'the said....']

386 λόφοι δι: δι explains rather than connects.—οὐδὲ δάκνοντα': with the notion of an animal which may bark more than it bites or hiss more than it stings.

387 sq. καὶ νύκτα ταῦτη...τάχ' ἀνίστοτε. We should by no means call this an attraction to the case of the relative (as in *urbem quam statuo vestrę est*). It is simply an instance of an accus. beginning the sentence in a manner which is not carried out according to promise. η λέγεις...κυρεῖν interrupts the formally grammatical expression, and we have what is dramatically more natural in the mouth of an impatient or scornful man, viz. a virtual aposiopesis followed by a new beginning τάχ' ἀν κ.τ.λ. Cf. Soph. *O. T.* 449 τὸν ἀνδρὰ τοῦτον δε τάλαι φύγεις | ...οὐρᾶς ἔστιν ἀνθάδε, Hdt. 2. 106 τὰς δὲ στήλας τὰς ἵστα κατὰ τὰς χώρας... αἱ μὲν τλεῖνες οὐκέτι φανονται περιεοῦσαι. —κυρεῖν is more than *εἶναι*, and implies (like *τυγχάνειν*) a certain fitness, which is explained in the next words.—οὐδρανός: depends either on (1) νύκτα, 'night-sky' (more strictly of course 'sky night'), the gen. being necessary (cf. 64) to explain how a 'night' can take shape upon a shield, or less well (2) on δάστροις: 'with the stars of a sky' (and not merely bright spots called *δάστρα*).

389 τάχ' ἀν γίνοντα μάντις η ἀνοίᾳ τινι. If the reading is correct we must emphasise μάντις: 'the folly of it may perhaps prove prophetic.' Without such emphasis we should require an epithet, e.g. 'an evil prophet.' Suspicion has attached to the quantity ἀνοίᾳ, but the doublet forms clearly existed. Cf. 672 εὐκλεῖαν, Soph. *fr.* 524 τερπνώς γάρ δε τάκτας η ἀνοίᾳ τρέψει, 748 ταλιρρόλα πλού, *Ph.* 129 ως δε ἀνοίᾳ προσῆ, *Tr.* 350 ἀνοίᾳ μ' ἔχει, Eur. *Andr.* 520 ἀνοίᾳ

εἰ γὰρ θανόντι νὺξ ἐπ' ὄφθαλμοῖς πέσοι,
τῷ τοι φέροντι σῆμ' ὑπέρκομπον τόδε
γένοιτ' ἀν ὄρθως ἐνδίκως τ' ἐπώνυμον,
καῦτὸς καθ' αὐτοῦ τῆμδ' ὑβριν μαντεύεται.
Ἐγὼ δὲ Τυδεῖ κεδνὸν Ἀστακοῦ τόκον
τόνδ' ἀντιτάξω προστάγην πυλωμάτων,
μάλ' εὐγενὴ τε καὶ τὸν Αἰσχύνης θρόνον
τιμῶντα καὶ στυγοῦνθ' ὑπέρφρονας λόγους·
αἰσχρῶν γὰρ ἄργος, μὴ κακὸς δὲ εἶναι φιλεῖ.
σπαρτῶν δὲ ἀπ' ἀνδρῶν, ὃν Ἀρης ἔφεισατο,
ρίζωμ' ἀνεῖται, κάρτα δὲ ἐστ' ἐγχώριος,
Μελάνιτπος. ἔργον δὲ ἐν κύβοις Ἀρης κρωεῖ.
Δίκη δὲ ὁμαίμων κάρτα νιν προστέλλεται
εἴργειν τεκούσῃ μητρὶ πολέμιον δόρυ.

390

395

400

ἀγνοει Schwenk. Perhaps "ἄλλοια (which I now prefer to "ἄττια). 391 ὑπέρκομπον
rec. 392 δρθῶ γ rec. δρθῶ τ' H. Voss. 393 μαντεύει M and rec.,

(anapæsts), Eustath. p. 1579. 30 καὶ ἡ διαδεῖλα δὲ φῆσι (sc. Ael. Dionys.) καὶ ἡ προσολ., ω τάστων ἀκτενετας μὲν ἡ τελευταλα ἡ δὲ προ αὐτῆς δέπνεται. 'Αριστοφάνης Δασταλεῖνον· ὡ προσολα (read παρολα) καὶ διαδεῖλα, Choerobosc. (Bekk. Anecd. p. 1314) ἀλήθεια κανῶν καὶ ἀληθεῖα Ἀττικῶν, Chandler² § 103, and Ionic διεῖλη δὲ.

In sense ἡ διολα is explained by διλέων and context (378). It consists in the madness of the boasting and its inevitable φθόνος. With τινες in oblique reference to a definite person cf. Soph. Aj. 1138 τοῦτον εἰς διλας τούτος ἔρχεται τινες, Ant. 751, Ar. Ran. 552, Eur. Ion 1311, H. F. 748, Theoc. 5. 120 &c. With the thought cf. Shak. Henry V. 3. 7 RAM. *The armour that I saw in your tent to-night, are those stars or suns upon it?* CON. Stars, my lord. DAU. *Some of them will fall to-morrow, I hope.* [The line is thus clearly defensible at every point, but, if any alteration should be made, it would perhaps be to μάρτιον ἄλλοια. ἄλλοιος = 'adverse.' Cf. Hdt. 5. 40 οὐ μὴ τι ἄλλοιος περὶ σεῦ βουλεύεσσεται, Dem. 1442. 11, Ar. Rhod. 2. 1020. So frēpos, διλέτρως.]

390 θερόντι: synchronous with πάντα. See Cho. 124 (n.) and add Ag. 957 φυλλὰς λειτρές δι δόμουν | επιλέπεται.

391 sq. τῷ τοι φέροντι: φέροντι is emphatic.—δρθῶς= 'with true interpretation'; ἀνδίκως= 'with just interpretation.' For the former cf. Soph. Ant. 99 δάνους μὲν ἔρχη τοῖς φίλοις δὲ δρθῶς φίλη (i.e. φίλη in the true sense), Eur. H. F. 56 εἰ δὲ ὅπερες δρθῶ (sc. φίλοι), I. A. 56.

392 καντόδε...μαντεύεται: 'and so it is against himself that he is boding thus.' The alteration to the fut. has been due to a misunderstanding of καν. — τῆμδ' ὑβριν: contained acc. = τῆμδε τὴν ὑβριστικὴν μαντεύεται.

394 δημ δὲ: 'and now for my part.' The use of Τυδεῖ instead of e.g. αὐτῷ has its purpose. 'Against a Tydeus I will set a Melanippus' (one quite as noble, being 'Ἀστάκος τάκος, and otherwise superior).

395 εὐγενὴ τε καὶ κ.τ.λ. For the connection between εὐγενεία and εἰδέσ (here αἰσχρόν) see Paley's note.—Θρόνος is applicable to either a teacher (=καθέδρας in Plat. Prot. 315 C) or a divinity (Εὔπ. 514 δὲ Δίκα, | ω Θρόνος τ' Ἐρύθρων, ibid. 163 Δίκας Θρόνος, Soph. Ant. 854 Δίκας Θρόνος). In either case it is the seat of authority. The art. τὸν particularises: 'among authorities he honours that of Modesty.'—καὶ στυγοῦθε: 'and (consequently) showing (321) hatred of...':

fall upon his eyes in death, 'tis to the bearer that this arrogant device might answer to its name with truth and justice, and so his insolent presaging is against himself. For my part, against a Tydeus I will post this doughty son of Astacus for champion of the portals. Right noble is he, and one who reveres the throne of Modesty and abhors presumptuous speech. His rule is to be slow to deeds unseemly, and yet no weakling. A young shoot sprung from the Sown men whom Ares spared, and son of our soil indeed, is Melanippus.

For the achievement, Ares will decide it with his dice; but of a surety the Justice of kindred blood sends him with charge to fend off the foeman's spear from the mother who gave him birth.

[MELANIPPUS departs (*to left*).

μαντεύεσται μ. ¶ . 394 M has a paragraphus before the line. 401 *Άρεως*
schol. (q.v.). 402 *δαλμών* M. m' has written δ nearly over the first μ (i.e. δ
δαλμών, whence δίκυ δ' Turneb.).

cf. Pind. *P.* 4. 284 *ἴησθε δ' ἵβρισσα τα
μοστίν.*

398 *αἰσχρῶν γάρ κ.τ.λ.*: 'yes, it is his mind to be slow to deeds of shame, but (yet) no coward.' It should perhaps hardly be necessary to point out that the construction is φιλεῖ αἰσχρῶν (*μέν*) ἀργὸς εἶναι, μὴ κακὸς δέ, otherwise ω̄ would be required for μή.—κακὸς with the sense of e.g. Eur. *I. A.* 1012 κακὸς γάρ δέστι καὶ λαλεῖται.

399 *σπαρτῶν...έθεσατα.* Of the Sparti, sprung from the serpent's teeth sown by Cadmus (Apollod. 3. 4. 1, Eur. *Phoen.* 657), there were five survivors, who assisted Cadmus in founding Thebes and became the ancestors of the Theban nobility. Cf. Eur. *H. F.* 4 *τοῦ
δὲ γῆγεντος | σπαρτῶν στάχυς έθεσατο, οὐ
γάρος 'Αρης | έσω' αριθμός ὅλης, οἱ
Κάδμους τόδιν | τεκνοῖσι ταῖσιν ταῖσιν,* 794, &c. See Introd. § 7.

400 *βίσσων*: cf. *έρωτος, δέσποινος, θελος.*—*κάρτα δ' έστι τυχέριος*: 'he is in very truth a man of the soil (*χώρα*),' being earthborn. This use of κάρτα in playing upon words, i.e. where a novel interpretation is emphasised, is frequent (cf. 402, 923 *κάρτα δ' εἰς' διαμένω*). Two of the five Sparti bore the appropriate names Χθεντος and Οὐδαίος.

401 *Ἔργον δὲ κύβοις κ.τ.λ.* At no time will Eteocles boast or assume victory (even in v. 389 he will only say *τέχ' άντερον*). See note to 549. It is in this respect that he differs from the enemy

and therefore has an advantage over them. He will send Melanippus, and with Mel. will go Right at least; but, as for the actual result, he will assert nothing. With the thought cf. Soph. *Ant.* 328 *τοῦτο γάρ τόχη κρινεῖ*, Pind. *I.* 4. 11 *κρίνεται δ' ἀλλὰ διὰ δαλμωνας ἀνδρῶν*, Bacchyl. 17. 45 *προσθε τειρῶν βίαιον | δεξιόνεν τὰ δέ έπικυρα δαλμων κρινεῖ*, Shak. *K. L.* 3. 7. 80 *Come on, and take the chance of anger.* There is emphasis upon διά κύβους as well as on "Άρης, since (Bacchyl. 5. 139) οὐ γάρ | ...Άρης | κρίνει φίλον δὲ ταλάνηρ, | τυφλὸς δέ τοι χαράν
βέλη | ψυχάς τοι διενεκτεινει φίλος θεάτρων τοι φίλει | τούτον δὲ δαλμων Άληρ. Ares is ἀλλογρεύεις and τυφλός. For the dice of war cf. [Eur.] *Rhes.* 183 *ψυχή προβάλλεσστ' έν αἴβοισι δαλμων, 440 μίτραις κυβενών τὸν πόλιον 'Άργειον 'Αρη.—* Ήργον is the fight and its result. According to Pausanias Mel. slew Tydeus and was himself slain by Amphiarus.

402 *δαλμών κάρτα*: cf. 400: 'the Justice of blood-connection indeed' (explained by τεκούσῃ μητρί). He is a child of the land in no merely metaphorical sense.—Δίκη is the embodiment of the fitness of things and Δίκη...δαλμών corresponds to e.g. Ζεὺς Όμηρος, Φίλος &c.—νιν προστέλλεται: he bears her commission. [κάρτα might otherwise be taken with the whole clause as signifying, 'there can be no doubt that Δίκη goes with him, whatever Ares may do.')

στρ. α'. ΧΟ. τὸν ἀμόν τυν ἀντίπαλον εὐτυχεῖν
θεοὶ δοῖεν, ὡς δικαίως πόλεως
πρόμαχος ὅρινται· τρέμω δ' αἰματη-
φόρους μόρους ὑπὲρ φίλων
ὅλομένων ἰδέσθαι.

405

ΑΓ. τούτῳ μὲν οὐτως εὐτυχεῖν δοῖεν θεοί·
Καπανεὺς δ' ἐπ' Ἡλέκτραισιν εἴληχεν πύλαις,
γίγας ὃδ' ἄλλος τοῦ παρος λελεγμένου
μείζων, ὁ κόμπος δ' οὐ κατ' ἄνθρωπον φρονεῖ,
πύργοις δ' ἀπειλεῖ δεῖν', ἀ μὴ κραίνοι τύχη.

410

404 ἀμὸν M, ἀμὸν M^a. ¶. τῦν M.
Heimsoeth is not required for metre.

408 δίκαιος Porson. διὰ δίκαιος of
406 τρόμαχος M, corr. m'. M divides

404 sqq. It should be noted, in each of the lyrical comments of the Chorus, that it takes up the words or thought of the last speaker (e.g. in *Δακαλος* after Διηγ. κ.τ.λ.). Hence *vñv*. Eteocles has said that Ares will decide with dice: 'it lies with the Gods.' The Chorus responds 'Well, may the Gods grant that it be *our* champion who wins.—*εὐτυχεῖν δοτεῖν* refers to the expression in v. 401.—*τὸν δῆμὸν* bears more emphasis than *ἀμὸν* alone ('ours, not theirs').—*ἀντίπαλον* is not strictly =*τρόμαχος*, but describes him relatively to the contest itself, 'the opponent on our side.'—[*δῆμὸν* is originally more correct than *δῆμόν*, since the *spiritus asper* only comes into *ἡμέτερος*, *ὑπέρτερος* from *ὑμεῖς*, *ὑμέτερος*. Brugmann Gk. Gr. § 291. But *ἀμὸν* appears to have been universally established before the date of tragedy. Kühner-Blass' l. p. 602.]

405 ἀσ=οὗτος ὡς: '(in the same way) as he sets forth with right on his side.' We might also treat *ὡς* as =*ἢτι οὗτος* (cf. 83), but should not regard it as =*τρεῖς*.

406 sq. τρέμω κ.τ.λ. The construction is *τρέμω ιδέσθαι μόρους ἀλομένων τέτρι φίλων* ('perishing on behalf of their dear ones'). The order is rather awkward through this juxtaposition of two genitives not in agreement. For a similar disregard of possible ambiguity cf. 424, *καὶ τρόδε κέρδει κέρδος ἀλλο τίκτεται*, 1016 (n.). But the phrase *ἀλομένων τέτρι φίλων* was so well recognised that a Greek hearer could hardly be misled. It is scarcely correct to say that *ἀλομένων* stands for *τῷ τέτρι*

μένων. It is rather *τινῶν* (=*τῷ τινες δλῶται*). Cf. Cho. 360 (n.) and add Ag. 39 μαθῶντος αὐδῶν καὶ μαθοῦσις λίθοις, fr. adesp. 414. *εἰ καὶ τρόδε ταθετῶν εὖλοις κεκέντων | σοφῇ κέκλημα*.—*τρέμω...ιδέσθαι*: not 'I shudder at seeing, but with fear to see.' See note to 707 *τέφρα τὰ...θέντε...τελέσαι*.—*αἰματηφόρος*: active; 'bringing blood.' The Chorus of females shrinks from the sight or thought of blood. *μόροι* have various forms, not necessarily including bloodshed, and the adj. defines *μόροις* with a visualisation.

409 οὕτως: 'as you say.' Their own words *εὐτυχεῖν δοτεῖν θεοῖς* are repeated with solemn emphasis.

410 Καβανέτος: cf. Eur. *Phœn.* 180 sqq., 1129 sqq. and contrast the character given in Eur. *Suppl.* 862 sqq. The name was readily associated in the Greek mind with *καρφός* in the sense of 'boaster' (so Paley Introd. Eur. p. xxiii). A play upon the words occurs in Eur. *Suppl.* 496 *Καβανέτος κεράνειος | δέμας καννοθετεῖ*. See further the note on 427 sqq. From the present and similar passages (taken from the epic) the name Capaneus became proverbial for a climber on a ladder. See the passage (from Aristoph.) in Ath. 238 C (where for *διαβήσαται τι τρόδε | ελυμάνετος Καβανέτος* we should perhaps read *διαβήσαται τι τρόδε | < θύεται> τι ελυμάνετος*).

τῷ ΕΔΜικρασιανῷ: Introd. § 16. There is no intended implication that these gates are next to the Προκύπεις; but Capaneus comes second in the lots, and,

CHO. May the gods grant that ours be the man who wins, ^{1st}
for 'tis with justice he sets forth to champion the land! Yet ^{strope.}
I shudder from fear to see the bloody deaths of men slain for
their kin.

SCOUT. For him, e'en so! May the gods grant he win!

At the Electrae gates Capaneus hath his lot; another Giant
this, greater than he last reckoned. His boast is proud, too
proud for man, and at the walls he hurls dread threats, which
may the event not crown. For, 'with the will of Heaven or

with τρέμα | δ' αἰματηφόρους μέρους | ὑπέρ κ.τ.λ.
δύοις M., with B'A' over the two words respectively (m.).

409 τούτων Μ. θεοί

413 κράτος M.,
κράτος m.

when he is named, his gate is named also.
For the condensed expression (=εἴληξε
ώστε ἐπ' Ἡλ. στήρα) see 363 (n.).

411 γίγας δέ δῆλος κ.τ.λ.: com-
monly taken as 'a giant, in this case...' according to the common idiom of δῆλος seen in e.g. Eur. *Ion* 161 δέ τὸς θυμελας δῆλος ἔρεσεις | κύκνος (after mention of an eagle), Cho. 187 (n.), Xen. *An.* 1. 5. 5 οὐ γάρ ἦ χόρος οὐδὲ δῆλος οὐδὲ δένδρος. This rendering is due to a false interpretation of γίγας as denoting size. It appears to have been mentioned in the original *Thebais* that Tydeus was short of stature (so Hom. *Il.* 5. 801 Τυδεύτης τοι μικρὸς μὲν ἐν δέμαις, δῆλος μαχητῆς). Sturdy strength in short men is remarked upon also in Pind. *I.* 3. 67 sqq. οὐ γάρ φύσιν οὔπιστελαν δλαχεῖ (sc. Melissus) | ...κατός εἴτε' Ἀνταλού δόμους | Θηρῶν ἄποι Καδμεῖαν μορφὰν βραχόν, ψυχὴν δέ δημητρος κ.τ.λ. (viz. Heracles). Doubtless therefore Capaneus was μέρος even in this sense, which may very well be glanced at. But the true meaning of γίγας is that of a blustering opponent of the Olympians. So here 'another Gigas, greater than the one already counted.' μείζων γίγας is to be understood exactly as in the English, i.e. 'a greater Giant' = 'a more pronounced Giant.' Capaneus is worse than Tydeus in his wild conduct and disregard of the gods, particularly in disputing the supremacy of Zeus Γιγαντοθέτος (Luc. *Tim.* 4). Such a sense of μέρος deserves a more frank recognition. Cf. *inf.* 560 μέγιστον...διδοκαλον, 598 μέγας προφήτη, Ath. 352 Λ τὸς τὸν ἐπανούστα, Ιελάβη τι, αὐτὸς δηθι μείζων εἴναι πτωχός, Soph. *Ph.* 586 φίλος μέγιστος, *Aj.* 1331, El. 46 μέγιστος δορυκτίνων, Aeschin. *Tim.* 22 (68), Eur. *fr.* 692 τοῖς μὲν δικαιοῖς

ἔρδικος, τοῖς δέ αὖ κακοῖς | πάντων μέγιστος τολέμειος. It is a mistake to alter Eur. *H. F.* 341 σὸ δέ ήσθ' δέρ' ησσων η δέδειται φίλος το ησσον. Similarly *Andr.* 86 Ερμίνη γάρ οὐ σμικρὰ φίλαξ.

The salient characteristic of the Γιγαντες was ίβρις or ἀπασθαλλα: cf. Bacchyl. 15, 62 κείνα (sc. ίβρις) καὶ ὑπερφίλαντος | γὰς παιδας μλεσσεις Γιγαντας, Hom. *Od.* 7. 268 ἀγρια φίλα Γιγάντων (with mention of the Cyclopes, of whom it is said in 9. οὐ γάρ Κύκλωπες Διὸς αἰγύδον δλέγουσι, | οὐδὲ θεῶν μαρδων), Eur. *Bacch.* 541 ἀγριωτὸν τέρας, οὐ φῶτα βρότειον, | φωνιον δέ οὐτε γίγαντον αντιπαλον θεοῖς (with reference to the impiety of Pentheus and his descent from the serpent's teeth), *ibid.* 905 τὸν ἀδειον διομαν...γήρων γγητή, Shak. *Ham.* 4. 5. 99 What is the cause, Laertes, | That thy rebellion looks so giant-like? The association of Capaneus with the Giants in this sense was apparently in the epic: cf. Eur. *Phoen.* 1130 ἀστίδεος τένεος εἴτε | γίγας εἴ τοις γγητής δλητερών | φίρω, Pseud.-Hom. *Batrachom.* 282 φέτος καὶ Καταρήσειται δέρματος δύρα | καὶ μέγας Βγκέλαδος καὶ μέγις φίλα Γιγάντων.—λαλεγμένον: not simply =εἰρημένον, but 'told' (=reckoned, counted).

412 ὁ κόρων: 'the vaunt (in this case)', the article implying that some vaunting emblem is presupposed.—οὐτοι δύθρατον: Tydeus had been arrogant, but not, like Capaneus, flatly impious.

413 πάργος...ἀπειλεῖ: he literally addresses the defences. The emphatic word is δεῖν', 'monstrous'—τόχη may be either 'the event' (or 'success,' τὸ τυχεῖν) or the personified *Fortuna*.

θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν
καὶ μὴ θέλοντος φησώ, οὐδὲ τὴν Διὸς 415
ἔριν πέδω σκῆψασαν ἐμποδῶν σχέθειν.
τὰς δ' ἀστρατάς τε καὶ κεραυνίους βολὰς
μεσημβρωοῖσιν θάλπεσιν προσήκασεν.
ἔχει δὲ σῆμα γυμνὸν ἄνδρα πυρφόρον,
φλέγει δὲ λαμπτὰς διὰ χερῶν ὥπλισμένη.
χρυσοῦς δὲ φωνῇ γράμμασι “πρήσω πόλιν.” 420
τοιῷδε φωτὶ πέμπε—τίς ξυστήσεται;
τίς ἄνδρα κομπάσαντα μὴ τρέσας μενεῖ;

415 sq. The text is sound, but has been vitiated by ‘emendation’ to *σχέθειν* (cf. 75 c.n.), whence οὐδὲ τὸν Hirschig, οὐδὲ τὸν Meineke, οὐδὲ τὸν (*ed. previously). Other changes have been more violent. Έρω <δω> is not Aeschylean metre. ¶

414 οὐδὲ τὸ γέροντον. The epic contained this: cf. Eur. *Soph.* 498 ὁ μοστερνός πόλιν | πέρσειν θεοῦ θέλοντος τὸ τε μὴ θέλην. The expression as in *Cycl.* 331 οὐδὲ θέλην καὶ μὴ θέλην. The stress on θεοῦ must not be overlooked.

415 sq. οὐδὲ τὴν Διὸς...σχέθειν. The common reading is *σχέθειν*: cf. 75 (n.). It is this substitution of the aor. which has caused all the trouble of the passage. Capaneus, using the generic, or anticipatory vivid, present, would say οὐδὲ ή Διός έρει με τοχεῖς (τούχαι): ‘the opposition of Zeus is no hindrance to me.’ Such a use of the pres. is favoured by Aesch. (cf. *P. V.* 183, 793, *Cho.* 548 n.).—Διός is emphatic, and the word θεοῦ places Zeus in the position of a baffled antagonist. It would be too strong, even for Capaneus, to say τὸν Διὸν εἰς έρων τέλον στήγαντα, but the text differs from that sense only in so far as it keeps in the background an actual appearance of Zeus in person. The shape which his έρων would take is naturally that of the thunderbolt, and Aesch. is thinking of e.g. Hom. *Iliad* 8. 133 βροντήσας δ' έρει θεοὺς δέργας δργήτης κεραυνός, | καὶ δὲ τὸν τέλον τίτανον Διομήδεος ήτε χαμάζε. That this particular form of vaunt also appeared in the epic is seen from the almost identical Καραυνέος...δέργατος | μηδέ δὲ τὸ σεμνόν τέλον τὸν εργατεῖν Διός of Eur. *Phoen.* 1175.—τέλος: for the needlessness of τέλον see *Cho.* 47 (n.). In Soph. *El.* 747 πίστιν τέλος should also be retained.

[The grammar is indefensible if *σχέθειν* is read. Though it is easy to suggest οὐδὲ τὸν δῶρον or (with Meineke) οὐδὲ τὸν (τὸν

becoming τὸν for obvious reasons) there is no probability in such conjectures. The article is effective and necessary: ‘not even the (great) opposition of Zeus (itself)’: cf. Shak. *K. L.* 3. 7. 67 *the winged vengeance*. Nor can we read έρων <δω> τέλον κ.τ.λ. since Aesch. does not break in this way an anapaestic first foot. Such a severance occurs once or twice in Euripides, but is obviously more natural where the anapaest is formed by a prepos. and its case, or by e.g. έρων μη (Eur. *fr.* 953. 21). In Eur. *fr.* 112. 2 λέλος δέργατος οὐδὲ τέλοντος λέγει the true reading is perhaps λέλος τοιούς οὐδετέρων κ.τ.λ., and in Soph. *fr.* 356 ταχὺ δὲ αὐτὸν δεῖξε τοργεῖν it is better to read ταχὺ αὐτὸν κ.τ.λ. For *σχέθειν* without δω we shall not find a true parallel among any of the certain instances quoted (e.g. Goodwin *M. & T.* § 127) for a *verbū declarandō* followed by an aor. as a quasi-future. In most of the uncertain instances we have either the common corruption -σθεῖν, -σειν, or else an obvious ground for suspecting loss of δω. Manifestly by no means parallel are (a) the cases in which εἰρέω, λέγω, or φέμι may mean ‘bid’ (see *Cho.* 143 n.), among which should be included oracular utterances, which order rather than announce, e.g. Eur. *Ion* 534—536, *P. V.* 694 βέβην φέμεν ‘Ιδεύχο... | καὶ μὴ θέλω, τηρεσθε τὸ Διός μελῶν | κεραυνόν (where the ingenious τηρεσθε of Sikes and Willson is not needed), (b) the cases of gnomic aor. (as in Soph. *Aj.* 1082, Goodwin *M. & T.* § 159), (c) the cases in which φέμι = καρδιφέμι (αἰνθ), ‘consent,’ e.g. *Theoc.* 27. 59 φέμι μοι τίνα δέκοντας αὐτοῖς διατε-

without,' he vows, 'I will lay waste the town; nor doth it stay me, though Zeus cast on the ground his hindrance in my path.' Lightning-flashes and the strikings of thunderbolts he likened to sun-heat at midday. For device he carries a firebearer, armourless, in whose grip for weapon is a blazing torch, and in letters of gold he speaks: 'I will fire the town.' Against such a champion send—Who will stand to meet him? Who will abide a man, undaunted by all his boasts?

416 πέδοι Dind. †. ἐκποδῶν rec. (in the form *ἐκ ποδῶν*).

Herwerden. †. 422 In νέμεται the final ε is made by m'. 423 κομισ-

σαντα M, with *σων* over *σας* (m'). †

420 ὀπλισμένη

426 κομισ-

σαντα

χώρη τῆς σῆς τοι μεῖνα δώσω, or in which δύναμι (a word to the same purpose) is used (Hom. *Od.* 4. 253). In Soph. *Ph.* 1329 *τοθι...ἐπτυχεῖν* was emended by Porson (*Δε τυχεῖν*). See also Jebb on Soph. *El.* 442 (Append.). Two instances are left, viz. Eur. *Or.* 1527 μάρος, *εἰ δοκεῖς με τλήναι σῆνε καθαυμάξας δέρψη*, where *δοκεῖς* = προσδοκᾶς, and Hom. *Il.* 13. 666 *πολλάκι γάρ οἱ θεῖαι γέρων ἀγαθὸς Πολύδος | νοσσῷ οὐτ' ἀργαλέη φύσθαι αἴς εἰ μεγάροισι | η μετ' Ἀχαιῶν τηνοῖν οὐδὲ Τρόεσσι δαμῆναι*, where θεῖαι is virtually a verb of bidding to make a choice.]

417 sq. τὸ δέ διατραπέδιον: the article is contemptuous generic, as in 385 (n.)—μετηρβριοντιν κ.τ.λ.: i.e. he declared that they were no worse than the sun at his hottest. The notion is made the easier to the Greek from the use of *φόβος* of the sun also: cf. Ap. *Rhod.* 1. 607 *φέλοις φελεῖ*. That *ἀκτυνοβόλα* itself is a weapon of the gods appears from e.g. Plut. *Mor.* 780 F *νεμοῦσα γάρ οἱ θεοὶ τοῖς ἀπομονωμένοις βροτάς καὶ κεραυνός καὶ ἀκτυνοβόλας*. Aeschylus would almost certainly derive this matter from the epic.—*προσγκαστόν*: the tense refers to the time when he was heard to make the assertion of 414 sqq.

419 γυμνόν: 'without armour' (in contempt of the enemy).—*πυρφόρον* can hardly be simply identical with *πῦρ φέροντα*, but is a title of an occupation, e.g. of the official *πυρφόρος* of an army (Hdt. 8. 6, Xen. *Rep. Lac.* 13. 2). The combination *ἄνθρα πυρφόρος* is like that of *ἄνθρα λαρύρος*, *άνθρας &c.* For the reply to this device see 431. In Eur. *Phoen.* 1121 it is Tydeus who has upon his shield Prometheus bearing a torch *οὐ πήρεν πόλιν*.

420 διὰ χερῶν: i.e. in the emblem; you will see it in his hands. The sense

is virtually 'and what he bears (as weapon) in his hands is a torch.' The plural *χερῶν* should signify that the heavy torch requires a use of both hands. It can scarcely mean (with the sing. λαμπάς and without more help) that he has a torch in each hand, although torch-bearers are sometimes so represented. In Eur. *Bacch.* 732 *θύροις διὰ χερῶν ὀπλισμένοις* the plural naturally refers to the several persons. When Zeus holds his thunderbolt (500) it is διὰ χερός.

421 χρυσοί.. γράμμασσιν: the letters are seen issuing from the mouth, as in mediaeval and Renaissance pictures: so 633. For the work on shields see Introd. p. lii. The riches of the Achaeans of Argos (cf. *πολύχρυσα* of Mycenae) may have been dwelt upon in the epic: cf. Soph. *Ant.* 130 *χρυσοῦ καραχῆς ἵκερ-*

οτλας. 422 κομισσαντα: synchronous with τρέπεις: 'having felt no fear on hearing him boast....' οὐ διῆρε ἐκβατασσειν, διὰ' οὐτε τρέπεις ἔκεινος would become τὸν διῆρε κομισσαντα οὐτε τρέπεις. Not 'the man who has (now) made this boast,' a meaning for which the Greek is too curt and which is less vigorous in the picture. The use of μή calls for note. οὐ could not be substituted, since τίς...οὐ τρέπεις μετεῖ; would suggest the customary use of τίς οὐ as = τίς τι, i.e. the sense would naturally be 'who will await him and not turn coward?' (with implied answer οὐδεῖς), otherwise expressed by τίς τι τρέπεις οὐ μέντος. On the other hand μή cannot be the same as in generic expressions with the article (τίς οὐ τρέπεις); it is due to the sense, which is that of a wish, εἴτε τίς μέντος, or an injunction, μετέτω τίς. This would have been more obvious if τίς οὐ μέντος had been substituted for its equivalent τίς μετεῖ; Cf. Hdt. 3. 127 τίς οὐ μετέτω

ΕΤ. καὶ τῷδε κέρδος ἄλλο τίκτεται.

τῶν τοι ματαίων ἀνδράσιν φρονημάτων
ἡ γλῶς ἀληθῆς γίγνεται κατήγορος.

425

Καπανεὺς δ' ἀπειλεῖ δρᾶν παρεσκευασμένος
θεοὺς ἀτίζων, κάποιγυμνάζων στόμα.

χαρῇ ματαίᾳ θυητὸς ὡν ἐς οὐρανὸν

πέμπει γεγωνὰ Ζηνὶ κυμαίνοντ' ἔπη.

430

πέποιθα δ' αἰτῷ ξὺν δίκῃ τὸν πυρφόρον

ἥξειν κεραυνόν, οὐδὲν ἐγκαστμένον

μεσημβριωΐσιν θάλπεσιν τοῖς ηλίουν.

424 The person-sign comes from π'. καὶ τῷδε Hartung, καὶ τῷδε κάμτῳ Keck. ¶.

425 ἀνδρέσι M. 426 γλῶς' M, γλῶττ' m. γίγνεται M. 427 παρεσκευασμένος M^a

ἔπιτελεσσες εσφίγ καὶ μὴ βίγ τε καὶ διδύψ; (= ἔπιτελεσάτω τις), Xen. Mem. 3. 1. 10 τί εὖν οὐ εποτίμειν τῶν δὲ αὐτῶν μὴ διαμαρτύρανται; (= μὴ διαμαρτύρανται ρατ indirectly). Briefly put, since τίς μερέ; is one form of bidding (= μενέτω τις), we may substitute τίς μερέ μὴ τρέσας; for μενέτω τίς μὴ τρέσας.

τρέσας: 'turning coward,' still retained some of its Homeric sense of running away (Il. 11. 744 αὐτάρ μεγάθυμος Ἐπειοί | ἔρεσαν μάλλον μάλλον). Cf. Plut. Mor. 191 c μετὸν δὲ τὴν ἐν Λαετέτροις μάχην, τάντας τοῦτο τρέσαντας κ.τ.λ. With μενέ cf. 34, Eur. H. F. 163 δε μένων βλέπετε τε καντιθέρκεται, απὸ μενέθιος, μενεπιθέλεμος, μεναιχνῆς &c.

426 καὶ τῷδε: 'in his case, again,' quod ad hunc aliquid (Blomfield). The separation of this dat. of reference from the juxtaposed κέρδος (cf. 407 (n.), 1016 (n.)) is made the easier by the frequency of such a combination as κέρδος κέρδος. Cf. Soph. El. 235 μὴ τίτανος σ' ἔταν δέντας, Eur. Or. 1257 τήματα τήμασιν ἔξεργα, with Aesch. Ag. 1338, Suppl. 452 sqq., Soph. O. T. 175 μάλλον δ' ἀνάλλοι προσίδεος... δρμενος.—Ὄλος: 'further.' The previous impious conduct of Tydeus was one κέρδος: here 'further' is a gain added to that gain.—τίτερεν: with the notion of τίκτεντος 'interest.' Our advantage grows the greater, like money at interest, as we proceed from Tydeus to Capaneus.

427 sqq. Τῶν τοι κ.τ.λ. The gnomic character of these lines appears from τοι, from the use of the articles, and from the addition of διθέρον, which often marks such utterances (cf. Cha. 532 οὐδεις μάταιος διθέροι δύναντος τελεῖ). The sense is determined by that emphasis on

μάταιον which is indicated by its peculiar position: 'when a man is frenzied, his tongue can be trusted to accuse his thoughts,' i.e. the use of language to 'conceal thought' occurs only when there is sanity enough for caution. When men are reckless the tongue betrays their moods and proud thoughts (φρονημάτων); it is then that out of the fulness of the heart the mouth speaketh. μάταιος (like μάτηρ) is used of the absence of (1) truth, (2) wisdom, (3) effect, although these senses are not always separable in the Greek consciousness. See note on Cha. 845. In the meaning of mad folly, cf. ins. 429, Cha. 287, Ag. 1148, Ar. Pac. 95 τι μάτηρ οὐχ ὑγιαινεῖς; Soph. Aj. 635 δὲ τοσοῦ μάταιος. In Soph. Ant. 1339 Ἅγοις' ἀν μάταιος διθέροις ἐκτοδών the notion is of 'rash folly' (Jebb), Eur. I. T. 275 μάλλον δέ τις μάταιος, δυσμή θραστός, | ἕγκλασσεν εὐχαῖς.

427 sqq. Καπανεὺς δ' κ.τ.λ. The thought continues 'and Capaneus is frenzied, and means what he professes. He is prepared to act, when he flouts the gods.'—δρᾶν is emphatic, and implies the usual antithesis of ἀγότος and ἦργον. Capaneus is not a κατηνός in this instance. In further illustration of κατηνός cf. schol. on Ar. Av. 823 ἐκαλεῖτο δὲ Καπανός, διτολλὰ ἀπειχρόδημος οὐδὲν ἔτελε, Ar. Ves. 323 δὲλλ', ὁ Ζεύς, Ζεύς, μάταιος βροτοτέρας | δὲ με πόνος καπανός ἔξαφρος, | δὲ Προξενίδης, while the Proxenides in question is called (Av. 1126) δὲ Καπανεύς. That the phrase was not below tragic regard appears from Eur. Hipp. 934 τελῶν γραμμάτων τιμῶν κατηνός.

Θεός is stressed, defining the particular nature of his wild folly (κατηνός). In

ET. Here too is gain on gain with interest. When madness swells men's thoughts, the tongue proves true accuser. When Capaneus speaks threats, he is prepared for deeds in setting the Gods at naught. It is with a madman's glee that he tries his mouth's full strength and sends to heaven—mortal though he is—his message of swelling words to reach the ear of Zeus. To him, I trow, will come fit answer—that firebearer the thunderbolt, shaped to no likeness with the midday hotness of the sun.

(with ε superscr.). Alterations of the line (e.g. Dindorf's διειλεῖ πᾶν παρεσκευασμένος | δρᾶν, θεόδι) are due to failure to interpret. †. 430 γεγωνά M, γεγωνά m. Corr. Brunck. 431 πυρφόρων M, corr. recd. πυρπόρων (Blomfield) spoils a point. †.

construction θεός δτίγων should be joined to the preceding words, while a new clause begins with κάποιον ματάν.

428 sqq. κάποιον ματάν κ.τ.λ., lit. 'and, trying the full strength of his mouth with infatuated glee, he, though a mortal, sends to heaven, reaching to the ear of Zeus, swelling words.'—χαρᾶ ματάν is a powerful expression for the well-known joy and self-approval of the madman in an insane and disastrous act, like that of Hercules in *Hercules Furens*. On the whole the words go best with διογυνάντων σύμβα...—διογυνάντων: putting it to the fullest test as to what it can do in the way of blasphemy. Cf. Cho. 716 στρατῶν...τοχών.—στόμα is sarcastic; usually it is σώμα that διογυνάνται. Capaneus is ready to act, but, after all, he is only as yet trying what his mouth can do; what he will actually do ἐν ἤργῳ remains to be seen (431).

429 sq. οὐ σόρανδον τέμπτε. The notion is of a challenge or ultimatum, τέμπτεν being the term used when sovereign sends to sovereign. Hence the point of the antithesis in θυτός οὐ οὐ σόρανδον: he 'treats with heaven' in this style. There is of course present also the sense of Capaneus shouting his loudest (ούρανοι). Nor must we forget the use of τέμπτεν in connection with thanks, prayers and offerings (Terpander fr. 1. 3 Ζεῦ, σοὶ τέμπτε ταῖς ταῖς θυσιαῖς ἀρχάς). Instead of prayers Capaneus 'sends' insults. Cf. Patrocles fr. 1. 3 τοι δῆτα θητοὶ τόδιλλ' ἀπελούμενοι μάτην | δευτεῖν εἰς' ἀλλήλουσι τέμπτοντες λόγους;

γεγωνά Ζητεῖ: to be joined. γέγωνα and its adj. express distinctness of a carrying voice. Cf. Ath. 622 ε γεγωνότερον δ' ἐφθεγγότερον, ω τάρτας ἀκούειν, ibid. 450 F (from Antiphanes) βοή ιστησι γεγωνός | καὶ διὰ τόντον οἴδη καὶ ἡπείρου

διὰ τάσση, Hom. Od. 9.473 δισσος τε γέγωνε
θυσίας, Eur. Or. 1220.—κυραντοντ': a metaphor from a swelling sea, used of passion and pride: cf. Plut. Mor. 713 ε κυραντοντο καὶ κορυσσομένῳ τρὸς ἥρως ο φύλωντας, 754 ε μόδια...τὸ φύλαγμα καὶ τὴν οὔβριαν δέσποιντο, οὐ δρχῇ δὲ κυραντεῖ.

431 πέπονθα: 37 (n.).—ξὺν δίκῃ: not merely 'justly,' but 'aptly,' 'fitly,' i.e. since he has adopted his vaunting device of a πυρφόρος, he may look for the great (τὸν) πυρφόρον. The sense in δίκῃ is logical rather than ethical. So τρόδος δίκην (Cho. 883). See note inf. 584 (δίκαιον). Less well ξὺν Δίκῃ (like ξὺν θεοῖς). The punishment of the boaster will be by the thunderbolt, as in the case of Salmoneus and in Hes. Th. 514 οὐρανοτῆρ δὲ Μεροτροπεῖ εὐρώντα Ζεύς | εἰς Ἐρεβός κατέπεμψε βαλὼν ψολέσσει κεραυνῷ | εἶνεν ἀσταθλῆς τε καὶ ἡροέντος ὑπερόβλου. But in this instance there is a special appropriateness. With lightning (the original 'fire-bearer') the epithet πυρφόρος had a special connection: cf. Pind. N. 10. 71 πυρφόρων...ψολέσσει κεραυνῷ, Soph. O. 7. 200 τὸν πυρφόρον διστρατῶν κράτη, Rh. 1148 πυρφόρος διστρεπτητή. The fate of Capaneus is described in Soph. Ant. 131, when Zeus ταλτῷ μίσται τοι ταβλίδισ | τοι δέρω ηδη | τίκη δρμῶντ' δλαδέσι | διτιτέρα δ' έτι γε τέσσε ταραλωδεῖ | πυρφόρος.—κεραυνός is of course personified.

432 sq. οὐδὲν ξηκασμένον κ.τ.λ.: 'in no wise changed (from its nature) to resemble the midday heat of the sun.' Capaneus τὸν κεραυνίου βαλὼν προστασέν μεσ. θάλπεσσ. Eteocles replies that κεραυνός will not alter its usual character so as to fit his comparison. For the use of ξη, cf. Cho. 547 ἐκδρακοτοθεῖς, Eur. Bacch. 1330 δάμαρ τε σὴ | ἐκθηριώθεῖς' δρεος ἀλλάξει τύπον, Suppl. 703 λόχος δ' οὐδέντων δρεος ἐκηρυμμένος. [The notion

ἀνὴρ δ' ἐπ' αὐτῷ, κεὶ στόμι' ἀργός ἐστ' ἄγαν,
αἴθων τέτακται λῆμα, Πολυφόντου βία,
φερέγγυον φρούρημα προστατηρίας
Ἄρτεμιδος εὐνοῖαισι σύν τ' ἄλλοις θεοῖς.
λέγ' ἄλλον ἄλλαις ἐν σύλαις εἰληχότα.

435

αἰτ. α'. ΧΟ. ὅλοιθ' ὃς πόλει μεγάλ' ἐπεύχεται,
κεραυνοῦ δέ μιν βέλος ἐπισχέθοι,
πρὸν ἐμὸν ἐσθορεών δόμον πωλικῶν θ'
ἐδωλίων ὑπερκόπων
δορί ποτ' ἐκλαπάξαι.

440

434 στόμαργος M. Corr. 4. 435 αἴθων rec. 436 φερέγγυος M. corr. m.
437 σύν τ' ἄλλοις θεῶν Heimsoeth (after rec.) with much probability. The schol.
(q.v.) had this reading. False grammatical adaptation is frequent in MSS (cf. Ath.
502 Λ ἡ ἔν Τάλιμοις τότες for τότες, Xen. An. 1. 9. 14 καὶ ἄλλοις δόροις ἀτίμα (vulg.)
for καὶ ἄλλοι δόροι). 438 ὁ τόλαιος ληχότα M. corr. m. Plato's τὸ τοῦ Αἰσχύλου

of 'thoroughly' is not excluded in such examples.] It is true that in *Ag.* 1243 ἀλλοτ' ἀλλότ' ἀλλέται δέρκαστα the sense is 'in no way feigned, wrought up by art,' and hence some editors accept that meaning here and eject the next verse. But all that the Greek explicitly says in the word is 'worked out into a resemblance,' the rest being determined by the context and added in the translation. It is, moreover, a mistake to call the next verse poor or flat. It is, on the contrary, a sarcastic retort to v. 418, and τοῦτο γέλων, so far from being a lame addition, is emphatic: 'It will be no case of mere sun-heat.' The article is also necessary: 'those of which he spoke' (or 'his'). [It is possible also to render 'in no way adequately represented (as he declares) by the midday heat.]

434 δύνης δ': i.e. and apart from the help of Zeus, we will post as human champion &c.

καὶ ὅτινός ἐργός δεῖται: our champion is στόμα μὲν ἀργός, λῆμα δὲ αἴθων. Cf. Soph. Ph. 97 γλώσσαν μὲν ἀργόν, χείρα δὲ εἰχεις ἐργάτων, inf. 541 ἀνήρ δικοτός, χείρ δὲ τὸ δραστόν, sup. 398. Pind. N. 8. 24 δύλωσαν μὲν, πτορ δὲ ἄλλαμα.—στόμαργος of M would of course refer to Capaneus. The word is formed by haplology from στόμα-μαργος (cf. μελανθή), whereas γλώσσαργος is by dissimilation from γλώσσαλγος (the two words are combined in Eur. Alc. 525 τὴν στόμαργον, ὡς γύναι, γλώσσαλγαν). But 'even if he is a furious talker' is without

point. We do not pick a champion against a foeman 'even if' the foeman be a loud talker, but we do select one who is gallant of spirit, 'even if' he is no talker.—δύας intends no disparagement. The word either (1) = 'exceedingly' (i.e. 'very'), as in Εὐτ. 340 θαρρός δὲ | οὐδὲ δύας θεός θεός, or (2) gently deprecates such extreme taciturnity. The trait would be taken from the epic: a silent man, even an over-silent man, but a great fighter.

435 τέτακται: i.e. I have already decided to appoint him; a more spirited way of saying ταχθέται or τετάκται.—Πολυφόντος βία is perhaps not a mere periphrasis or epic borrowing, but deliberately a more complimentary manner of presenting Πολυφόντης, as a power rather than a person.

436 φρούρημα: either (1) in simple apposition for further description, or (2) predicative 'as a trusty defence.' For such verbal neutrals used of persons cf. Cho. 1000 ξένων ἀπαθλητα, ibid. 15 (n.), Soph. Ant. 320 λαλημα...δι-τερψεις εἰ.—φερέγγυος: he is such for two reasons (according to the text of M); (a) Ἄρτεμιδος εὐνοῖαισι (causal or instrumental), (b) σύν ἄλλοις θεοῖς ('by grace of other gods'), the two causes being connected by τ'.

προστατηρίας. The epic would doubtless explain the special reason why Polyphontes is under the care of Artemis. A schol. states that he was her priest, but we do not know whether this is anything more than a guess. It is perhaps

Against him we have set a man, though passing slow of mouth,
fiery of courage, strong Polyphontes, sure guard and safe by
grace of protecting Artemis and of other Gods withal. Proceed!
Another! and the gate that he hath drawn.

[Exit POLYPHONTES.]

CHO. May the loud boaster o'er the land be brought to ^{1st anti-}
naught, and may lightning aim the bolt that stops his way, ere ^{strope.}
he burst into my home and with outrageous spear make waste
its maiden bowers!

λέγωμεν δὲ πάλιν πότε πολεις τεταγμένους (*Rep.* 550 c) is only 'a playful adaptation' (Adam). Yet Wecklein would force πόλη upon Plato. ^{440 μετὰ} M. The substitution of πόλη (Brunck) is unwarranted in lyrics. ¶ Brunck may have more justification in the dialogue trimeter of Soph. *Trach.* 388. ^{441 σχόλιον} M divides with δόμον | πωλικῶν θ' ἔδωλων |. ^{441 πωλικῶν τ' Μ., corr. recd.} ^{442 ὑπερέβατος}

natural to suppose (with Weil) that the 'Ηλεκτραι πύλαι were sacred to her, and that a statue or temple of Artemis stood before it. This is supported by a name 'Ηλεκτρίς given to Selene in *Orphic Hymn* 8, 6 (Weckl.). The notion of connecting 'Ηλεκτρα with λέκτρα (for a virgin goddess) was old. Aelian (*V. H.* 4, 26) gives this derivation (=ἀλεκτρός) as from Xanthus, a writer before the time of Stesichorus. The title προστατήριος may, however, be used without such local reference. It is true that θεοὶ προστατῆροι or προστάται are commonly said to be those in front of doors and gateways, and in Soph. *El.* 637 Φοῖβε προστατήριος may be the same deity who would be called 'Άγυντι relatively to the street. In Eur. *Hipp.* 70 sqq. Artemis is one of the προθύραιοι θεοὶ of the palace of Theseus, and she is προθύρα in *Orph. Hymn.* 1. 4. But it is plain that the word passed to a wider sense = 'protector' (akin to ἀλεξητήριος, ἀπορέταος), cf. *Corp. Ins. Gr.* 1, 464 (on an altar) δύαδη τύχη. Αἰτιλλώνι προστατηρίος Ἀπορόντας Ἀγυντι, *Orac. ap. Dem.* 52 τερψ ὑγειας θύει καὶ εὐχεσθαι Διὶ τύχῃ, Ήραλεῖ, Αἰτιλλώνι προστατηρίῳ. At Megara there was a temple of Apollo προστατήριος (Paus. 1, 44, 2). In Attic inscriptions Artemis, when associated with Apollo προστ., is Artemis βουλαῖα. If we accept the word in this derived sense the plural τύχεια would suggest 'favours' displayed on several occasions, or in general. Polyphontes would thus be a favourite of Artemis, and may have dedicated himself to her service, like Hippolytus, though not necessarily for the same reasons. With the plur. cf.

Suppl. 498 τοῖς ησσοσιν γάρ τὰς τις
τύχειας φέρει, *Isocr.* 4, 174.

σύν τ' ἀλλοι θεοῖς. The alternative reading σύν τ' ἀλλων θεών is very attractive. Cf. 359 (n.) for the natural corruption of the case.

440 δι: not generic (δύστις), but referring definitely to Capaneus.

ἐπιτύχεια: 'vaunts over' (while *inf.* 468 the word means 'pray'): cf. Hom. *Ili.* 11, 431 δούσιος ἐπείξει Ιππασιδύσιος. The same ambiguity exists in the simple εὐχεσθαι: cf. εὐχομαι εἶναι and see *Cho.* 222 (n.).

440 καρφωθῶν: with stress, i.e. let the weapon which checks him be (not one hurled by man, but) that of the thunderbolt.—*p.v.* The practice of editors in habitually substituting νν̄ is arbitrary and indefensible. Cf. *Cla.* 630 (c. n.), 787. A writer like Herondas can use both (Nairn on 3, 31), and there is no reason why tragedians should not.—*ἐπείξει* looks back to v. 416.

441 σχόλιον. διθεράν: with the sense of rude insult (*insultare*) found also in εἰσόλεσθαι—πωλικῶν θ' ι.τ.λ. The difficulty of the construction with the ordinary interpretation of ἐκλατέσαι as 'sack' has caused Hermann to read μ' ἀπορέσθαι and Verrall to take the gen. as depending on the sense of τύχη. But the first meaning of λατάσιον is 'empty' (cf. 47 n. and Ath. 362 F λατάσιον τὸ ἐκκενων ι.τ.λ.), connoting destructive violence, and the compound is but the stronger form. In Hom. *Ili.* 5, 642 Ιλιον ἐξαλάταις πόλις, χήραις δ' ἀγνύς the second clause is an amplification of the first. There is consequently no more awkwardness in δόμον ἔδωλων ἐκλατέσαι

ΑΓ. καὶ μὴν τὸν ἐπεῦθεν λαχόντα πρὸς πύλαις
λέξω. τρίτῳ γὰρ Ἐτεόκλῳ τρίτος πάλος
ἔξ ὑπτίου πήδησεν εὐχάλκου κράνους,
πύλαισι Νηστησὶ προσβαλεῖν λόχον.
ἵππους δὲ ἐν ἀμπυκτῆρσιν ἐμβριμώμένας
δινεῖ θελούσας πρὸς πύλαις πεπτωκέναι·
φιμοὶ δὲ συρίζουσι βάρβαρον τρόπον

445

M, corr. anon. ὑπεράτῃ Ραιν. 446 Some editors (after H. Wolf) reject this necessary line. †. 448 πύλαις ηγούμενοι M. πύλαις ηγούμενοι M. †.

than with *ἐκεκάνται* or *χρήσαται*. The sense is 'violently empty the house of its maiden bowers.' A maiden is *τῷλος* (Eur. *Hipp.* 546) as she is *τέρτης*, *μόσχος* or *δάμαλις*, and *ἔδωλα* has something of the sense of *sedes secretas*, as in *Cho.* 69 *τυρπτῶν ἔδωλων*. To these chambers *εἶδος* is due, but the soeman's spear is *ὑπέρτονται* and overrides all such respect. When such *ἔδωλα* are violated and the maidens torn and ravished from them, the house is said to contain those bowers no longer: it is 'emptied of' them. Even to the translation 'sacked of' there is little more objection than to *ἐρημοῦν*, *δυρδεῖν*, *βλάστειν τύβη*. For the expression cf. Milton *Sonnets* 3, 9 *Lift not thy spear against the Muses' bower*.

446 καὶ μὴν τὸν ἐπεῦθεν κ.τ.λ.
Some editors suspect this line as an interpolation due to a reader who did not understand *λέξω*. It has been condemned as (1) weak in itself, (2) caesuraless. The latter argument, however, will not hold. See *Cho.* 150 ὥμας δὲ κακυρεῖς ἐπανίζειν τέρτης (Append., where a score of examples are quoted from Aesch. and fifteen from Soph.). It is not even necessary to assume stress upon *ἐπεῦθεν* ('next'), although such emphasis is one obvious justification for an unusual but effective rhythm. On the ground of grammar the line is as free from objection as 410, 438; with *ἐπεῦθεν λαχόντα* cf. Hom. *Il.* 23, 354 *μετὰ τὸν δὲ λέχε κρέεις Εὔμηλος*. For *λέχε* it should be observed that the Messenger would answer the last speakers, the Chorus (as in 409, 513); he would not ignore their speech and reply to *λέγει* of 438, a word which the audience might scarcely remember. The line is therefore necessary, and is no more weak than any other way of saying 'Well, to resume with the next....'

448 sq. τρίτῳ...Ἐτεόκλῳ τρίτος

κ.τ.λ. The separation of *τρίτῳ...τρίτος* shews that we have not here the same pleonastic formula as in *μέντη μέντος* and the like. The notion is 'Eteocles is the third to be named (by me), for he was the third to receive his lot, which proved to be the Neistae gates' (cf. 513 sqq.). The lots were placed in a bronze helmet (Hom. *Il.* 3, 316 *κλῆροις δὲ κυρέ χαλκῆρεις πάλλοις ἐλόντες*), which was shaken till one sprang out ('ἀκάθησεν'). So *Il.* 23, 353 πᾶλλ' Ἀχιλεός, ἐκ δὲ κλῆρος θύραι Νεστορίδας, 3, 324 πάλλοις δὲ...Ἐπειτα | ἀψ δρόν, Πάροις δὲ θύραις εἰς κλῆρον δρούσει, 7, 182, Verg. *Aen.* 5, 490 *convenere viri, deictantque aerea sortem | accipit galea; et primus clamore secundo | Hyrtacidas ante omnes exit locus Hippocoontis*. There are three possible ways of managing the matter. (1) Each chieftain might own a *κλῆρος* (e.g. a *βώλος*, stone, or potsherds). This would be marked as his (*Il.* 7, 175 *κλῆροις ἐσημήσατο θύσεις*). The seven gates having been previously arranged by numbers, the first *κλῆρος* would take the first gate. (2) The chieftains might advance one at a time and, the lots being marked with the names of the gates, each would receive his gate as it chanced. But it would have been necessary first to decide the order of their coming forward. (3) One helmet may have contained the *κλῆροις* of the men and another the *κλῆροις* of the gates, and, the two being shaken simultaneously, the third man would take the third gate. The last arrangement would suit best with *τρίτῳ...τρίτος* and would be most in keeping with the extreme caution of Greek *sortitus*.

εὐχάλκεον: not strictly 'of goodly bronze' but 'goodly with bronze' (cf. *εὐχάριστος*). The description would suit a helmet of leather cased with the metal. The passages cited show that a bronze helmet was regularly used for this pur-

SCOUT. Well, I will go on to the next that drew his gate. Third Eteocles. For him there leaped third from the upturned casque, goodly with bronze, the lot to hurl his troop against the Neistae portal. His mares, fuming and chafing in their forehead-straps, all eager to be dashing against the gate, he turns and turns about, while their muzzles are piping in

Probably πόλησι also should be restored. 450 M has *fr* in marg., but its reference is not clear. συρίζουσι M². βρόμος Schütz, ρόμος Prier, but such changes are

pose, partly because bronze was the ritual metal (see *Cho.* 289 n., Ridgeway *Early Age of Greece* p. 626, Harrison *Proleg.* Gk. Rel. 140 sq., Soph. *fr.* 491, Macrob. *Sat.* 5. 19. 9), and partly because the metal receptacle was less liable to tampering while handled. In Soph. *Aj.* 1285 sq. οὐ δραπέτην τὸν κλῆρον ἐσ μένον καθεῖται... ἀλλ' οὐ εὐδόκον | κυνῆται ἐμελλε πρώτος ἀλλα κουφεῖν the epithet is merely picturesque.

For Eteocles cf. Eur. *Suppl.* 872 sqq.
447 πόλασι Νήστηρος. See Introd. § 16. The meaning of the name is apparently 'lowest' (Thebes standing on a slope). Cf. *velaros*, *νήση* and Hesych. *νήστητα* κατάπτωτα, ξύχαρα. It is very probable that Aesch. wrote πόλησι Νήστηρος. The former word would naturally be altered to a more familiar form, while the latter would be left, inasmuch as the editor or copyist would not be made so fully conscious that it was a first declension dative. See 590 *ναύτηρος*, and Introd. to *Cho.* pp. ci sq. [M preserves forms in -ησι at *P. V.* 6, 753, *Pers.* 192, *Eum.* 706. In *Ag.* 659 (where M fails) f gives ἀλλήλησι, Soph. *fr.* 598 (as quoted by Aelian *A. A.* 11. 18) αἰσχύνησι, and *fr.* 511. 4 (Stob. *Flor.* 59. 3) ἐν λόρησι. In Aesch. *fr.* 127 (Eustath.) ναύτηρος, Eur. *fr.* 752. 2 (*Et. M.*) τεύκηρος, *fr.* *trag. adesp.* 142 (ap. Dionys. *de Comp. Verb.* 17) διήγηρος, 286 (Diog. Laert. and Sex. Emp.) Πραμύδηρος. In Ar. *Ran.* 1312 (quoting tragedy) τεύκητος (or τεύκηρος) is well supported for the vulg. τεύκαισι. It should be clear from instances like these that the tragedians used the forms in -ησι freely. Down to B.C. 420 epigraphy fully supports them. Whether we should write -ησι or -ηρος is sometimes doubtful, but epigraphical and etymological evidence is in favour of -ησι (Meisterhans² pp. 94 sq., Brugmann *Grundr.* II. p. 704).]

προσβαλλεῖν: the consequential infin. follows the sense, which is 'Ετεόκλετος θάλη or 'Ετεόκλης ξενέβη.

448 ἐν διπυκτήροις: 'in their forehead straps' (not 'bits'). The picture is of horses tossing their heads impatiently, and attention is therefore directed to the flashing frontlets rather than to the champing upon the bits. The διπυκτήρ, commonly called διπυκτή, was a band (*frontalia*), frequently adorned with precious metal (cf. Hom. *Il.* 5. 358 χρυσάμπυκτας ἵπποις, Soph. *O. C.* 1069 διπυκτήρια φάλαρα πώλων). In διπετ the notion is not that he drives them to and fro, but that he manages their heads. The sense of διβρομαμένες is not 'snorting,' but 'chafing,' *indignantes* (θυμοῦ πλήρεις schol.). The word is cited from Eurip. in *Et. Gud.* p. 183, 27 as = ἔξιτιμοι. In Ar. *Eg.* 815 βρυμήσαο is explained by schol. as δργισθεῖται and βρυμέσθαι as τὸ δργιζεσθαι καὶ ἀπειλεῖν. Cf. Xen. *Cyr.* 4. 5. 9 ἔβρυμοι τῷ Κύρῳ ('fumed and chafed' Holden).

449 διεῖ: cf. *Bacchyl.* 5. 1 Συρα-εῖσιν ἴστρονθεῖσιν.

Θελούσας: a striking instance of the stronger sense (cf. 454), unknown to good prose, which would require at least βουλόμενα or χρηζόμενα. Cf. *Cho.* 174, Soph. *Aj.* 811.—πρὸς τὰδε πεπονθεῖσας = τὰδε προσπεπονθεῖσας (the quasi-pass. of προσβαλεῖν). The perf. expresses their impatience to be already there: cf. Dem. 19. 213 βουλόμενος ἄγων... διερίσθαι, Goodwin *M. & T.* § 110.

450 φυσὶ δι κ.τ.λ. A muzzle of bronze attached to the bridle was perforated with pipes, forming a series like those of the σύριγξ or Pan's-pipe, through which the breathing or snorting of the horses created a kind of tuneless music *in terrorem*. Cf. *fr.* 326 οὐ εἶχε πόλεις τέσσαρας ἡγητόρους | φυσοῖσιν αὐλωτοῖσιν ἑτομαμένας. Of these Pollux (10. 56) says οἴς ἐγχρημετίζωντες οἱ ἵπποι ἦχον ἐποιοῦν προσόμοιον αὐλῆν (similarly Hesych.). The words, as always with Aeschylus, are carefully chosen. The similitude has occurred already in 115 sq.,

μυκτηροκόμποις πνεύμασι πληρούμενοι.
ceσημάτισται δ' ἀστὶς οὐ μικρὸν τρόπον.
ἀνὴρ δ' ὁ πλίτης κλίμακος προσαμβάσεις
στέχει πρὸς ἔχθρῶν πύργον, ἐκπέρσαι θέλων.
βοῷ δὲ χοῦτος γραμμάτων ἐν ξυλαβαῖς
ώς οὐδὲ ἀν "Ἄρης σφ' ἐκβάλοι πυργωμάτων.
καὶ τῷδε φωτὶ πέμπε τὸν φερέγγυον
πόλεως ἀπείργειν τῆσδε δούλιον ζυγόν.

ΕΤ. πέμπομ' ἀν ἡδη τούδε, σὺν τύχῃ δέ τῷ

unfortunate. ¶. 452 εἰσημάτισται Μ (γ' in marg.), εἰχμάτισται τῇ. Corr Weil. ¶. εμικρὸν Robert., but ¶. τόπος Halm. 452 ἀνὴρ δ' Μ, with the compendium for γάρ (τῇ) over δ'. See Headlam *On Ed. Aesch.* p. 119. δ' om.

189 sqq.—**φύρος** (like γυμός) is a synonym of φορβεῖς as used of horses, and φορβεῖς (like γυμός) is also used of the muzzling-strap with which flute-players bound their checks and controlled the expenditure of breath (cf. Soph. fr. 701 φυρὴ γάρ οὐ γρυπροῖσιν αὐλέσκει ἦτι, | ἀλλὰ ἄγριας φύσεις φορβεῖς ἔτερ, Longin. 3. 2, Ar. Verp. 582). The combination of φύρος ('muzzle') and συρζονται would immediately suggest all these notions to the Greek mind.—**βάρβαρος τρόπον** is quite sound and is explained correctly, if inadequately, by the schol. as ἀτρητή ἡχον. The piping which comes from this strange instrument is not musical according to any Greek 'mode' (τρόπον, cf. Pind. O. 14. 17 Αὐτὸς δὲ τρόπη, Simon. fr. 31 Κρήτη μὲν καλέουτι τρόπον, τὸ δ' ὄργανον Μαλοσένο), Cf. Eubul. ap. Ath. 229 Λαοτάς παρλάτει βαρβάρος λαζηματι, and (of the piping of Paris) Eur. I. A. 577 βάρβαρα συρίτων. It should further be remarked that playing the flute with the nostrils is still practised by certain South Sea islanders, and may not have been unknown among βάρβαροι of whom Aesch. had heard. The recurrence of τρόπον in 452 is of no account to Greek ears.

451 μωκτηροκόμποις πνεύμασιν: i.e. not with the ordinary πνεῦμα of the mouth. There may also be a suggestion of the metaphorical μωκήρες, μωκτήρες of scorn.—πληρούμενος adds the notion of loudness, the breathing not being, as with the Greek συριτής, regulated.

452 στεγμάτισται. It is hard to decide between this and the δεχμάτισται of Weil. But on the whole the loss of χ from δεχηγ- was less likely than

the corruption of στεγη-, and στήμα rather than στεγη- is the notion for which we should look in the case (cf. 374 στήμα δὲ δεστίσται, 419 ἔχει δὲ στήμα, 478 δὲ στηματηρύτης, 578 στήμα δὲ εὐθὺς κόκλων, 630). In point of formation στεγμάτισται is manifestly as natural as στηγματίστης, and in point of rarity is more poetical. For its sense cf. *Sapph.* 969 δεδημάτωμαι ('am provided with a house').

οὐ μικρὸν τρόπον: cf. 270, [Eur.] *Rhes.* 598 ἀνὴρ δὲ στέπνεσθε στήματον | Τρόπον μαλεστον. Τρόπον οὐ φαύλῳ τρόπῳ; The sense of μικρὸν is 'humble,' as in μικρὸν φρεστέν. The absence of humility appears in v. 456.

[μικρὸν is apparently preferred to στημάτισται in order to avoid the excessive sigmatism (τὸ στήμα τὸ Εὐδριτίδον) to which Athenian ears were more sensitive than to other repetitions. στήμα has already occurred five times in the line.]

452 sq. ἀνὴρ δ': δ' (in place of γάρ) answers the last words; 'its style is not humble, but....'—προσαμβάσεις: accus. of extent of space: cf. P. V. 708 στεγῆς ἀντράπης γάτας, Soph. Aj. 30 πεδώντα τεῖλα, Eur. He. 118 δὲ ἔργα μόσια, Bacch. 748 χωροῦν...πεδίαν περιέσθεν. So with θρήσκει (Eur. Bacch. 873).—τύφρον: generic, 'an enemy's walls.' The emblem would indicate this circumstance.—Θάλων: 449 (n.).

453 χοῖτος: like the man previously mentioned on the shield of Capaneus (419—421).—γραμμάτων τὸ ξυλαβαῖς: 'in combinations of letters.' The phrase may include the notion that the messenger is not quoting the exact terms, but stating that there are words to 'that effect.'

outlandish tune, filled with the breath from their proud snorting nostrils.

Of no humble fashion is the blazoning of his buckler. A man in armour is mounting a ladder's steps to the rampart of the foe, eager to waste and sack; and he too shouts—so reads the lettering—that not even the Wargod can hurl him from the bulwarks. Against him also send one whom we may trust to shield this land from slavery and the yoke.

ET. For the man to send I need look but here. Yes, let

Bloomfield. πρὸς ἀμβάσεις M. corr. Canter. 458 ἐκβάλῃς Μ^a. 458 δούλεος M.
corr. Bloomfield. 459 σὺν τόχαι rec. σὺν τόχῃ δ' Iw Butler. δὲ τοι Burges. †.

ἐκβάλοις: not simply *ἀμύνει* or *ἀπώστει*, but the word assumes that he will get upon, or into, the defences.

457 sq. καὶ: to be joined closely with τῷδε; 'to him also' (as to Capaneus, 422). Also join φέργυγον ἀπέργειν.—τῆσδε is *patheticum*.

459 sq. πέμπων' δὲ ηδη τόνδε κ.τ.λ.: ηδη signifies that there is no need to look further. Dramatically it was desirable to break the uniform process of discussing the case and then selecting a champion at the end of the speech. For the same reason this *ἡδη* is shorter than the others.—πέμπων' δὲ is not strictly for πέμπω or πέμψω but expresses a momentary pondering: 'I am minded to send—looking no further....' Unfortunately the reading which follows is uncertain. See crit. n.—ἀνέμεται' οὐ (even if we read it as καὶ δὴ 'ἀνέμεται' οὐ) hardly yields a conceivable sense. For the pluperf. we should have to assume the meaning 'and indeed—by a certain happy chance—he had already been sent (before my decision was made)', i.e. a special fitness had made him the inevitable choice (emphasis lying meanwhile upon οὐ κόμπων, 'no mere boast'). But no hint is given as to the nature of this happy chance or the secret of his fitness. Verrall supposes that it lay in the device on the shield of Megareus, which may have been Ares (cf. 455 sq.). This is an ingenious guess, but it is scarcely likely that an audience (which in other places requires to be told so much, cf. 499) would have grasped the point without further explanation. Even pointing would hardly have sufficed for the spectator. Nor is the dual *χερόι* appropriate, since he would carry the shield-device *ἐν χερὶ*, not *ἐν χεροῖς*. On the other hand with καὶ δὴ ἀνέμεται the sense would be 'and let us suppose

him to have been sent.' The stress would then, instead of falling on *κέμπων*, fall on *ἐν χεροῖς*: 'bearing his boast (not in his tongue, but) in his hands.' But with this it is hard to find either an adequate interpretation of σὺν τόχῃ δὲ τῷ or a satisfactory explanation of the variety of reading. It seems better therefore to suppose that both πέμπειν' οὐ and πέμπται are derived from πεμψίνθινος. Corruption of the -ω forms of imperat. was frequent (see crit. n.). [It is doubtless possible that οὐ in πέμπειν' οὐ was due to some reader who, missing the stress, thought it inappropriate for Megareus to be described as carrying a boast.] The meaning now becomes 'I am minded at once to send this champion; nay, let him be regarded as already sent—and may good fortune go with him—bearing his boast in his hands (and deeds).' δὲ (not καὶ) is the connective (as in Ar. *Vesp.* 1324 δὲ καὶ δὴ σφαλλόμενος προσέρχεται), while καὶ δὴ has the same force as in *Eum.* 895 καὶ δὴ δέσποιναι, *Cho.* 653 (n.), *Eur. Med.* 386, *Hol.* 1059, and (with the same perf. imperat. as here) *Luc. Merc. Cond.* 42 καὶ δὴ γεγράφω προτίθαι. Such a phrase as σὺν τόχῃ δὲ τῷ is always used either with an imperat. or in a prayer, hope, or their virtual equivalent. The sense amounts to εἰ τῷ τόχῃ. Cf. *Cho.* 138 Ελθεῖς δὲ Ὁρέστης δεῦρο σὺν τόχῃ τοι | κατεύχομαι σα, Soph. *O. T.* 80 εἰ γὰρ ἐν τόχῃ γέ τῳ | σωτήρ βαῖη, *Pind. O.* 9. 26 εἰ σὺ τοι μαρτύρις παλάμη | ἔβαπτος χαρίτων νέμομαι κάτοις. —τῷ is modest, 'some measure of...' (and implies due submission to the Divine will). As τῷ is added to adverbs (*εὐτυχῶς τῷ*) so is τοι to nouns. [Less naturally we might make the phrase = 'with fortune of some (power or deity)': cf. *Pind. N.* 4. 7 δὲ τοι σὺ σὺν χαρίτων τόχῃ | ...γλωσσα

καὶ δὴ πεπέμφθω κόμποιν ἐν χεροῖν ἔχων, 46c
 Μεγαρεύς, Κρέοντος σπέρμα, τοῦ σπαρτοῦ γένους,
 ὃς οὐτὶ μάργων ἴστικῶν φρυναγμάτων
 βρόμον φοβηθεὶς ἐκ πυλῶν χωρίσεται,
 ἀλλ' ἡ θαυμὴν τροφεῖα πληρώσει χθονί,
 ἡ καὶ δύ' ἄνδρε καὶ πόλισμ' ἐπ' ἀσπίδος 46c
 ἐλῶν λαφύροις δῶμα κοσμήσει πατρός.
 κόμπαῖς ἐπ' ἀλλα, μηδέ μοι φθόνει λέγων.

στρ. β. ΧΟ. ἐπεύχομαι δὴ τάδε μὲν εὐτυχεῖν, ὡ
 πρόμαχ' ἐμῶν δόμων, τοῖσι δὲ δυστυχεῖν.
 ὡς δὲ υπέραυχα βάζουσιν ἐπὶ πτόλει
 μανομένα φρενί, τὰς νιν
 Ζεὺς νεμέτωρ ἐπίδοι κοταίνων.

460 πέτερτον ὁ Μ., πέτερται rec. Corr. *ed. §. Imperative forms in *ω* are
 prone to corruption: cf. Xen. An. 3. 2. 37 πέτερο (A) for πέτεσθω (BO), *ibid.* 47c
 πελασθῶ (vulg.) for -εσθω (A), Eur. fr. 918 πελαμέσθω (Clem. Al.) for -εσθω
 (Cicero), fr. 275 πεπίζεται (Stob.) for -ετω (Philo) &c. 461 σπαρτοῦ Μ.

ξέλοι, 6. 23 σὺν θεῷ τέχει—τέχη= 'success' as in v. 413. For the form of the phrase cf. Soph. Aj. 853 ἀλλ' ἀρρένες τὸ πρόγυμνον τὸν τέχει τιν.—ἐν χεροῖν: i.e. not *ἐν στόματι*. The dual expresses 'in his two hands (and what they can do),' the sense of action being contained as in v. 541 ἀνὴρ δέσποτος, χειρὶ δὲ τὸ δράσμα, Soph. Ph. 97 γάνοντας μὲν δρύγες, χειρὶ δὲ εἰχεις ἀργέτα.

461 Κρέοντος. In Soph. O.T. Creon is brother of Iocasta, and in An. 1.303 Megareus appears as his son. Why Megareus is identified by some editors with the Menoecus of Eur. Phoen. 930 sqq. does not appear. Manifestly Aesch. does not make him perform the patriotic suicide of Menoecus.

σπαρτοῦ: 399 (n.). The full description is intended to express confidence in him and his στύλαι. There is no need to read σπαρτῶν and so prefer the ordinary expression (Pind. I. 1. 30, Eur. Phoen. 942) to the less usual. [The only argument for the plural is that it doubtless ran the risk of change to the singular.]

462 ἴντικῶν φρυναγρέτων βρόμον: all the words are contemptuous; 'mere noise of blustering neighings of horses.' The epithet thus obtains a fuller value, apart from the consideration that φρύγυμ

might be understood of human boasting cf. Phil. Mor. 1 C μεγαλανγίας δύναμις πλευτεῖ καὶ τῆς οὔρας.

462 θαυμὸν=τῷ θαυμῷ.—τροφεῖα: cf. 16—10 (n.), Isoc. 6. 108 ἀποδόμει τὴν τροφεῖα τῷ πατρίδι. For its special application to the σπαρτοῖ cf. 460, 462 sq.

466 § καὶ κ.τ.λ. It is uncertain whether we are to join § καὶ ('or e'en' or to relate καὶ...καὶ. The former is probably to be preferred, as conveying something of the modest tone habitual to Eteocles.—δέρπε: Eteocles and his δέρπη ὑπέλιπεν (453).—ἴτις δεσπότος is necessary for explanation; without it the word might come near to being a riddle. A prose-writer would doubtless have preferred to say τὸ δὲ δεσπότος, but a verse writer cannot simply omit τὸ with precise the same sense. The literal rendering is 'a town upon a shield' or 'town o' shield,' and the strict grammar is πόλις, τῷ δεσπότος ἐπών.

466 δώρα κοσμήσαται παρπάς. There is no inconsistency between this and the vow of 263 sqq. There it is only the δεσπόται of the enemy which are to be offered to the gods; here the πριν λαφύραι in the house of Creon consist of the shield. Besides spoils dedicated on temples we have cases like the present

him be our choice—and good fortune to him—with his two hands to do his boasting. 'Tis Megareus, Creon's seed, of the Sown race.

[MEGAREUS departs.

No noisy neighings of rampant steeds will drive him from the gates in fear, but either he will by death pay to the land the full price of his nurture, or he will e'en capture two men and a stronghold on a shield, and with the spoils will adorn his father's house.

Boast on with another, and stint me not your story.

CHO. Yea, I make prayer for good fortune to our cause, ^{and} thou champion of my home, but for ill fate to them. As with strophe. mad hearts they utter presumptuous boasts over our town, so may Requiting Zeus turn on them a wrathful eye.

with *ων* over *οῦ* (*m'*). ¶. 465 δ' (for δο') M² C δ' ἐρίφους for δο'). 467 ἔτ' ἀλλοι τε., ἔτ' ἀλλοι Blomfield. λόγων Valckenae. 468 M writes εὐτυχέων, | ἂν κ.τ.λ. τρόπες for τάδε rec. and for δὴ τάδε rec. ἐπείχομαι δὴ τάδε μή σε τυχεῖν Weil. Editors emend according to their conception of the antistrophic line (508). ¶. 470 βάζουσ' M, corr. rec. βάζουσ' εἰς ἐμῷ τόλεις is possible.

in Soph. *Ph.* 1428 πέρσεις τε Τρολαί,
σκῆνά τ' ἐτ μέλαθρα σὰ | πέμψεις... Πολαντί^{τη}
πατρί, Eur. *Bacch.* 1212, 1239 λαβούσα
τάραστεία, σύσις πρὸς δύοις | ως δὲ κρε-
μασθῆ, *Rhes.* 620 καλλιστογονοὶ σκῆνοι,
ibid. 159 πατρὸς δὲ καὶ πρὸς εὐκλέα δύοις |
νῦν δις τόσως θύκας εὐκλεστέρας, *Hedul.*
ap. Ath. 486 B ως καὶ πάντων διπέκτειν |
σοι τοῦχοι γλυκερῶν σκῆνα φέρων τόσων,
Verg. Aen. 5. 393 spolia illa tuis pen-
denta tectis. In κοσμήσαν the senses of
'beautifying' (concrete) and 'glorifying'
(abstract) coalesce. Cf. *Pind. I.* 1. 19
τριτέσσεαν ἐκδυομένα δύοις.

467 κόμπαξ' εἰς ἄλλοι: i.e. 'go on with the κόμπαξ in another's case' = 'go on with their κόμπαξ.' All the Argive champions, he takes for granted, have a κόμπαξ. For this condensed meaning of a verb cf. 1036 τράχων (n.). Strictly εἰς ἄλλο follows κόμπαξ as it might μέγα φρονεῖ, σεμνύσσειν &c.

μηδὲ μοι φθεντα λόγων lends a sort of playwright's excuse for continuing with the descriptions and replies. For the expression itself cf. *Suppl.* 324 καὶ τοῦδε
δικογε τούτοις ἀφθονοι λόγοι.

468 διεύχομαι δὴ κ.τ.λ. See crit. n. The metre is quite uncertain. The text makes at least the χρόνοι correspond to those of the antistrophe.

τρόπες = 'our side' or 'cause' (see *inf.* 636 (n.)), not a contained acc. with εἰρ-

χεῖν ('in this way,' i.e. 'in the way you say,' which would require ταῦτα). This rendering makes it more easy to construe τοτε δι = 'while for them I pray....' A formalist in prose would have said ημῖν μὲν εὐτυχέων, τοὺς δὲ δυστυχέων, or else ημῖν μὲν... τοῖσι δέ.... The poet both varies the case and also substitutes τρόπε for ημῖν. [We can hardly interpret τοὺς as 'this proceeding of ours,' with the grammar 'I pray that this may turn out well (sc. ημῖν), but badly for them.' The position of πάν (which should belong to ημῖν) does not permit of this. Even if we allow occasional transference of μέν, we cannot suppose it to be transferred from a word which has been suppressed.]

470 ἐτι πνεύμα: ἐτι of exultation 'over.' [The mistake should not be made of confusing or connecting βάζειν with βάζεσθαι. The root and sense ('say') appear from βάζειν. Cf. Hom. *Od.* 4. 206 πεπνυμένα βάζεις, 3. 126 &c.]

472 νεμέτωρ: who gives to each his due return. Cf. *Suppl.* 407 τρόπες ἐπι-
σκοπεῖ | Ζεὺς τερόπετη, νέμων εἰσόπτες |
δόκιμα μὲν κακοῖ, δοῖς δ' ἐπρόματα. —τιτοῖς when used alone (of a deity) commonly bears a favourable sense. Here κοταντός plays the part of a qualifying adverb (δρυῖδ, κέτη), and helps a special implication of νεμέτωρ ('give them their due in the shape of wrath': cf. νεμέτωρ 221 n.).

ΑΓ. τέταρτος ἄλλος, γείτονας τύλας ἔχων
 'Ογκας Ἀθάνας, ξὺν βοῇ παρίσταται,
 'Ιππομέδοντος σχῆμα καὶ μέγας τύπος'
 ἀλλ' δὲ πολλήν, ἀσπίδος κύκλου λέγω,
 ἐφριξά δινήσαντος· οὐκ ἄλλως ἔρω.
 ὁ σηματουργὸς δ' οὐ τις εὐτελὴς ἄρ' ἦν,
 ὅστις τόδ' ἐργον ὥπασεν πρὸς ἀσπίδι,
 Τυφῶν' οἴντα πυρπνόν διὰ στόμα
 λιγνὺν μέλαιναν αἰόλην, πυρὸς κάσιν.

475

480

476 τολά Wakefield. †.

478 sq. γάτονας κ.τ.λ. It is at first sight doubtful whether this means (1) 'neighbouring gates (to the last named), viz. gates of Onca, or (2) 'the gates which are neighbours of Onca.' Either is good in itself and apparently true in fact (Introd. § 16). But we shall do better to gather the sense from the reply (488), which calls Onca τύλαιον γένεται, than from any probabilities as to the relative situations of the gates. The latter meaning is therefore preferable. For "Ογκας see 149 (n.). The gates are the 'Ογκαῖαι, although an alternative name is given by Hesych. 'Ογκας Ἀθέας τὰς θύγυλας τύλας μέγας (Introd. l.c.).— περίσταται: not περίστηκε nor simply = προσίσταται (cf. 119), but 'comes to his post' (in the line or τάξις). The force of περά- is that in περιστάσσεται rather than in πέρστη.

478 'Ιππομέδοντος σχῆμα κ.τ.λ. = 'the showy and huge Hippomedon.' For this hero see Eur. *Phoen.* 119 sqq., 1113 sqq., *Sweat.* 881; and for σχῆμα cf. Eur. fr. 688. 2 τὸ σχῆμα συνέβ., fr. 360. 25 μὴ σχῆματ' ἄλλον, fr. 25. 2 γέρατες οὐδὲ τέμνειν άλλο τύλη σχῆμα | καὶ σχῆμα, Xen. *Cyr.* 5. 1. 5 ἐν τατεψφ σχῆματι ἀστραπα, Eur. *Ale.* 911 ὃ σχῆμα δύνασθαι, fr. 476, Soph. *Ph.* 952 ὃ σχῆμα πέτρας δύναλος (where Jebb observes that σχῆμα, in such a periphrasis, usually denotes stateliness). The form of expression is the same as in δεστότερον τύγαν (Cho. 766 n.), τὸ τοῦ Καλχρύδωνος σθένος (Plat. *Phaedr.* 267 C), λῆμα Κεραύθεος (Pind. *P.* 3. 25), φέρμα ταύρου (Soph. *Tr.* 508), Verg. *Aen.* 6. 289 *forma tricorporis umbrae.* σχῆμα is not identical with τύγαν, a word expressive of 'build' or 'mould,' taken from works of art: cf. Eum. 49 οὐδὲ τὸ Γοργολούσιον εἰκάσιον τύγαν, Eur. *Phoen.* 163 μορφὴ τύγανα.

Bacch. 1331 ἐκθηριώθεντος ἔρος ἀλλαξ γένεται. Similar is Milton's *Did I request thee, Maker, from my clay | To mould me man?* Hippomedon is 'wrought on a great pattern.'

For the quantity in 'Ιππομέδοντος cf. 534 and Cho. 1047 φαιδχίτωνες (n.), where add τολόφωνος (*Batrachom.* 210), τύργητη (Eur. fr. 943), μονόλυκος (*Arat.* 1124), Ενετιάτος (*Alc.* fr. 23. 5), δευτέρημ (Alc. fr. 18. 1), *Theōphila* (Mart. 7. 69. 1). See Monroe *Hom. Gr.* § 386. The lengthening here is quoted by Priscian (*de metr. Ter.* 23). Wecklein notes that in tragic senarii the instances are all at the beginning of the line.

478 ἄλλο δὲ τολλήν: ἄλλο is not merely a disk, nor is τολλήν, at least in tragedy, the same as μεγάλην. In Homer τολλός may = 'big' (e.g. Il. 7. 155), and thence in other epic e.g. Ap. Rhod. 1. 760 βούτας οὐτω τολλός. But it is an error to quote passages like Hdt. 7. 14 καὶ μέγας καὶ τολλός ἐγένετο ἐν Δάλη χώρᾳ, or Eur. *Hipp.* 1 τολλή μὲν ἐν βροτοῖσι... κέλεψαι Κότρας, where the meaning is 'of much account' (cf. 6 n.).— ἄλλο is 'threshing-floor,' and the Scout says, with a touch of colloquial exaggeration, that the shield of Hippomedon would 'go far towards making a threshing-floor.' The resemblance of the ἄλλο to the δέρις (cf. the resemblance of δέρις to φέρμα played upon by poets, Ar. *Poet.* 21, Ath. 472 C) consisted in more than the circular form. Both were raised in the centre and sloped to the rim (Varro *R. R.* 1. 51 *aream...potissimum rotundam et medium paulo extumidam*). After using this hyperbolic metaphor the Messenger, acting in the Greek manner, explains himself: 'I mean the circle of his shield.' Obviously he cannot say ἄλλο μεγάλην, but 'a great extent of ἄλλο.'

SCOUT. The next and fourth, whose gate neighbours Athena Onca, comes shouting to his post—Hippomedon, showy and huge of mould. 'Twas almost a threshing-floor, the circle of his shield, and I shuddered—I deny it not—when he rolled it.

No poor craftsman must the emblazoner have been who enriched his shield with work like this—Typhon, sending from fire-breathing mouth a murky smoke, flickering, flame yet not

481 Some (e.g. Paley) punctuate λαγνόν μέλαιναν, αἰδήνη κ.τ.λ.

There may be a question as to whether ἀλως is accus. or gen., but the latter is better: cf. Xen. Cyr. 3. 2. 2 πολλὴν τῆς χώρας, Ar. Plat. 694 τῆς ἀθάρπης πολλὴν, Ach. 350 τῆς μαρδίης... συχνή. [The scholiastic explanation of ἀλως as the ring round the sun (cf. Hesych. ἀλωτὴ τὸν ἡλίου ἡ σελήνης περιφέρεια) is only a derived meaning and is here inappropriate.]

477 δινήσαντος: synchronous with ἔφριξα: cf. 423 n. The word perhaps has a more special aptness in the context since δινος was a possible word for ἀλως: cf. Ath. 467 F Τελέσιλλα δὲ ἡ Ἀργεία καὶ τὴν ἀλωτὴν δίνοις. For δινεῖν with a shield cf. Theoc. 24. 10 ὁ φαρένα δίνεισθαι μέγα.

478 οὐ τις εὐτέλης: Soph. Ph. 35 ἐκτῶμα φλαυρουργοῦ τυπού | τεχνήματα διδόσει.

479 τόδι: scarcely 'the following' (which is prosaic), but 'in this case.'—ἀναστον: 'added' (over and above the shaping of the shield). Cf. 242 (n.). Hence the dat. in πρὸς ἀναστον.

480 Τυφῶν: the declension varies between forms of Τυφών, Τυφεύ, and Τυφώ: cf. 504. Among the Giants the serpentine Typhon holds a special rank as monster-in-chief, and figures prominently in works of art. To the older Athenians he would be familiar from the great carving on the western pediment of the old Hecatompedon (see Wiegand Archäische Poros-Architektur der Acropolis p. 106). The description conceived by Aesch. (cf. P. V. 367 sqq.) follows Hes. Theog. 824 ἐκ δὲ οἱ ὄμων | τὴν ἔκαρδα κεφαλαὶ δύοις, δευτοὶ δράκοντος, | γλώσσαι διοφερῆσι λειχυθεῖται, ἐκ δὲ οἱ δύοις | θεοπεστὶς κεφαλῶν ὑπ' ὅρφοις τῷρις μάρτυρες | πάσσον δέ τις κεφαλέων τῷρις καλεό δερκούντων κ.τ.λ. Nevertheless, besides the serpents' heads, he possesses for Aesch. a main head of the ordinary kind. According to Ovid (Fast. 3. 799) he is half-bull, half-serpent, *matre satus terra*,

monstrum miserabile, taurus | parte sui serpens posteriori fruit. This, however, is not the Aeschylean conception. In v. 482 the πλεκτίναι are those of Typhon himself.

πύρωνος: but P. V. 949 πύρηνον. For the absence of contraction cf. fr. 39 διπλόδοι, fr. 281 χειμάρρον. The word is to be taken with σύδια. Greek has no objection whatever to πύρηνος followed by πυρὸς κάσοις (cf. Cho. 51 n.).

481 λαγνόν μέλαιναν κ.τ.λ. There is nothing grotesque about this expression, which is rightly understood by Verrall. The λαγνός is black, but αἰδήνη (i.e. shot with red), and is therefore almost fire (πυρὸς κάσοις): i.e. it is midway between fire and smoke.—λαγνόν differs from κακνύν. The latter, when not used in the most comprehensive sense, denotes rather the light and vapour smoke, while λαγνός is 'smoky flame' (see Jebb on Soph. Tr. 794, Ant. 1126): cf. Eur. Phæth. fr. 2. 45 καττρόν μέλαινα λαγνόν, Ar. Lys. 319 λαγνός δοκῶ με καθερόν καὶ καττρόν, Ar. Rhod. 2. 133 λαγνύντος καττρόν, ibid. 1009 κελαιρύ | λαγνός καὶ καττρόν, Lycoph. 293.—πυρὸς κάσοις is an expression easy to a language which uses δέλφιος, δέλφιφι for 'closely akin to' (cf. Ar. Plat. 549 τῇ πυρήνας τοῖς φύσεις εἶναι δέλφιφι). In Ag. 499 we have μαργυρεῖ δέ μοι κάσοις | πυλοὶ ἔντευρος δύνα κάσοις (where κάσοι has the same references as πυρ. 81 (n.)). Cf. Hipponeax fr. 34 συεῖν μέλαιναν διμέλεος καστρυγήτην. The sense of αἰδήνη is that the black is 'shot' with flickerings of flame (requiring the most skilful workmanship for their representation). For this colour-use of the word cf. Soph. Ph. 1157 ἔμβις σαράντας αἰδήνη.

In the epic *Thebaïs* there must have appeared the same admiration of skill in metal-work which we meet in the *Iliad* concerning the shield of Achilles (see Introd. p. lii). For variety of colour in the inlaying cf. II. 18. 548 & 88 (sc. the

ὅφεων δὲ πλεκτάναισι περίδρομον κύτος
προσηγόρισται κοιλογάστορος κύκλου.
αὐτὸς δὲ ἐπηλάλαξεν, ἐνθεος δὲ Ἀρει
βακχῷ πρὸς ἀλκήν, Θυιὰς ὡς, φόβον βλέπων. 485
τοιοῦδε φωτὸς πεῖραν εὖ φυλακτέον.
Φόβος γὰρ ἥδη πρὸς πῦλαις κομπάζεται.
ΕΤ. πρώτον μὲν Οὐκα Παλλὰς ἡ τ' ἀγχίπτολις

484 δρυ M, corr. rec. φάντας
φάντας Canter. †.

485 βακχῷ M, βάκχῳ m. θυιὰς M, corr. rec.
φόβον φόβον rec., φόβον Blomf., φοβῶν Lowinski.

ploughed land) μελανέντες διπούτες, ἀρρο-
μένης δὲ ἑψαὶ | χρυσεῖς τερψέων· τὸ δὲ
τερψιθάνη τέτυκτα, γεινὲ τὸ δὲ ἐτίθει σταφι-
λῆρος μετὰ βρύσουντας ἀλατὸν | καλὺπτε χρυ-
σεῖν· μελανέντες δὲ βόργρες ἡσαν, Πιλ.
Νίκ. 28. 5 (of the shield of Nicias) χρυσοῖς
καὶ τορφόφρασι εὖ των πρὸς οὐλῆρα μεραρ-
μέναις δὲ ἦφηται συγκεκριμένων.

482 sqq. δρενον δὲ πλεκτάναισι κ.τ.λ.
One of the most misunderstood and difficult passages in the play, and requiring much care in interpretation. The rendering depends on the exact sense of περίδρομος κύτος and of προσηγόρισται. We may ignore any suggestion that περίδρομος simply = 'round' (cf. Hom. Il. 23. 453 περίτροχος ἄρτος μήτη), since Aesch. would not use such a tautology with the following κύλλον. It should be conceded also that the δρενον πλεκτάναι are the coils of the 'hundred' snakes which formed part of the representation of Typhon (480 n.). We should do best to determine first the meaning of κύτος. Inasmuch as the word stands for the 'bull' of a ship (Poll. 1. 87 τὸ μὲν έβαφον τῆς νεώς κύτος καὶ γεντρα καὶ ἀμφιττρούς λέγεται), for a receptacle (Xenarch. ap. Ath. 64 A πίμπλησι λογ-
δος στερρούμενος κύτος), and for a covering case, it is natural to suppose that here it signifies that which holds something rather than that which is held by something else; i.e. it is rather the 'case' than the inner body of the shield. At least it could not be used in distinction from the outer case. Putting these considerations together we may understand that a 'round hollow-bellied case' (lit. either 'the case which forms a hollow-bellied round' or 'the case of a hollow-bellied circle,' i.e. of a circular shield) is the subject of προσηγόρισται. This is the bronze-work overlaid upon the hide or other frame. The natural sense of προσηγόρισται should be 'is fastened to an έβαφος (or foundation),' and so far we gather that 'the hollow bronze casing is fastened to its ground (of hide &c.) with coils of snakes.' From a practical point of view these should serve as clamps or holdfasts, and the picture suggested is of trailing serpents in bronze which run along the shield, over the edge, and grip it with rivets both on the upper and under side. The coils serve as, or contain, the rivets. In Hom. Il. 12. 295 we have a description of the shield of Sarpedon: τὸ δρενον καλεῖται | φλαστερόν, τερψέων δὲ βοεις μάψι θαμεῖται | χρυσεῖς τερψέων διεράκεσσι τερψέων κόκλοις, and though this is obscure it plainly refers to bars in some way gripping the leather to the bronze. The πλεκτάναι here serve the purpose of such μάψαι. It remains to consider περίδρομος. This might be taken (1) more closely with κύτος as = 'the cover where it runs round,' i.e. the rim of the cover (cf. Eur. El. 458 sqq. περιδρόμη ένος έδρης contrasted with ἐπὶ μετρητάκαις, and the use of δρενος, πλεκτάναι &c.), or (2) more closely with πλεκτάναι, 'run round with serpents' coils,' i.e. with serpents' coils running round it (cf. Eur. fr. 1083 γὰρ δρενος περίδρομος). The latter is obviously the more satisfactory.—πλεκτάναι thus belongs διὸ καὶ τοι both περίδρομον and προση-
γόρισται. The total result is given in the translation above.

[It would be extremely involved to take προσηγόρισται πλεκτάναι as = πλεκτάναι προσηγόρισταις ἔχει, 'has serpents' coils fastened to the ground-work,' i.e. has such coils in relief. Moreover the proper construction in that sense would be with the accus. (πλεκτάναι προσηγόρισται: cf. Soph. Tr. 157 πλεκάναι δέλτοις ἀγγειραμένοι | ξυσθίμεται, Xen. An. 5. 4. 32 ἀστεγμένους αὐθίραις &c.).]

flame. And 'tis with coils of serpents running about the rim that the casing of the hollow-bellied orb is fastened to its ground. The man has raised his war-cry, and, possessed by Ares, he is frenzied, like a Bacchant, for the revellings of fight, with an eye to strike dismay. The assault of such an one needs all best watching, for already at the gates the vaunt is of Dismay.

ET. First Onca Pallas—she whose burgh is near neighbour

483 ητ M, η τ' *ed. ♀. ηδ' Stanley. ἀρχέπολις Pauw. ♀. ητ' ἐφοραται (Heimsoeth) is hardly legitimate emendation.

Nor is there any adequate value thus left for so pleonastic a phrase as περίδρομος κύτος κοιλογάστρος κύκλου. Verrall indeed takes this as 'a frame comparatively flat (*περ. κύτος*) enclosing a central part of high curvature (*κοιλ. κύκλου*).'¹ But κύκλος can hardly be used in such a limited sense (approaching διμόλιος), its ordinary acceptation in this connection being that of the whole shield (see 476, 629, Eur. *Phoen.* 1382 ὑψίζων κύκλου) as the equivalent of Homer's δέστις τάντος ἔσον. If by περίδρομος κύτος is meant only a part of the shield it would be better to understand it of the ἄντης of Hom. *Illiad* 18. 478 ποιεὶ δὲ πρώτιστα σάκος μέγα τε στιβαρὸν τε | πάντοτε δαιδάλων, περὶ δὲ ἄντην βάλλε φαεινὴν τρίτλακα μαρμαρέην, and *ibid.* 606. With this would suit Eur. *Tro.* 1197 Ιτυός τ' ἐν εὐθύροισι περιδρόμοις ἥσρα.

We should thus get 'the casing of the hollow-bellied round shield, where it runs round (*i.e.* the *άντης*), is fastened to its ground with coils of snakes.' It is hard to choose, but the rendering already given offers a more completely intelligible picture.]

484 sq. αὔτος: turning from the shield to the man himself.—*τίθεσθαι*... 'Αρειος οὐκ Βάρχῳ, but with more full possession. So πρὸς Δλαγῆ again restricts βαρχᾶ and Θειά: he revels with Thyiad-frenzy, but with a different spirit in his revelling. Cf. Eur. *H. F.* 1121 'Αἰδον βάρχος.—Οὐδεὶς οὐσιος: Verg. *Aen.* 4. 400 *sævit inops animi totamque incensa per urbem | bacchatur, qualis commotis excita sacris | Thyias, ubi audito stimulant trieterica Baccho | orgia.*—Φόβος: cf. 114 (n.), 373. The sense of the noun answers to that of the conative φοβεῖ: he puts on looks 'to terrify.'

485 τοιεῦθε: both from his size (475) and his fury (484).—περαν: *sup.* 217

πολεμιώτε πειρωμένοις, Soph. *Aj.* 2 πειράτης ἔχθρων ἀρτάσαι θρώμενοι.

487 Φόβος...κομπάζεται: for already Dread (or Rout, 45 n.) is being vaunted at the gates. φόβος is at least half-personified. The meaning is that already one can hear him at the gates boasting that we are frightened away.—πρὸς πόλας is not identical with ἐν πόλαις. The latter might be joined to φόβος in the sense 'it is boasted that there is fear (among our people) at the gates'; the former belongs to κομπάζεται. It is Hippomedon who stands πρὸς πόλας and boasts. For the notion cf. Eur. *I. T.* 1308 πόλας ἀρέτας καὶ φόβος πέμψας έσω.

κομπάζεται: 'is the matter of high talk' (with him). An insufficiently observed sense of κόμπος is that of big, but empty, talk in depreciation of another; e.g. Eur. *Or.* 570 δράσας δ' ἔγινε δέλτα, ως οὐδὲ κομπάζεται, *Rhes.* 438 οὐχ ως οὐδὲ κομπάζεται.

488 πρότον μὲν 'Ούκα' ('Υπέρβοτος οἱ κ.τ.λ. (491); i.e. the divine) (the human antagonist.—ἡ τ' ἔνχεττας. The usual reading is ἡτ', and this form of the rel. (frequent in anapaests) is apparently used by Aesch. in trimeters in *Eum.* 1025, *Pers.* 300, although in both instances it is quite legitimate to take *τε* independently. The phraseological adv. ἐξ οὐρὲ is found in *Pers.* 764, *Eum.* 25. In the present place τ' is best taken as exegetic (*Cho.* 94, *Aj.* 9, *Suppl.* 42 &c.): 'Onca Pallas, that is, our neighbour.' The schol. on Soph. *O. T.* 20 (Παλλάδοις δικλοῖς ναοῖς) observes that there were two temples of Athena at Thebes, one of Οὐκαλα and one of Ισμηνία, or one of Αλαλκονεύα and one of Καδμεία, but that the temple of Alalcomenia was, according to some, in a village. The sanctuary and enclosure of Onca were outside the walls (see Introd.).

πύλαισι γείτων, ἀνδρὸς ἔχθαιρουσ' ὑβριν
εἴρξει, νεοσσῶν ὡς δράκοντα δύσχυμον.

490

Τπέρβιος δὲ κεδνὸς Οἰνοπος τόκος
ἀνὴρ κατ' ἄνδρα τοῦτον ὥρεθη θέλων
ἔξιστορῆσαι μοῖραν ἐν χρείᾳ τύχης,
οὐτ' εἶδος οὔτε θυμὸν οὐδ' ὅπλων σχέσιν
μωμητός, Ἐρμῆς δὲ εὐλόγιος συνήγαγεν.
ἔχθρὸς γὰρ ἀνὴρ ἀνδρὶ τῷ ξυστήσεται,
ξυνοίσετον δὲ πολεμίους ἐπ' ἀσπίδων
θεούς· οἱ μὲν γὰρ πυρπνόν Τυφῶν' ἔχει,
Τπερβίῳ δὲ Ζεὺς πατὴρ ἐπ' ἀσπίδος
σταδιάνος ἥστατι, διὰ χερὸς βέλος φλέγων.
κοῦπω τις εἶδεν Ζῆνά που νικώμενον.

495

500

489 τάνδρος Paley. †. 490 μὲν γε over 1 of δύσχυμον. 494 εὖδ' οὐταν
recc. †. 496 ἀνὴρ M. ἀνὴρ om. M^a (then writes it above the verse). ξυστή-

§ 16). Hence ἄγχιτολις, which, though commonly taken as meaning 'near to the city' (a notion repeated and emphasised in *πλαισιον γέντων*), more probably = 'of neighbour πόλις': cf. Soph. *Ant.* 970 ἄγχιτολις 'Ἄρης' (Ares being a Thracian divinity and so a neighbour to the scene mentioned), Bacchyl. 12. 56 στὸν ἄγχιδόμοις | θρησκοντος' ἔτραπεν (from neighbouring houses), Theogn. 32 γε-τοι τὸν ἄγχιθρον ('from next door'). So ἄγχιτέρων ('with borders adjoining'), ἄγχιτον. The γένετος of Onca, which is not part of Καδμία, is her πόλις. We must remember the very small size of many Greek πόλεις, particularly in epic times, and how a συνοικισμός was often formed (as at Athens, Sparta and Rome) out of once independent settlements as close to each other as this. The word is thus defined, not merely expanded, by πλαισιον γέντων.

Though outside the walls, Onca has a special interest in these gates ('Ογκαῖς). There may also be an apt point (as Verrall thinks) in the opposition of Pallas to Typhos. Cf. Hor. *Od.* 3. 4. 53 sed quid *Typhoeus...* | *contra sonantem Palladis aegida...*?

489 sq. ἀνδρὸς ἔχθαιρουσ' ὑβριν: ἀνδρὸς is not τοῦ ἀνδρὸς (Hippomedon), but generic. The maiden goddess detests ὑβριν.—ἀνδρὸς (though it may possibly glance at the sense δρεσσος) = ἀνθρώπου or τον, and the phrase = ἀνέρες ὑβρι-

στον.—ὑβριν is felt as the object of ἀρέτη as well as of ἔχθαιρουσα.

νεοσσῶν ὡς κ.τ.λ.: 'as it were (keeping off) a cold serpent from young birds.' We should not suppose an ellipsis for 'as it were (a bird) keeping off a snake from her young ones.' The bird does not succeed in keeping off the snake, nor is Pallas regarded as a mother.—ξυστήμον: the *frigidus anguis* of Vergil, with a picture of the cold serpent creeping into the warm bed (cf. 278 sqq.), and perhaps also of the paralysing or blood-freezing terror of the nestling.

491 Τπέρβιος δὲ κ.τ.λ. The repeated sound (-οι) in this line was readily tolerated by Greek ears. Cf. *Clio* 42 (n.), *ibid.* 761 αἰκαν, θλιψιν δὲ τῶνδε πειστεις λόγων, and add Soph. *O. T.* 567 τὸν δὲ οὐχί; κακὸν ησύστημεν, Eur. *Jr.* 819. 7 Κλιξ δέ οὐ καὶ Κλικία κιλησκεται, *Ion* 1543 οὐ γ' ἔγω γάμους, *Or.* 238 οὐδεὶς ετ.

492 sq. ἀνὴρ κατ' ἀνδρα: 'as our man to match man' (in distinction from divine action). Cf. 434.—ἥρη θόλων ηστορῆσαι κ.τ.λ. Though it would be easy to suggest e.g. ηρήσων the text is sound and only needs interpretation. There should be no stop at ηρήη, the sense being that, at the time of selecting the six Thebans, Hyperbius was among them (ηρήη), asking no questions as to what his task (share, μοίρα) would be in the fighting, but quite ready (θόλων).

to the gates—in abhorrence of a wanton man will keep him off, like a chill snake from nestlings. And, for a man to match such man, there is Hyperbius, Oenops' trusty son. At the choosing he was ready to leave the hour of need to teach him his task. In naught is he to seek—in shape, in temper, or in fashion of his arms; and with reason hath Hermes brought the pair together. For the man is foe to the man whom he will meet, and hostile are the gods whom they will pit upon their shields. The one hath Typhon breathing fire, while on Hyperbius' shield Father Zeus sits waiting steady, with bolt ablaze grasped in his hand; and none, I ween, hath ever seen Zeus discomfited. Such is

σεται Μ, ξυνθήσεται μ. ξυμβήσεται of Plut. *Thes.* 1 belongs to the free quotation of antiquity. 500 φέρων recd. 501 του (for που) Elmsley.

to learn the answer to that question (*ξυνθήσεται*) when the turn of events needed him (*ἐν χρειᾳ τόχης*). *μοῖρα* not rarely = 'function' or 'office': cf. Cho. 237 n., Eum. 479 *αὐταὶ δὲ ἔχουσι μοῖραν* οὐκ εὐτέλειον. There is of course no notion that Hyperbius 'was chosen' to match Hippomedon, since the Argive arrangement was not then known. *ἀνήρ καὶ ἄνδρα Τπέρβιος γῆραθ θέλων κ.τ.λ.* is good idiomatic Greek for *ἀνήρ* (*πάρεστις ημῶν*) *Τπέρβιος*, *δε γῆραθ κ.τ.λ.* [So simple is this rendering when once seen, that there appears no need to discuss reconnoitrite explanations of *ἐν χρειᾳ τόχης* as 'consulting the oracle of fortune, or (on the analogy of *χρήσθαι τόχην*) as 'to find out his fate when he experiences his fortune.' These and other interpretations are due to a misunderstanding of *μοῖραν*.]

494 οὐτ'...οὐτ'...οὐτ'. The reading is correct. *οὐτ'*...*οὐτ'* belong to one notion, viz. that of the man's own qualities (physique and courage), while *οὐτ'* addz another, viz. that of equipment.—*εἴδος* refers to v. 475 *σχῆμα καὶ μέγας τόνος*, θύρων to 484 sqq., *διπλῶν σχέσεων* = *armorum habitum*, 'fashion of his arms.' The sense of *μεμφότες* is relative. It is as a match for Hippomedon that no 'deficiency' can be found (cf. this frequent notion in *μέμφεσθαι*, *διμεμφεῖται*, *διμεμφήται* &c.: Cho. 508 n.).

495 'Ἐρμῆς: both as *έναγώντος* and as the god of 'lucky finds' (*ἔρματα*). Cf. Cho. 809 *ταῖς δὲ Μαίας, ἐπει φορώντας | πρᾶξιν οὐρανὸν θέλων*. It was a species of lottery which brought the pair together (as it did regularly in the athletic contests), and Hermes is 'the deity presiding

over lots (οἱ κλῆροι τοῦ Ἐρμοῦ λεποδοκούσσι εἶναι schol. Ar. Pac. 365).—*εἰδόλγως*: the emphatic word. Cf. 505 *πρὸς λόγων τοῦ σῆματος*.—*συνήγαγεν*: the tense answers to *γῆραθ* (492).

496 *ἀνήρ* (θεούς (498): 'the men are enemies and so are the gods....' More must be implied than that the men are matched as *πολέμοι*. There must have been some special feud already between them, which would be stated more expressly in the epic.—*τῷ* is relative.

498 sq. *ωραῖνόν*. The thought is that, while Typhon breathes fire from his mouth, Zeus wields a fire more terrible in his hand. In *ωρᾶς* the god is considered as benign and protecting. Note again *τῷ διώκος* so soon after *τῷ δούλοις*.

500 *σταθατες* φένται: he sits, but firm and ready, quietly waiting for the opponent. Both words contrast his tranquillity with the fury of Typhon.—*φλόγης*: 'causing to blaze.'—*διά χερός*: the bolt (familiar in works of art) passes through the clasped hand and projects on either side. The words are opposed to *διά στόμα* of 480. (A 6th cent. black-vase illustration of a contest between Zeus and Typhon may be seen in Hill's *Illustrations of School Classics* p. 7.)

501 *ποτε*: not of place, but sarcastic: 'I believe.'—*νικάμενον* = *νικηζόμενον* by the usual idiom of *νικᾶν*. For the thought cf. Eur. *Herac.* 349 sqq. *τῶν μὲν γάρ Ηραὶ προστατεῖ Διός οὐμαρ, | ήμῶν δὲ 'Αδίνα· φημὶ δὲ εἰς εὐτραχῖαν | καὶ τοῦτον θάρχειν, θεῶν δικαιώντων τυχῶν· | νικεμένη γάρ Παλλὰς οὐκ ἀρέσεται.*

τοιάδε μέν τοι προσφίλεια δαιμόνων.
 πρὸς τῶν κρατουντῶν δ' ἐσμέν, οἱ δὲ ἡσσωμένων,
 εἰ Ζεύς γε Τυφῶ καρτερώτερος μάχῃ.
 'Τπερβίῳ τ', εἰ πρὸς λόγου τοῦ σήματος 505
 εἴκος γε πράξεω ἄνδρας ὥδ' ἀντιστάτας,
 Σωτήρ γένοιτ' ἀν Ζεὺς ἐπ' ἀσπιδος τυχών.

επτοιθα τὸν Διὸς ἀντίτυπον ἔχοντά <γ>
 ἄφιλον ἐν σάκει τοῦ χθονίου δέμας,
 δαίμοσιν ἔχθρὸν εἴκασμα βροτοῖς τε καὶ 510
 δαροβίοισι θεοῖσι,

502 μέντοι M. Qu. *τοιάδε μέν τοι...? 504—507 m' writes β γ α δ
 before these lines. Two late MSS transpose 505, 506 (with εἰδός δι..., whence
 Pauw εἰδός δι πράξεω ἄνδρας). There are no variants affecting the construction,
 except that in 506, for εἰκόνη πράξιν (sic) of M, m' not only emends with πράξιν
 (i.e. ει superscr.) but also writes δι over γε. The order is preserved with

503 μέν τοι: perhaps μὲν *τοῖν (= τοῖτραι) should be read.—προσφίλεια δαιμόνων: i.e. respectively. The expression is for the concrete τοιάδε προσφίλεια δαιμόνων: cf. 237 ἐπειδὴν (n.).

504—507 m' writes β γ α δ before these lines respectively. If this is anything more than an attempt at emendation we might suppose that the line beginning with διδός was accidentally omitted through the eye of the copyist catching δι of the next, and that it was subsequently written in the margin and thence inserted at the wrong place. But if this alteration were made it would be difficult to give a satisfactory rendering of εἰδός γε πράξεω ἄνδρας ὥδ' δημοτάρας. To join ὥδ' with πράξεων is scarcely natural for the position or the rhythm, while, on the other hand, there would be no sense in πράξεων standing alone. 'Men opposed in this way' (i.e. with these particular devices) is the almost inevitable sense. Meanwhile the line εἰ Ζεύς γε Τυφῶ κ.τ.λ. follows aptly upon 503: 'we are on the winning side...since Zeus is mightier than Typhon.'

The order of M is therefore in all probability correct. We might construe δι with all that follows, viz. εἰ Ζεύς γε Τυφῶ καρτερώτερος μάχῃ 'Υπερβίῳ τε...γένοιτ' δι Ζεύς, with v. 506 parenthetical. The combination of δι...γένοιτ' δι is open to no objection, the construction being that of Ag. 921 εἰ πάρτα δι πράσσομεν δι, εἰθερῆ διό (where the clause with δι represents an apodosis to a suppressed

hypothesis); or εἰ may = διελ 'since Zeus would naturally prove (if occasion arose) protector.' But it must be admitted that it requires unusual effort to construe δι with the re-clause after v. 504, and also that the parenthetical εἰδός γε κ.τ.λ. (which is still open to the objection already stated for πράξιν) is more than awkward. If (with Verrall) we make the parenthesis consist of πρὸς λόγου...ἀντιστάτας the sense of those words becomes clear and ὥδ' falls into its proper place, but the parenthesis itself hardly appears Aeschylean. It seems best therefore to punctuate more fully at μάχῃ, and to make the slight correction 'τε' δι for τε.

'Υπερβίῳ τε' then begins a statement, not an hypothesis, and the sense is 'and to Hyperbius—since it is only likely that men so opposed will fare according to their emblem—Zeus will naturally prove Saviour.'

τοῦ σήματος: the device in each case.—γε, though felt with δι, is correctly placed to emphasise εἰδός, 'since it is at least probable....' Eteocles, as elsewhere, does not make a positive prediction or boast (cf. 401), but in this instance he claims great likelihood. [That εἰδός δημι is found elsewhere with pres. or aor. is surely no bar to the natural use of the future. It is in fact the aor. which is the remarkable tense, and to deny a future because we find an aor. is as perverse as it would be with δημι δημι or δημι. In these and similar expressions the aor. was substituted for the fut. only because

their choice of favouring powers, and ours is the prevailing side, but theirs the weaker, if Zeus is mightier in fight than Typhon. To Hyperbius—since it is like that men thus matched will fare according to their blazon—Zeus must prove Saviour, for his place upon the shield.

[HYPERBIUS departs.]

CHO. Sure am I that the adversary of Zeus, in that ^{2nd anti-}
he bears upon his shield the friendless form of the earth-
born thing, the likeness loathed by higher powers, by mortals

emendation *τ', ει for τε. ¶. 505 Τηρβίω τε πρὸς M. Corr. *ed. Τηρβίω τα
Blomf., δὲ Butler. 506 πρᾶξαι Sidgwick. διπηράτας recd. 507 γένοντο Ζεὺς
recd. 508 ἔχοντα | ἀφίλον M. <γ'> add. *ed. ¶. πτονοῖς δὴ Robortello.
τὸν Σηρὸς διπηράντοντος ἔχοντ' Dind., τὸν δὴ Δίδος διπηράντοντος Weil (σχέθοντ' would
be as likely). 510 δαιμόνος Brunck and most editors (and probably schol.). ¶.
βροτοῖς τε | καὶ δαροβίσοις M. corr. Brunck. 511 θεοῖς Hermann.

the implication of futurity was often sufficiently felt in the *εἰκός* or *εἶτις* itself.]

507 Σωτῆρ: the emphatic word. 'Zeus will prove Zeus Soter.'—*ἐπ' αὐτή-*
σος τυχόν: from the 'happy' fact of his being upon the shield. Cf. 388 κυρεῖ (n.).

508 sq. πέπονθα τὸν κ.τ.λ.: for the reading see 468 sq. (crit. n.). In ἔχοντά *γ' the particle is effective, since it aduces an argument.—ἀντίτυπον is masculine. The Chorus regards Hippomedon as himself the adversary of Zeus, inasmuch as he carries a challenge to Zeus upon his shield.—ἀφίλον: 'without a friend' among any of the three classes named immediately; cf. Eur. *H. F.* 561 ἀφίλοι, οὐ' αὐτοῖς τοι λέγω, τὸ διπηράντος.—χθονίους = γηγενοῦς. The omission of the noun has its purpose. Typhon is 'that thing born of earth' (not god nor man but a being unique).

510 δαιμόνον ἔχοντα κ.τ.λ.: 'hated by δαιμόνες, βροτοὶ and immortal θεοὶ.' The expression is not meant to be merely comprehensive, but Typhon was not recognised by any of these classes as belonging to them. Cf. Hes. *Theog.* 295 ὁ δ' ἐτέκει ἄλλο πελώρων ἀμήχανος οὐδὲ ἑοί-
κός | θυγητοῖς' αὐθόρποιος οὐδὲ ἀδανάτοις
θεοῖσι, *Hymn. Apoll.* 351 οὐτε θεοῖς ἑτα-
λύκοις οὐτε βροτοῖς, | δεινὸν τ' ἄργαλον
τε Τυφάον, τῆμα βροτῶν. Where words like these are thus juxtaposed their meanings are duly distinguished, and 'mixed forms, half animal half human, belong to beings half way between man and god, demons rather than full-fledged divinities and demons malignant rather than benevolent. Such are Boreas,

Echidna, Typhon and the snake-tailed giants' (Harrison *Proleg. Gk. Rel.* p. 259). The fact that in less studied language θεοὶ are often called δαιμόνες (in the comprehensive sense of 'higher powers'), while the Titans may occasionally be called θεοὶ (*sup. 498, Hymn. Apoll.* 335, *P. V.* 443 Τετάνα...θεόν | Ἀγλαθ') does not alter the fact that a more scrupulous distinction existed. Cf. Soph. *fr. 511. 2* οὐτε δαιμωνὶ οὐτε τοῖς θεῶν, Eur. *Med.* 1391, Plut. *Mor.* 415 A οἱ τὸ τῶν δαιμόνων γένος ἐν μέσῳ θεῶν θεῶν καὶ ἀνθρώπων... Εὐλητὸς δ' Οὐμηρος μὲν ἐτι φαίνεται κοι-
νῶς αὐτοφέροντος χρώμενος τοῦ δικιαστοῦ καὶ τοῦ θεοῦ οὐτοῦ δὲ δαιμόνων προσαγο-
ρεων. Ησιόδος δὲ καθαρός καὶ διαιρέ-
τος πρώτος εἴδη τῶν λεγούντων πέπονθα
γένος, θεοῖς εἴται δαιμόνοις εἰδ' ἄργαλος, τὸ δ' οὐτε πάσιν αὐθόρποιος, *ibid.* 419 A (δαιμόνες differ from θεοὶ in not being immortal), 417 F, 153 A τοῖς φελληρώτεροι; θεοί. τοῖς
βιαζερότεροι; δαιμόνες.

Though Typhon is himself a δαιμόνος he has no friend among his own class.—(δαιμόνον βροτοῖς τε forms one notion, καὶ δαρ. θεοῖς a second.)

511 δαροβίσοις θεοῖς: the θεοὶ εἰτε θεοῖς of Hom. *Il.* 24. 99. In strict language δαροβίσοις is simply 'long-lived' and may be used of δαιμόνες no less than θεοὶ: cf. [Hom.] *Hymn.* 4. 260 (of the nymphs) αἱ δὲ οὐγητοῖς οὖθ' ἀθανάτοις ἔτορται'. | θρόνος μὲν σώνωντο κ.τ.λ., and Soph. *O. T.* 1099 μαρτλώνες (nymphs). While ἀθανάτοις are necessarily δαροβίσοις, not all δαροβίσοις are ἀθανάτοις. Aeschylus however is using a traditional epithet of deity ('lasting-lived') without the same consciousness of limitation in δαρο- which

πρόσθε πυλάν κεφαλὰν ἵάψειν.

ΑΓ. οὗτος γένοιτο. τὸν δὲ πέμπτον αὖ λέγω,
πέμπταισι προσταχθέντα Βορραίας πύλαις,
τύμβον κατ' αὐτὸν Διογενοῦς Ἀμφίονος.
ὅμνυσι δὲ αἰχμὴν ἦν ἔχει, μᾶλλον θεοῦ
σέβειν πεποιθὼς ὅμματων θ' ὑπέρτερον,
ἥ μὴν λαπάξειν ἀστυν Καδμείων βίᾳ
Διός. τόδ' αἰδῆ μητρὸς ἐξ ὄρεσκον
βλάστημα καλλίπρωρον, ἀνδρόπαις ἀνήρ·
στείχει δὲ ίουλος ἄρτι διὰ παρηϊδων

514 Βορραῖος Μ., corr. Porson. 516 sq. ἡν ἔχω... σίβει Paus. ¶. 518 δοράς
for Διός recc., Hermann &c. ¶. μητρὸς Μ., μητρὸς recc. It is just possible that

he would feel in μακρό; the 'lasting'
may be for ever, and he manifestly means
'immortal.'

A hatred mixed with a shrinking, half
of fear, may be felt even by the
immortals. Cf. Hom. Il. 20. 64, οὐκα... |
σφεδαλὲν εὐρώσεται, τέ τε στργέσεται θεοὶ^{τερ.} Theoc. 24. 29 τόδι φάρμακα λυγρὰ
κέρωσται | οὐδεμένος ὄφεσσιν, δὲ καὶ θεοὶ^{τερ}
δύχαρσται.

512 κεφαλὰν ιάψειν = 'fall headlong.'
Cf. lyr. incert. ap. Plut. Mor. 417 C μακρά^{τερ}
αἴχμη σὺν εἰλόν. But κεφαλὴ may =
'life' (Hom. Il. 17. 242 ἐμῷ κεφαλῇ περι-
δίδα, Od. 2. 237 παρδέμασι κεφαλές,
Bacchyl. 5. 91).

514 sq. Βορραῖος: see Introd. § 16.
For Parthenopaeus cf. Eur. Phoen. 145 sqq., 1104 sqq.—τύμβον κατ' αὐτὸν: cf. fr. 30 κατ' αὐτὸν τύμβον δοθεῖσι Λίχα. Eur. Suppl. 660 κρήτην περ' αὐτὴν Ἀρεός. Here, however, there is probably in αὐτὸν the point that the tomb of the builder of their walls, Amphion, is a place held in chief respect, and the vision of the enemy boastfully challenging there is particularly enraged. To such a point Διογενοῦς adds a suggestion of impiety. Amphion was son of Zeus and Antiope. The tomb bears the same name in Eur. Suppl. 662 (σεμνῶς μημάτεων Ἀμφίονος), Paus. 9. 17. 7. In Eur. Phoen. 145 Parthenopaeus stands ἀρπὶ μηῆμα τὸ Ζῆθεον and the schol. there states that it was common to the two brothers. So Paus. 9. 17. 4 Ζῆθεος δὲ μηῆμα καὶ Ἀμφίονος τὸ καυρόν γῆν χώραν ἔστιν οὐ μήτε. The tomb doubtless figured in the epic. (According to another account the tomb of Amphion was at Tithorea: Steph. Byz. in loc.)

516 sq. δρυνοῖς δὲ αἰχμαῖν κ.τ.λ. The
swearing by a spear seems to have been
a custom (it is at least a tradition) of epic
or pre-epic times. Cf. Hymn. Herm. 460
(Apollo loq.) ναὶ μὲν τόδε κρανίου ἀκό-
τιον. Very similar to the present place
is Ap. Rhod. 1. 466 (Idas loq.) λοτοὶ τὸν
δόρον θύρον, έτη τεράσσων μᾶλλον | κύδος
δὲ τπλούσιον δέρομαι, οὐδὲ μὲν ὀφελλει |
Ζεὺς τόσον, δοσάτιν τερ' ἐμὸν δόρον, where
the speaker is reproved by Idmon (480)
εἰ δὲ ἀτάσθαλα τάμπταν θεατας, the impiety
consisting, as here, not in the oath itself
but in the depreciation of a god (cf.
Verg. Aen. 10. 773 dextra mihi deus
et telum, quod missile libro, | nunc ad-
sint). It is not that a special sanctity
attached to a spear more than to another
weapon or old possession, since Achilles
swears ναὶ τόδε σκῆπτρον (Il. 1. 234),
and cf. Eur. Phoen. 1677 λοτοὶ οἰδηρος
δρυνός τέ μοι εἴθος. The sanctity probably
lay in the venerable character of
the article as a κειμένος, which from its
record of successful exploits had come to
be regarded—like an axe among the
older Zulus or the swords Durandal and
Excalibur—as possessing supernatural
virtues. For such a spear cf. Eur. I. T.
823 Πλοτος τελαΐαν δὲ δόροις ληγχων
τεράτοις.

This consideration lends the necessary
point to the otherwise weak-looking
ἀξα, 'a (special) spear of his.' It is
hardly satisfactory to render simply
'the spear which he holds,' still less to
regard the phrase as meaning no more
than in e.g. Chaucer, Prol. 676 By onnes
kenge his lokkes that he hadde.

The trusting of course includes trust in
one's own might in wielding the weapon.

and by long-lived gods, will be dashed headlong before the gates.

SCOUT. So be it. Next for the fifth, posted at the Northern gates, right by the tomb of Amphion, son of Zeus. He swears by a spear he holds—in his assurance honouring it beyond a God and more dearly than his eyes—'Verily I will lay waste the town of the Cadmeans in spite of Zeus.' So doth he give tongue, the fair-visaged scion of a dam laired in the hills, a boy-man warrior, whose young crop of hair in the thick fast growth the local sound may have been retained sarcastically, but an accidental ē-form sometimes occurs in dialogue (cf. *P. V.* 518 σίδαρος). **520** καλλιπρόπορος Μ.

μᾶλλον θεοῦ κ.τ.λ. i.e. πεποθώς αὐτῷ, where μᾶλλον θεοῦ σίδεως αὐτῷ, the infin. being consequential. With the boldness of his expression cf. *Cho.* 57 τὸ δὲ ἐβυχέων, | τόδε δὲ βρούσι θεός τε καὶ θεοῦ τέλον, *Dicaerg.* fr. 5 θεός μέγιστος τοῖς φρονοῦσιν οἱ γονεῖς.

δρμάτων θὲού ὑπέρτερον: the eyes being the most precious possession (377 n., Catull. 3. 5 quem plus illa oculis suis amabat) and therefore often sworn by (Herond. 6. 23 μὰ τούτους τοῖς γλυκάς, Theoc. 6. 22, Petron. 133). There is no zeugma in σίδεως applied to the eyes as well as to a god, since σίδεως = τιμῶν ('set store by') in various contexts.

[To join ἔχει πεποθώς σίδεων (as = πεποθεῖ σίδεων) is extremely improbable and awkward: (a) πεποθεῖ is itself a perf. and cannot be resolved into ἔχει πεποθεῖ, (b) there should be no separation of the words, and the order should be πεποθώς ἔχει, as in Soph. *O. T.* 710 οἴδη μοι βεβούλευκὸν ἔχει. (With nor. ἔχει may precede or follow the participle, but it is at least juxtaposed.) The only apparent exception is Soph. *Ph.* 601 δέ γε εἰχεις οἵη χρώματα ἀκεβαλληκότες, where the reading is doubtful. Other passages, in which ἔχει has a separate force (e.g. Xen. *An.* 1. 3. 14 τολλὰ χρήματα ἔχουσεν ἀνηράκτες), manifestly have nothing to do with the matter.]

518 λατάφων: 47 (n.). The exact words of the oath are formally quoted. In βίᾳ Διός the gen. bears a strong emphasis, assisted by the position: 'in spite of (even) Zeus.'

519 sq. τόδε' αὐδῆ κ.τ.λ.: sarcastically. 'This is the sort of way the man-boy—son of a wild woman of the hills—talks.'—αὐδῆ: 'gives voice' (to things δρυπταί).—μητρός δὲ δρυκόν: Atalanta, the father being uncertain (Ares or Milion). Here the poet would naturally

not choose Ares and so put Parthenopaeus under his protection. Atalanta's haunts were upon Mt Maenetus in Arcadia (*Eur. Phoen.* 1162 Μαιέντου κόρη), where she had been suckled by a bear. She housed in caves (δρυκόν). The point made in this description is that she was a type of the fierce and uncivilized (ἀγριοί), and that her son exhibits these qualities (see 534 sq.n.). She may have been one avatar of Artemis (*Farnell Cults of the Greek States* II. p. 448)—καλλιπρόπορος and ἀνδρότατος both convey a shade of sarcasm: it is a youth of this sort who talks so big.—καλλιπρόπορος: so of Iphigenia (*Ag.* 245). καλλιπρόπορος: εὐπρέπειος (Hesych.). The original meaning of πρόπορος itself was 'face.' In *Eur. Suppl.* 889 Parth. is εἶδος ἁρούτατος. —ἀνδρότατος: between boy and man, here with the implication that it is but a boy who is 'playing the man' (i.e. the warrior, the 'brave'). According to that version of the story which includes the Epigoni he is old enough to leave a son.

521 sq. στρέψας δέ δὲ κ.τ.λ.: δέ (almost = γέρε) carries on the notion of ἀνδρότατος δριψ: 'yes, the young beard is only just growing.' He is of the age described in Hom. *Il.* 24. 348 πρότερος ὑπηρέτης, τοῦ τερπ χαροστάτης οὗτος. That this description was included in the epic would appear from *Eur. Phoen.* 1160 (δρυτὴ δὲ οἰωνῶν γένος). His youthfulness among the heroes became proverbial: cf. Mart. 6. 77. 2 *tam iuvenis quam nec Parthenopaeus erat.* For the expression which follows cf. Eur. *Bacch.* 1184 νέος δὲ μεσχος δριψ γένος ὑπὸ πρόπορος ἀναλθρίχη | κατάκομον βάλλει (of Pentheus).

στρέψας...δέ ταρπήσων: not 'coming through (the skin of) his cheeks' but 'marching gradually along (i.e. down) his cheeks.' Cf. Xen. *Symr.* 4. 23. 1 ταρπε...καρά τὰ ὄτα δριψ οὐδεὶς καθίστρει. It is usual to punctuate so that ταρπεῖ is

ώρας φυούσης ταρφύς, ἀντέλλουσα θρίξ.
 ὁ δ' ὡμόν, οὐτὶ παρθένων ἐπώνυμον,
 φρόνημα, γοργὸν δ' ὅμι μὲν ἔχων, προσίσταται.
 οὐ μὴν ἀκόμπαστός γ' ἐφίσταται πύλαις.
 τὸ γάρ πόλεως ὄνειδος ἐν χαλκηλάτῳ
 σάκει, κυκλωτῷ σώματος προβλήματι,
 Σφίγγ' ὠμόσιτον προσμεμηχανημένην
 γόμφοις ἐνόμα, λαμπρὸν ἐκκρουστον δέμας.
 φέρει δ' ὑφ' αὐτῇ φῶτα, Καδμείων ἔνα,

525

530

522 The usual punctuation is ...φυούσης, ταρφύς αντέλλουσα.... γ.

524 γοργόν

joined to θρίξ. Such a sem. is sufficiently common in epic and its imitators (e.g. *Il.* 10. 27 τούλιν ἐφ' ὥγρῃ, *Od.* 5. 467 θῆλυς ἔρεσι, 12. 236 ἦδος ἄντρῳ, *Theoc.* 20. 8 ἀδέα χαίρων, *epigr.* 18 (23). 3 χάρις ἀδέα); see the remark in Pseudo-Plat. *Vit. et pos.* *Hom.* § 42. In tragedy it seems to occur only in θῆλυς (Soph. *Tr.* 1062), where femininity is sufficiently expressed. But, apart from any objection to the form, this arrangement leaves θῆλα φυούσης rather weak. The punctuation in the text makes ταρφύς (by position) emphatic and part of the predicate, while the gen. abs. is inserted in the necessary place to explain this quick growth: 'the crop grows fast, for it is the growing season.' For the predic. cf. *Il.* 22. 142 ταρφέ' ἐταίσσει, *Hes.* *Th.* 690 περινο...πετόντε...ταρφέει. The notion of ταρφύς is of that which comes thick and *fast* (e.g. a shower of missiles, ταρφέει τα of *Od.* 22. 246, and see *Ath.* 15 C): cf. Callim. *Hymn.* 100. 56 ταχωτός δὲ τοι ἡλθει λουλος. It should be noted further that, if λουλος had meant simply 'down' or 'young hair,' the words ἀντιλλεσσα θρίξ would never have been added. As usual, we have a metaphorical expression defined by the literal. λουλος stands for 'crop' (of corn), as in the popular song πλεύσσει λουλος τα, λουλος τα. Cf. *Ath.* 618 D for ὄδοις and λουλοις as sheaves, and the title Ιουλια of Demeter. ταρφύς itself is a word connected with crops (ταρφέα δρέματα), and θῆλα also obtains manifest point from this rendering. The derived sense of λουλος appears already in *Hom. Od.* 11. 319 τὰς σφίντεις ταρφάσσουσι λουλοις | ἀρθήσαι τυράσσει τε γένιν επανθέτι λάχην. Herondas (1. 52) has τοὺς λουλος ἀρθεῖντα.—Ἀντιλλεσσα carries on

the idea of the crop: cf. *fr.* 300. 6 Λγυντος ... Διδυγτρος ἀντιλλεις στραχείς (where the verb is trans., as in *Ap. Rhod.* 2. 43 χρονάσσεις λουλους | ἀντιλλαις).

523 sq. οὐτὶ παρθένων ἐπώνυμον. Although the name Παρθενοτάτος has not been mentioned, it has been suggested in v. 519. It should be remembered that Eteocles would already know the names of the Argive chiefs; he is only being informed which are the seven and what posts they have received. The plur. παρθένων is generic. In γοργόν 8 the δὲ is not simply connective, but is antithetic to the last statement = 'his proud temper' (which shows best in the eyes) 'is not maidenlike, but fierce.' In γοργόν (as in γοργωτέον of *P. V.* 373) the Greek mind naturally thinks of Γοργόν (cf. *Hom. Il.* 8. 349 Γοργούς διματ' ἔχων ή βροτολογούς Ἀργος, of Hector), but the epithet is one often applied to warriors (*Eur. H. F.* 130, *Antr.* 1123, *Rhes.* 8), and is not uncomplimentary (*Xen. Cyr.* 4. 4-3 μείζους φαίνεσθε καὶ καλλιούς καὶ γοργοτερος). The word seems to have been applied to Parth. in the epic: cf. *Eur. Phoen.* 146 διματοι γοργός εἰσιδέοντες.

525 οὐ μὴν ἀδύνατος γε: not 'yet he does not...' (which is unsuited to the context), but 'I must not forget his boastful blazon.' As καὶ μὴν...γε = 'and the more by token' or introduces a new topic (*ητρ.* 231, *Cho.* 204) so οὐ μή...γε with the neg. ἀδύνατος = (καὶ) μήτοισι κόμητι γε.

526 το...εναδος: 'that (great, notorious) reproach,' which lay in the subsection of Thebes to the Sphinx; cf. *Eur. Phoen.* 1731 Σφίγγης ἀναρίπτεις δέοδες.—χαλκηλάτης εὐκλείη: a shield of hide plated with bronze. Ια κυκλωτῷ ('shaped into

of spring is but now spreading o'er his cheeks. With savage pride—in no wise maidenlike, as fits his name—and with fierce eye, doth he advance. Nor is it without his boast that he takes stand at the gates; for on his bronze-plated shield, rounded to screen his body, he bandied our country's shame, a raw-ravelling Sphinx laid on with cunning rivets, a shining form high in relief. Beneath her she bears a human being, one

τ' ἁε. §.

527 κύκλωτοι Μ, κύκλων τῶν μ.

528 γόμφοις νυμῷ Wakefield.

a circle') the round shield is again emphasised in contrast with the Theban oblong kind (cf. 629 n.). The words *σώματος προβλήματα* cannot be treated in Aesch. as an idle addition for quasi-ornamental purposes. They denote size; the shield is a complete covering for his body: cf. Hom. Il. 11. 32 *ἀμφιβρόγης (δάστιδα)* and the precept in Tyrt. 9 (7). 23 *μηρός τε κνήμας τε κάτω καὶ στέρνα καὶ ώμου | δαστίδος εὐρεῖς γαστρὶ καλυψάνετος.* The round shield had in any case the superiority in breadth. For the mere expression cf. Hybrias fr. 2 τὸ καλὸν λαϊσήον, *πρόβλημα χωρίς.*

528 sqq. Σφίγγ' ὀμόσιτον κ.τ.λ. Eustathius (p. 1160. 49) explains that the figure of the Sphinx was movable and could be worked about on the face of the shield, so as to possess the appearance of life (*τοις δὲ καὶ μηχανῇ τινὶ ἐκπούντῳ, ἐκκρονούτα ὄντα καὶ οὐ διόλου προσηλωμένα τῷ σάκει καὶ οὐτω ἐφάνταξο τοῖς ὄρσοις τὸ αὐτοκίνητον, ὅποιος δὴ τὰ πλάττει καὶ Αλοχόλος ἐν τοῖς Ἐπτά ἐν Θήβαις.*). It is not absolutely necessary to assume this for θέωρα, since θέωρα ἡ σάκη τῆς Σφίγγης might simply mean 'he handled a shield with the Sphinx upon it' (cf. 477 δυτήσατο). But προσμαρτυχαντάνεντο γόμφοις is not simply προσειπτοῦ or προσηδαφιστοῦ, and there should be some μηχανή implied. If we compare Eur. *Phoen.* 1124 ποτνιάδες δ' εἴ τοντες | ἔπισημα πῶλοι δροῦδες ἐσκίρτων φέβοι, | εἴ τως στρόφηγκιν ἴνδονεν κυκλωμέται | πόρταχ' ἵντ' αὐτῶν, ὥστε μαίνεσθαι δοκεῖ, we shall see that such a device was not unknown to epic tradition, and we shall naturally suspect a common source in the *Thebaica*. The exact method of achieving the motion is obscure, but is to be guessed from the nature of a Greek στρόφηγκις, which was a pivot turning in a socket. The figure in relief is supposed to be attached to the bronze plating by such pivots, here called γόμφαι. The

brief manner in which Aesch. states the matter probably implies (like the *ποιητής* of Euripides) that he had himself no definite conception of the mechanism, the notion of which he merely borrows from the epic. In [Hes.] *Scul.* 216 sq. on the shield was Περσέν, | οὐτ' ἀρέτηγανον σάκεος ποιεῖ ἔκας αὐτοῦ, | θάυμα μέγα φράσσασθ', ἔτει τοδειαὶ λογήρικα. The last words of this are very naive and only show how such wonders could grow. Cf. *ibid.* 164. τῶν (of the snakes) καὶ δόντων μὲν κακαῖῃ πέλει, εὐτε μάχοιτο | Ἀμφιγρυπνίαδης.

528 Σφίγγ': Introd. p. xxvi.—*ωμόσιτον:* she is not merely the Sphinx, but the Sphinx represented in this character, to increase the savage truculence of the emblem. Eur. (*Phoen.* 1024) speaks of her χαλαλ ὀμόσιτο.

529 θέωρα: viz. when I saw him.—*λαμπρόν:* so as to be the more conspicuous to the Cadmeans against its background.

530 φέρα δ' ὑψ' αὔτη: Eur. *Phoen.* 808 Σφίγγηδ... | ἀ ποτε Καδμογενῆ τετράβασιοι χαλαλ | τούχοις χρυστοφόραι φέραντειρεις εἰς φέρειν φέρειν | γένεται. She is a Kér (Harrison *Profl. Gk. Rel.* pp. 208 sqq.) and therefore a creature of prey, as in [Hes.] *Scul.* 157, where the Kér δλλοις γένειον ἔχουσαν γεύσατο, δλλοις δούροις, | δλλοις τεθρύηται κακὴ μέσση διει τοδεῖν. For a similar representation cf. Eur. *El.* 470 (on the helmet of Achilles) εἰτι δὲ χρυσοτύπη κράνει | Σφίγγης δούτω δολδίων | δύγρα φέρονται, *Phoen.* 1137 (on the shield of Adrastus) εἰ δὲ τεχίτω μέσσοις | δράσσοντος ἔφερον τέκνα Καδμείων γνάθους.—*Καδρεῖαν ἔνα:* 'one of (our) Cadmeans.' This would appear, not merely from a general assumption as to her natural prey, but from visible tokens in dress or the like. This use of *ἔνα* is as good Greek as English (Soph. *O. C.* 1592, *El.* 1342, Eur. *Hel.* 6, 83, 1207, *Bacch.* 917, *Or.* 264 &c.).

ώς πλεῖστ' ἐπ' ἀνδρὶ τῷδ' οὐπτεσθαι βέλη.
ἔλθων δὲ ἔοικεν οὐ καπηλεύσειν μάχην,
μακρᾶς κελεύθου δὲ οὐ καταισχυνεῖν πόρον,
Παρθενοπαῖος Ἀρκάς· ὁ δὲ τοιόσδε ἀνήρ,
μέτοικος, Ἀργεῖ δὲ ἑκτίνων καλὰς τροφάς,
πύργοις ἀπειλεῖ τοῖσδε ἀ μὴ κραίνοι θεός.

535

ΕΤ. εἰ γαρ τύχοιεν ὧν φρονοῦσι πρὸς θεῶν
αὐτοῖς ἔκεινοις ἀνοστοις κομπασμαστιν·
ἢ τὰν πανώλεις παγκάκως τ' ὄλοιατο.
ἴστιν δὲ καὶ τῷδε, διν λέγεις τὸν Ἀρκάδα,
ἀνήρ ἄκομπος, χείρ δὲ ὅρρῃ τὸ δράσιμον,
Ἄκτωρ, ἀδελφὸς τοῦ πάρος λελεγμένου·

540

531 τῷ διαπέσθαι Verrall. 533 καταισχύνει Μ., corr. m. καταισχύνει Hermann.
534—536 These verses are sometimes wrongly suspected. †. 534 δ Παρθε-

531 δέ πλεῖστ' κ.τ.λ.: 'so as to make most missiles be aimed at this man' (viz. Parthenopaeus more than another). The weapons are not actually being hurled, but this is stated as the consequence (and presumably the deliberate purpose) of such an opprobrious emblem. This attitude of Parthen. is dwelt upon in the next words: he seeks wholesale fighting (the following 8' practically = γάρ).

For the expression and the notion cf. Hom. Il. 5. 618 Τρῶες δέ τι δούρατ' ἔχετε (on Ajax), Od. 5. 309 θυμέτι τῷ δέ με πλεῖστοι χαλικῆρε δύονται | Τρῶες ἔπειρρυντες.

532 sq. θάδην. The point of the word is explained by πακρᾶς καλέόντος. 'Now that he has come (all this way), he will not peddle in fighting; he will fight wholesale.' Arcadia is more remote than Argos. It should have been observed that πακρᾶς καλέόντος... πόρον is opposed to καπηλεύσαντα as the travelling θυμός is to the local κατηλός. A merchant who travels far should do business worthy of his journey. Possibly in πόρον there is also a glance at 'resources.' Ennius (ap. Cic. Off. 1. 12. 38) has nec capronantes bellum, sed belligerentes. In Et. Mag. p. 490. 12 it is said δέ Διοχένος τὸ δόλιον πάντα καλεῖ εὔπηλα· 'εὔπηλα προσφέρων τοχημάτα.'

534 sqq. Παρθενοπαῖος Ἀρκάς (which should not be separated from what precedes) is uttered sarcastically: 'He will deal wholesale—our Parthenopaeus from Arcadia.' There is some contempt in

Ἀρκάς (cf. 519, 540), which is carried on by the next words.—δέ θι τοῖσδε δινεῖ: i.e. δέ δέ, τοῖσδε δέ ἀνήρ (cf. Hom. Od. 16. 205 δέλλα δέ δέ τρες τοῖσδε, τεθὼν κατα... | ηλθοτε, Cho. 479 πάγυδε, πέτερε, τεθὼν τοῦ χρειας ἐχω): 'Yes, he, a man like this (of 519 sqq.), threatens our Theban (τοῖσδε) walls. It was an outrage for the corner from uncivilized Arcadia to menace the town of Thebes.—μέτοικος (viz. at Argos) is derogatory, as any Athenian in the audience would feel. Parthen. ('Ἀρκάς, οὐδὲ Ἀργεῖος, Eur. Phoen. 1153) owes to Argos the debt of a breeding which Arcadia could not give.—καλέδη is ironical, but is serious in so far as it means that 'it was Argos which gave him such training as he has received towards becoming καλέδη ἀγαθός.' Cf. Eur. Suppl. 890 Ἀρκάς μέν γε, Αἴθον δέ τε | Ιάρχος δέδε | τεθεότεται κατ' Ἀργος· ἀτραποῖς δέ τε | ... | λόχοις δέ ἐνεστοι ὥστερ Ἀργεῖος γεγόντι, | θυμῷν χώρῃ. The epic manifestly included this matter. [To bracket these lines as spurious is surely a grievous mistake. Each champion must be named somewhere in the speech for the sake of the audience. The 'long journey' requires some specification; the sarcasm is effective; and the lines are not such as would occur to an interpolator.]

537 sq. πρός θεῶν: with τρυχοῖς (and stressed). As usual, the help of the gods comes first, then the mention of the human champion (540 sq.), cf. 434, 491 sq.—φρονοῦσι also bears some emphasis: 'may they meet with what they meditate.'

of the Cadmeans, to make this champion the chief aim of our missiles.

Once come, it seems, he will be no huckster of his fighting nor do discredit to the long travel he hath made—Parthenopaeus, Arcadian. Yes, such sort of a man—stranger to Argos, but paying it full price for goodly breeding—threatens the walls with this, which may Heaven not fulfil.

ΕΤ. May Heaven serve them according to their choice and all those boasts and blasphemies! Utter, for sure, would be their dire and wretched doom. But for this one too, the Arcadian of your tale, we have a man who makes no boast, but whose hand looks for the thing to do—Actor, brother to him last

παῖς rec. (attempting to emend the metre, for which see 475 n.). + . 535 Ἀργειτ' οέσσε.
 538 ἀνοίας M, corr. m (*οίς* superscript). There may have been a reading ἀνοίας ('of their wickedness'). 541 χεὶρ δὲ δρῆ Winckelmann. I no longer propose χεὶρ δ'

The full sense is virtually *εἰ γὰρ τούτων τύχοιεν πρὸς θεῶν, δὲ (εἰς θεός) φρονοῦσιν.* φρονοῦσι doubtless includes pride (the plur. δ φρονοῦσι being used for the several instances of μέγα φρονεῖν), but primarily the use is that of φρονεῖν τὰ τινας, φρονεῖν εἰς (κακός) τινι: 'as they are opposed to the gods (in their pride), so may the gods pay them in kind.'

ἀντοῖς ἑκάνουσι κ.τ.λ.: 'with those impious boastings (or κουμάσμασιν = blatant emblems) and all' (e.g. 414, 456, 518). In tragedy this comitative dat. is used only in the plural.

539 τανάδειος = *perdit*, relating here the material to the moral sense. 'As they are mad and reckless (τανάδειος) in their φρονήσαται, so would they perish in utter destruction (τανάδειος). As they are τάγκακοι ('utterly wicked'), so would they perish ταγκάκειοι ('in utter misery'). Greek rather prefers than dislikes such combinations as τανάδειος ἀλεθεῖαι (= τελὴ διεθρῶν ἀλεθεῖαι).

540 καὶ τρέψ: to meet this boaster we have, as in the previous cases, an unboasting opponent.—διν λέγεις τὸν 'Αρκάδα: 'whom you describe for your Arcadian.' The contempt implied in τὸν 'Αρκάδα is somewhat strengthened by placing the expression in the rel. clause, instead of giving the expected τῷ 'Αρκάδῃ. Metrically the accus. is of course more easily handled, but the difficulty of the dat. could have been surmounted. Apart from such considerations, however, a mere attraction of case to the rel. is not rare: cf. Hom. Od. 1. 69 Κύκλωπος κεχθλωται,

οὐ δόθαλμοι ἀλάσσειν, | αὐτίθεος Πολύφημος, Soph. El. 160 δέβιοι, οὐ γὰρ ποτε... δέβεται... μολώτη Όρεστας, Ar. Lys. δι οἴδ' ἀτ προσεδέκων... | πρώτας ταρέσσουσι δέιρο τὰς Ἀχαρέων | γυναικας, οὐδὲ γῆκοντα, Eur. Hec. 771, Heract. 67 &c. The reputation of the Arcadians (προσδηλητοί) for rudeness appears from schol. to Ar. Nub. 397 (μάροι), Philostr. Apoll. 8. 7. 43 'Αρκάδες...δύρωντας αὐθρώπων εἰσι καὶ συνεῖδεις. According to schol. on P. V. 554 they were ιβρισταί.

541 ἀντρὸς δικρόπος κ.τ.λ.: with the familiar antithesis of λόγος and ἔργον, as in 434 sq., 460. The sense of δρῆ may be either (1) 'looks out for' or (2) 'wears the look of.' The former answers to e.g. Hom. Od. 8. 443 εἴτε νῦν τὸν πόμπην, Soph. Aj. 1165 στενῶν καλῶν κάπερτον τυ' ίδεών, Pind. P. 2. 34 χρῆ...εἰδει παρτὸς δρῶν μέτρων, Theoc. 1. 3 δρῆ δίφρων, Εἰνέα, εὐτρέ, ερίγρ. 12. 4 ἐπιφέρειν εἰκόνη | ...εἰδει τὸ πελέον καὶ τὸ προσβάσιον δρῶν, Eur. Hec. 901 πλοῦτος δρῶντες ἡνυχοι, Herond. 6. 32 χτέρερον τυ' ἀνθ' ἥμεν | φύλην δρεπταί, and (with infin.) Xen. Cyr. 1. 4. 21 μένον δρῶν τὸ πατεῖν τὸν ἀλισκέμενον, Epicr. fr. 2. 6 δρῶν τίνειν κάποιον μένον. The other sense 'wears the look of action' (cf. δρῆ δεδορέαται, φέρειν βλέπειν) is less to the point, although the use is common: cf. Pind. O. 9. 119 ἀνέρα...δρῶντις ἀλεύ, Theoc. 13. 45 ἤσει δρῶσα.

There is of course some emphasis on χεὶρ, which here does the seeing, and on τὸ δραστήριον as the only object in view. Cf. Eur. fr. 376 εἰδέναι τὸ δραστήριον.

δις οὐκ ἔάσει γλῶσσαν ἐργμάτων ἄτερ
ἔσω πυλῶν ρέονταν ἀλδαινειν κακά,
οὐδὲ εἰσαμεῖψαι θηρὸς ἔχθιστου δάκους
εἰκὼ φέροντα πολεμίας ἐπ' ἀσπίδος·
ἔξωθεν εἴσω τῷ φέροντι μέμψεται
πυκνοῦ κροτησμοῦ τυγχάνοντος' ὑπὸ πτόλιν.
Θεῶν θελόντων πᾶν ἀληθεύσαμ' ἔγώ.

545

στρ. γ'. ΧΟ. ἵκενται λόγος διὰ στηθέων,
τριχὸς δὲ ὄρθιας πλόκαμος ἴσταται,

550

ἐρει (Class. Rev. 111. 104). ¶ 544 εἰσω Blomfield. 545 τάχος (for θηρός) Francken, Σφρυγὴ Schütz. Such changes are weakenings. ¶ 547 ἔξωθε δὲ εἰσω G. C. W. Schneider; ἔξωθεν οὖσα Donner, ἔξω μέρουσα Wecklein. ἔξωθε Porson. ¶ The sense might perhaps be clearer if vv. 547, 548 were transposed. 548 εργησμοῦ M., κροτησμοῦ L. 549 θεῶν θελόντων δὲ M. δὲ om. rec., κλιν. rec. Corr. "ed.

548 sq. δε εἰσί δίκαια κ.τ.λ. The sense of this passage is not easy to crystallise, depending as it does upon whether δίκαια expresses motion into or action inside.—ῥέοντα is also ambiguous, since it suits either a stream 'flowing' into the gates or a 'fluent' tongue inside. We may render either by (1) 'will not permit a (mere) tongue (viz. that of Parthenopaeus) without deeds to flow into the gates and foster trouble' or (2) 'will not let a mere flow of tongue without deeds, inside the gates, make matters worse' (i.e. on our side there will be no mere talking, but action). In either case the phrase γλῶσσαν ῥέοντα is primarily chosen as expressing fluency and a lack of restraint: cf. Plut. Mor. 509 Δοῦτο τεττὶ γλῶσσην ρεόντας ἐνθεσθεις οὐδὲ κολασμένη, Hor. Sat. 1. 7. 28 salto multaque fluenti, and e.g. Soph. fr. 843. 3 τολλήγε γλῶσσαν ἔργα μάτη. Nevertheless the literal picture of ῥέοντα is not yet lost in the Greek (as it is in the English 'fluent'), and the poet is led to complete its sense with ἀλδαινεῖν, which suggests the fostering of plants by irrigation. We have therefore 'a stream of tongue which makes trouble grow.' But whose tongue? And in what way does it 'make trouble grow'? If it is the tongue of Parthenopaeus, the thought is that Actor will not permit him to force his way in with mere bragging, so as to work mischief upon us. If it is the tongue of Actor (or his Thebans), the sense is that he will not permit the answer to Parthen. to be a mere flow of tongue, safe inside the walls, which will only make matters worse. (Ῥέοντα

would then include the notion of idle waste: cf. Soph. O. T. 258 τί δῆτα δέκεται τὸν κληρὸνος καλῆται | μάτην ρεόντας ὀφελεῖται γέργεται;)

The objection to the latter rendering is that ἀλδαινεῖν κατὰ does not appear to be any necessary consequence of deedless talk inside the gates (unless, just conceivably, by provoking the divine φθίσεις, which is at present earned only by the foe). Moreover, if it is Actor's own tongue that is concerned, οὐδὲ δίκαια is hardly a natural expression. The former rendering is much the better, especially if we understand a reference in τολλήγε to the sluice-gates of irrigated country (such as that in the lower Cephissus valley). The gates of Thebes act as sluices to shut back a stream. When ordinary sluices are opened the water is let in and ἀλδαινεῖται τὰ φύτα. If the 'sluices' of Thebes are opened, there is a buriful flood; it is κατὰ that the stream ἀλδαινεῖ. Hence the whole = 'he will not suffer a stream of tongue without deeds to stream through (our sluice-)gates and cause a growth of mischief.' For ἀλδαινεῖν and water cf. Plut. Mor. 664 C τὰ δὲ δέργαται τὸν οὐδέτων εὐαλδῆται καλούσιν εἰ γενγροῦ. For γλῶσσαν as 'mere' talk cf. Eur. H. F. 229 οὐδὲ δοτε τοῖς γλῶσσης ψύφει. [γλῶσσαν ῥέοντα might doubtless be considered as a description ('fluent tonguester') of Parthenopaeus himself.]

548 sq. διερεψάμενοι: 'enter.'—θηρός...δάκοντα: the first gen. depends on the second: 'the monster of a hated beast.' This construction is indicated by Eur. Hipp. 646 ἐφθεγγεῖται δὲ αὐτοῖς συγκατα-

chosen. He will not suffer talk without deeds to pour inside the gates and make mischief grow, nor will he yield entrance when one bears upon a foeman's shield the likeness of the worst-loathed beast and monster.

She will have quarrel with her bearer, when from without inwards she finds hammering thick and fast beneath the town. May I speak naught but truth, thanks to the Gods' goodwill.

[ACTOR departs.]

CHO. Through my breast the news strikes home, and my ^{3rd} strophe.

We need not find much difficulty in the corruption (δ for π): cf. Soph. *El.* 467 $\bar{\nu}\bar{\nu}$ (Δ) for $\delta\bar{\nu}\bar{\nu}$ (cett.), Ar. *Pax* 870 $\delta\bar{\nu}\bar{\nu}$ (B) for $\pi\bar{\nu}\bar{\nu}$. $\delta\bar{\nu}\bar{\nu}$ would be possible, but is neither so near nor so satisfactory in sense. ¶ τὰν Elmsley, τάδ' ἀν Arnald, δλλ' Headlam (punctuating after θελόντων). θεῶν δ' ἀν θελόντων δῆδ' Butler, δ' ἀν καροθώσαμ' ἔπος Weekl. (from Weil's τάδ' ἀν δληθεύσαμ' ἔπος). τάδ' ἀν δηρεύσαμ' ἔπος (*Class. Rev.* III. 105). 551 δρθιον Elomfield.

κίνειον δάκη | θηρῶν, *Cycl.* 325 θήρεον δάκος. The two words $\delta\chi\lambda\sigma\tau\omegaν...$ πολεμίας accentuate the point; the entrance of so hateful a thing is quite intolerable.—φέροντα: not = τὸν φέροντα (i.e. of Polyn. in particular) but τὴν φέροντα (= τὴν τὸν φέρην). See Cho. 69 (n.) and add Hom. *Illiad* 9. 318 τὴν μοῖρα μένοντι, Semon. *fr.* 7 (8). 98, *Carcin.* *fr.* 4. 2.

547 sq. Κινθέν εἰσω κ.τ.λ. There is a pause, and the asyndeton is dramatically good. The sense is not 'she from the outside of the shield shall blame the bearer who is inside it' (i.e. because she bears all the brunt). This is a weak point to make and lends no special value to κριτηριοῦ. Rather the Sphinx is an ἐκφρούτας θέμας (529); the response work is properly hammered from within outwards. Now on the contrary her image is to be hammered inwards, with blows thick and fast (cf. 531). The usual process is reversed (cf. Plut. *Mor.* 463 Ε ἡ Λέωντος εἰσὼν τὸν λογισμὸν ἀνεπέρθη—'inside out'). The order is permitted by the emphasis in the sense, 'she shall blame him because it is "outside in" that she is hammered.' The appearance of φέροντα after φέροντα is sufficiently Greek, but is helped here by the stress: 'it is her bearer whom she will blame.' The point of τὸν πτόλω seems to be 'when (or if) she is brought close to the city.' Despite the order the words look to φέροντα. [A conjecture τυγχάνουσα τοβιηταλύν, helping the above sense of 'reversely,' might perhaps be considered.]

548 θεῶν θελόντων *πῶν κ.τ.λ. See crit. n. It is manifest that Eteocles is declaring (or praying) with the proviso

'God willing.' In the last lines he has made an assertion in a manner more bold than is usual with him (cf. 505 sqq., 501, 436 sq., 493). It needs some qualification, exactly as in 612 (q.v.).—ἀληθεύσαμ' ἔπος has every appearance of being genuine, and the thought required is e.g. 'for my part (καὶ, who am no braggart), I trust I am speaking what is true (in predicting this fate to his Sphinx), but it must of course be as Heaven wills.' The error therefore lies only where it lies in the metre, viz. in δ' ἀν. If we give to πῶν the sense of 'nothing but' (as in τὰν δ' ἀγαθὰ πεπράγμεν and the like), the text = 'may I, for my part, in all cases speak but the truth under pleasure of the Gods.'

550 λενθεῖα: 'comes home.' Cf. Cho. 374 δλλὰ δειλῆς γέρ τησδε μαρτύρης | δεύτερος λενθεῖα, and *ibid.* 379. The whole λενθεῖα = 'penetrates to the heart.' Cf. Cho. 54 δὲ στρατός τε... περιποιεῖ, *Ag.* 1030 τον φροντὸν λέγοντα.—Λόγος is the story told by the δῆγμας of the threats of Parthenopaeus following upon those of the other δέσμων (553).

551 τριχός δ' κ.τ.λ. It should be noted that the hyperbole (which is greater with πλόκαμος than with the ordinary θρήψ) is saved by the pres. λενθεῖα: 'it begins (or seeks) to rise.' For the expression itself cf. Hom. *Illiad* 24. 359 ἄρδα δὲ τριχές λενθεῖ, Soph. *O. C.* 1464 οὐδὲ δέκραν | δεῖμ' ὑπῆλθε κρατός φέβει, *O. T.* 1624, Cho. 32, Eur. *Her.* 632 κρατὶ δ' θρήψους δέσμων | διεπέρωτα (of joy), Soph. *fr.* 791 δρόβικερως φρίκη. The feeling here is partly dread, but partly also horror at their blasphemies, as the next words

μεγάλ' ἀ μεγαληγόρων
κλύω <τῶ>ν ἀνοσίων ἀνδρῶν. εἰ θεοὶ^{θεοί}, τούσδ' ὄλέσειαν ἐν Δῆ.

- ΑΓ. ἔκτον λέγοιμι ἀνδρα σωφρονέστατον 555
ἀλκήν τ' ἄριστον μαντιν, Ἀμφιάρεω βίαν.
Ομολώσιν δὲ πρὸς πύλαις τεταγμένος
κακοῖσι βάζει πολλὰ Τυδέως βίαν,
“τὸν ἀνδροφόντην, τὸν πόλεως ταράκτορα,
μέγιστον Ἀργει τῶν κακῶν διδάσκαλον, 560
Ἐρινύος κλητῆρα, πρόσπολον Φόνου,

552 sq. μεγάλα μεγαληγόρων | ελάτων δροσίων M. Corr. *ed. †. ελόνοι' recd. ελινόν Hermann, ελόνουσαν Wellauer. 552 εἰ θεοὶ M^a (θεοὶ M). †. εἴτε γάρ recd. εἴτε δῆ Schwenk (εἴτε ματ might be nearer, if it had been required).

shew. The adj. is proleptic. [The passage is only prosaized by the substitution of ὅρθος.]

552 sq. “μεγάλ’ & μεγαληγόρων” ελόνες <τῶν> κ.τ.λ. The μεγάλα of M was an almost inevitable error. The sense of δέ is δέ τινά ταῦτα (or τοιάντα): ‘at the haughty boasts I hear.’ Cf. sup. 83, P. V. 939 ὃ μὴ τοῖς Ζεῦσ... | τέτται ταῦτα, οἷοι ἔχοτέραν | γάιμον γαμίν, Plat. Phaed. 58 E εὐδαίμον δέ τινες ἐργάζονται, ὡς ἀδεῶν ἑταῖοι, Hdt. 1. 31 ἐμακάριστον τὴν μητρά, οἷοι τέτταις ἔχοντες.—μεγάλα...μεγαληγόρων recalls e.g. μέγας μεγαλεστή, αἰνότεροι εἰδών. If the missing syllable is supplied with τῶν (which is technically easiest), μεγαληγόρων of course = μεγάλ. τοτών, a construction favoured by tragedians: cf. Eur. El. 1006 μῆτερ, λάβωμεν μακαρίας τῆς σῆς χερός, Cho. 494 (n.).

552 sq. εἰ θεοὶ θεοί: if the Gods are really Gods, and possess the power of Gods, i.e. if they are mightier than mortals, let them punish such words as those of Parthenopaeus. Cf. Soph. O. C. 613 εἰ Ζεὺς τοῖς Ζεῦσ. Probably also there is a reference to the supposed derivation from θεῖαι: ‘if the Gods are what their name implies, viz. disposer’ (cf. the vulgar English notion that ‘God’ is etymologically related to ‘good’).—τοτέος’ practically = τοτέοδε, ‘men like these.’

τὸν γῆς. The τὸν γῆς of MSS (at least without γῆς) makes no ascertainable sense.—δῆ would very naturally be misunderstood as the Doric form for γῆ (cf. schol. to P. V. 589 τὸ δῆ εἶ τοῦ δῆ γῆς οἱ γῆραι Δωρεῖς τὴν γῆν δῆριν τοῦ δῆρος).

and the less usual form (for δᾶς) would help confusion. For the word cf. inf. 909 and Anth. Pal. 6. 2. 3 (Simon.) τολλάδι δῆ στροβερα κατὰ ελόνοις ἐν δᾶς φεύγων. For the contraction cf. αἴρε νῆ (= νᾶς) in Alcman fr. 13. 95, a form quoted also from Sophocles. Similarly εἴρε διττοῖ τοῦ φεύγι (El. Mag. 803. 45 = Eur. fr. 534).

555 sq. Ιετον κ.τ.λ. Amphiarau (see Introd. p. xxxi and Eur. Phoen. 171 sqq., 1111 sqq.) has been reserved as late as possible (Polyneices must necessarily come last), not as being a man of minor importance, but as being of a different type. We may construe either (1) ἀνδρα σοφ. ἀλκίν τ' δραστον with μάντυν following independently as a further description, or (2) ἀνδρα σοφ. (‘wise and modest as a man’) is answered by ἀλκίν τ' δραστον μάντυν (i.e. ‘and no less valorous for being a seer’). In the former interpretation he possesses two cardinal virtues, σοφροσύνη and ἀνδρεία; he is also a seer. But (as Verrall also holds) the latter rendering is pointed to by two passages which seem to imply a common source in the epic description, viz. Pind. O. 6. 15 (Adrastus loc.) τεθόν στρατίδιον ὄφελμαν ἔμειν, | ἀμφίτερον μάντυν τὸ γένος καὶ δορι μάρτυρα, Soph. O. C. 1313 Ἀμφιάρεως, τὰ τρόπαια μέν | δέρε κρατερών, τρόπαια δὲ εἰσιν δέδοις (= καὶ μαχητῆς καὶ μάντυς = ἀλκίν δραστον μάντυς).—σοφρονέστατον. The kind of σοφροσύνη specially thought of is doubtless that opposed to the ὅρθοι and μεγαλεστή of the other champions, but there is a connotation of σοφία, which makes it neces-

air would raise its locks on end, when I hear how boastful the bold boasts of those impious men. If Gods are Gods, may they bring these to naught.

SCOUT. For sixth I am to reckon a warrior right sage and seer right valorous, mighty Amphiaraus. With post at the Homoloian gates he hurls many an ill name upon the mighty Tydeus. 'Murderer, troubler of public peace, grand master to Argos in the art of wrong, Summoner of Avenging Power,

554 ἐν γέ M, om. rec. Corr. *ed. †. Eures Wecklein.
551 λγῆρα H. L. Ahrens. †.

558 δικήρη δ' rec.

sary for him to be met (*inf.* 582) by similar opponents, *σοφός τε κάγανος* (= *δύσπειος*).

557 Ὀμολοίσαν: Introd. § 16.

558 *κακοῖς βάζα πολλά: πολλά* are the many terms given immediately. Grammatically the word is contained acc. used as adverb, while *κακοῖς* is modal or instrumental: 'be-talks Tydeus with....' Cf. Her. *Opp.* 186 *μέμφονται δὲ τοὺς χαλεποῖς βάσσοντες θεούς*. This answers to e.g. Hom. *Il.* 2. 224 *ἀθέρες δὲ μαρτρὸις θεῶν Ἀγαμέμνονος νεκτες μέθοι, τὰς κακά* here used being *κακά ληγοις* or *μέθοι*. For the sense of *βάζειν* see 470, and for the relations of Tydeus and Amphiaraus 367—370.

559 *τὸν ἀνδροφόντην κ.τ.λ.* A quotation of the names actually applied by Amphiaraus. The article forms part of the language usual in such cases, the direct expression not being *ὁ ἀνδροφόντης* but *σὲ τὸν ἀνδροφόντην...λέγω*. Cf. P. V. 976 *σὲ τὸν σοφιστὴν, τὸν πυρὸς ὑπέτικρον, | τὸν ἔξαμαρτυρόν εἰς θεούς... | ... τὸν πυρὸς κλέπτην λέγω*, Xen. *Cyr.* 3. 3. 4 δ' Ἀρμένιος συμπρούπειπτε καὶ οἱ ἄλλοι πάντες δινθρώποι, ἀνακαλούντες τὸν εὐεργέτην, τὸν διδόντα τὸν ἀγάθον. The article in such instances is strictly demonstrative.

Tydeus was *ἀνδροφόντης* as having slain in Calydon Alcathous and Lycauges (schol.), or his uncle Thoas, or his own brother Olenias (the accounts differ). That homicide was the cause of his expatriation to Argos. Cf. Eur. *Suppl.* 147 ΘΗ. *ἡλός δὲ δὴ πῶς πατρίδος ἔκτιπτόθ' ὅροις; | ΛΔ. Τυδεὺς μὲν αἷμα ἐντυγχάνει φεύγων χθονός.* In *πόλεως παράκτορα* the reference is not, of course, to Thebes: neither is it specifically to Argos (a thought which belongs to the next line). Rather the expression is generic, comparing his treatment of individuals (*ἀνδροφόντην*) with his treat-

ment of *πόλεις*. He is a murderer of his fellowman and a disturbance to a community. Of this character Calydon had first had experience, now Argos. The way in which Argos suffers by him is next mentioned.

560 *μήνυοντας*: see 412 (n.) for this use of *μήνας*. Tydeus is the chief prompter of the Theban campaign (Introd. p. xxxi). Amphiaraus had opposed the expedition, but Adrastus says (Eur. *Suppl.* 158) *Ἄλλος Ἀμφιάρεος γε τρὶς μέν* because of the *τέλος δικήρων θεοφόρων*. This was mainly the work of Tydeus (see Apollod. 3. 6. 8) and was apparently described in the epic. Tydeus had married Deipyple, daughter of Adrastus.

561 *κακῶν*: generic; not 'the present troubles' with Thebes (which would require *τῶν δικά* as in 562), but of wrong courses in general. Conduct is divided into two classes, the right course (*τὰ δύσπειά*) and the wrong (*τὰ κακά*). Cf. Eur. 882 *οὗτοι κακοῖμι σοι λέγουσα τάγαθά*, Cho. 781 (n.), *inf.* 581.

562 *Ἐρινός κλητῆρα*: obviously not the Erinys of Oedipus (with which Tydeus has nothing to do), but a general description. He is one who invokes or calls out the activities of the Erinyes, his behaviour being such as to provoke those agencies. For the quality implied in an Eriny see 70 (n.). Tydeus is a perpetrator of unnatural acts. According to the current Greek notion such a man causes those who associate with him to share in his calamity or curse; cf. the use of *ἴρρειν*, *φθαρήναι πρός τινα, ἐκομόργυνονται τι τινι*, and e.g. Ar. *Eg.* 4, Ar. 916 *κατὰ τὸ δεῦρον διεφθάρητ;* (= 'why did you come here with a plague upon you (to our injury)?'). Tydeus thus summons an Eriny to Argos in the present instance.—*κλητῆρα* can hardly here be used in the special legal sense. Rather

κακῶν τ' Ἀδράστῳ τῶνδε βουλευτήριον."
καὶ τὸν σὸν αὐθίς πρὸς σπορᾶς ἀδελφεὸν
ἔχνπτιάζων ὄμμα, Πολυνείκονς βίαν,
δίς τ' ἐν τελευτῇ τούνομ' ἐνδατούμενος

565

562 κακῶν δὲ rec. τ' del. Wecklein.
rec. Corr. *ed. ♀. πρὸς μέραν Verrall.

πρὸς μέραν H. Voss, προσθρῶν διεστότον Francken, προσελῶν M. Schmidt (προσθῶν would be nearer). αὐθίς εἰς πατρὸς μέραν πάσι Hermann. I had previously

it simply = 'summoner' (τὸν Ἐρεῦς καλέσαντα, cf. κλητῆρα τὸν καλέσαντα Hesych., quoting from Ion). In *Sapph.* 630 κλητῆρ = κῆρος, corresponding to the κῆρυξ καλέτρος of Hom. *Il.* 24. 577. But an attendant *calator* has no place here. It is hard to see how Tydeus could act as the summoner of other persons on behalf of an Eriny, while it is easy to understand how he could call for the Erinys herself. [The conjecture ληγῆρα is ingenious, but does not improve matters.]

πρόσωπον Φόνου: 'minister of Bloodshed,' i.e. Tydeus is specially devoted to the interests of Bloodshed and sees to it that that grim power receives his dues. He lets pass no opportunity of bringing about slaughter. A πρόσωπος is a temple-minister or priest (*ἱεράτη school.*), as in *Eum.* 1023, *Bacchyl.* 14. 2 ('Ἄθαντας πρόσωπος'), who takes care that the sacrifices are provided. The thought is the same as in *Ag.* 736 *ἱερέας τοις Ἄρες θύμος προσετέρηθεν* (read προσετέρηθεν), *Eur. Or.* 261 *τέρπειν λειψίαν* (of the Furies). Cf. *Cycl.* 396 τῷ θεοτυπού | 'Ἄδον μαγείρη.

562 βουλευτήριον: neuter, 'the instrument of advice': cf. σαυτοτήριον, θυγατρίον (*Eur. I. T.* 243), σιναστήριον (*Or.* 590), *Eur. Andr.* 446 Σινάτρης έρωται, βόλια βουλευτήρια, | γενέσιν ἀντεῖται. In *Cho.* 252 Cassandra is σινάτρη συμφευγῆρις of Agam.

563 καὶ τὸν σὸν αὐθίς κ.τ.λ. The reading of M. πρόσωρέαν is not intelligible. It is doubtless possible that the word μέρα, used of a 'division' of the Spartan army, may once have possessed a wider use ('part' or 'portion'), but, if so, it apparently lay very far back, and we can hardly receive into Attic trimeters a word which is not only absent from Attic and its cognate Ionic, but is without any literary tradition. If such a word had been possible we might perhaps have rendered 'invites to his share' (in the reproaches). The case is different with

ἀδελφέον, which is the only Homeric form, is Ionic, and has ample literary vogue. Sophocles (*O. C.* 535) uses ἀδελφέοι in lyrics, and, though the form does not elsewhere occur in trimeters, it may be urged (a) that ὄμμα (*Eum.* 623) is no less unique, χείρεσσι occurs in trimeters in *Eur. Alc.* 756, μέσοις in *Soph. Ant.* 1223, 1236, fr. 5, and in principle the appearance of ἀδελφέοι is no more strange than that of μόνος, ξίνος. Cf. also *fr.* 330 τὰς ἔδας, *Eur. Hipp.* 1247 ἑκρυφέοις (senari.), *Phoen.* 1246 ἕτερας δὲ λαμπρά, *Hel.* 532 πετλαντρά, *Rhes.* 525 δέχθαι, *Achaeus* *fr.* 24 ἀληθίμεοι: (b) that, since the sense of 'brother by birth' (and probably 'twin': cf. 917 r.) is here emphasised, the longer-drawn and rarer form ἀδελφέοι (cf. Skt. *sag.arbhīas*) may be deliberately chosen as more effective for the purpose.

The thought is that Polyneices is brother of Eteocles from the point of view of birth, but not from that of natural feeling. He is more than kin, but less than kind. To the Messenger also the brothers are ἀδελφοι in blood, but there the likeness ends, since Polyn. is unpatriotic and irreligious. The word σωρός is emphasised, and though one might at first be tempted to suggest e.g. πρὸς σωρός γ' or ὡς σωρός γ' with that stress in view, careful examination will show that to the best Greek the γ' is in such instances quite unnecessary, if not enfeebling.—τὸν σὸν ('your own') and the like are in tragedy always stronger than σὸν &c., the article being a real demonstrative added to emphasise either a distinction or a point of pathos. See *Che.* 14 (n.), 89, 478, 484 (n.). 'Amphiaraus,' says the Scout 'turns (αὐθίς = *deinceps*) from Tydeus to your own brother—brother so far as birth goes....' A corruption of πρὸς (σὸν)σωρός to πρὸς μέρας was due to the very similar shapes of the cursive uncials for π and μ, and the further change to the accus. was

minister of Slaughter, Adrastus' counsel in this course of mischief.'

And next upon that brother of thine—begotten for such—the mighty Polyneices, he calls with upturned eye and dwelling

thought of ... αἴθις, <ώς> πρόσω μ' ὀράν, κάσιν, but this perhaps involves too much departure. 564 δύομα M, corr. Schütz. ↓ (cf. MSS at Soph. *O. C.* 100, *Trach.* 379, Eur. *I.A.* 354, *I.T.* 905, Ath. 303 c for similar confusion. In Hippoanax fr. 83 ap. Suid. τὸ δύομα is glossed in one MS by τὸ δρθαλμόν). 565 τ' del. Blomfield.

probably made through some fancy as to the sense.]

564 ἔμπτεδῶν δύμα. The objection to δύομα is not to the repetition in τοῦνον of the next line. Enough instances have already occurred to shew that of such repetition the Greeks of this period thought nothing. Cf. *Ag.* 14 φόβος γὰρ ἀθ' ὅπου παραστατέ | τὸ μη βεβαῖον βλέφαρα συμβαλεῖν ὄττα. Nor does the infrequent metrical resolution affect the question (580 n.). Rather the difficulty lies in the sense. ἔμπτεδῶν might possibly be taken of 'spreading out' (*ἀναπτύσσων* schol.) or 'making to sprawl,' like a man who lies *ὄττα*. By this would be meant that he utters either (1) the name 'Πολένεκες,' or (2) the word ἀδελφεόν in a long-drawn fashion. But against (2) it may be urged that ἀδελφεόν is a word of the Messenger, not of Amphiaraus, and against both (1) and (2) that τὸ δύομα would be needed. The sense of ἔμπτεδῶν is also rather far-fetched. Moreover, if δύομα means the name 'Πολένεκες,' there is a tautology with the next line (hardly lessened by making τ' there exegetic). The confusion of δύομα and δύμα is of the most frequent: see crit. n.

The meaning of ἔμπτεδῶν δύμα might be (a) 'turning back his head and looking up.' This would imply an appeal to Heaven, for which Blomfield quotes Lycoph. 362 ή δ' εἰς τέραμα... | γῆτας δέω στρέψαται χώστει στρατῷ. Verg. *Aen.* 2. 405 (Cassandra) *ad caelum tendens ardentia lumina frustra*: (b) 'turning up his eyes' (in the sense of Shak. *R. and J.* 2. 2. 29 *white-upturned eyes*, Ath. 519 Α τὰ λευκὰ ἐπαναβαλὼν τῷ δρθαλμῷ). The notion of Amph. thus using his eyes in horror might seem to a modern somewhat grotesque, but in fact the Greeks made much facial demonstration of their feelings: cf. *Cho.* 284 γυμώνται δόρσι (n.), Bacchyl. 16. 17 οὐδὲ δὲ θηρεύει, | μέλας δ' ὑπ' δόρσιν | δίστοις δύμα, καρδίας δέ φοι | σχέτλιος διμήξεις ἀλγει, Plut. *Mor.*

44, *Hymn. Herm.* 278 &c. A more curious form of expression occurs in Eur. fr. 764 πρὸς αὐτέρ' ἐξαμπλησαι κόρας. Paley quotes Shak. *K. Hen. VIII.* i. 2 mounting his eyes he did discharge a horrible oath.

565 Βέτε τὸ τελευτὴ κ.τ.λ. The sense of ἐνδατούμενος is 'dwelling upon,' derived from that of separating into components, or parcelling out with slow deliverance. Cf. fr. 350 οὐδὲ ἐνδατεῖται τὰς ἔτις εὐταιδίας, Soph. *Tr.* 791 πολλὰ δ' οἰμηγγεῖ βοῶν, | τὸ δυστάρενον λέκτρον ἐνδατούμενος, Eur. *H. F.* 218 λόγους δυειστήρας ἐνδατούμενος. A cognate use of δατεῖσθαι is that of dividing by biting = 'chewing' or 'eating' (e.g. Hom. *Il.* 20. 394 ὥνδι δάσσεσθαι), and the notion of 'biting apart' the syllables was perhaps that intended in the original application of the word to contexts like the present, before it became established for poetry. Hesych. explains by μεριζόμενος καὶ οἰοει κατός λέγων σφαδρός. For the first word he certainly had tradition; at *Il.* 24. 121 τοι δὲ χθόνα τοσοὶ δατεῖσθαι the schol. explains by διέμισθαι βαδίζεσθαι, and so schol. Aeschin. 65. 7 (from Soph.) δατεῖμενος· ἵνομεριζόμενος. But such a passage as that in Hom. *I.e.* may again very well be related to the familiar notion of 'eating up' the way with stride after stride (*τοσοῖ*). ἐνδατούμενος therefore differs little in (its original) sense from 'chewing over' the name.

The meaning of ἐτελευτὴ is not at once obvious. But inasmuch as the language here used indicates only that Amph. calls upon Polyn. by name, slowly emphasising it, while the speech addressed to him (though not necessarily in the expectation that he would hear it) follows the call (*καλεῖ*), we can hardly take the words as = 'at the end of his speech.' It is better to gather the sense from the close connection with τοῦνομα: 'he dwells twice upon the name in its ending' (which is -*τελη*); i.e. he repeats the name 'Πολένεκες, Πολένεκες,' but

καλεῖ· λέγει δὲ τοῦτ' ἐπος διὰ στόμα·
 “ἡ τοῖον ἔργον καὶ θεοῖσι προσφιλέσ,
 καλόν τ' ἀκοῦσαι καὶ λέγειν μεθυστέροις,
 πόλις πατρώμαν καὶ θεοὺς τοὺς ἐγγενεῖς
 πορθεῖν, στράτευμ' ἐπακτὸν ἐμβεβληκότα· 570
 μητρός τε πηγὴν τίς κατασβέσει δίκη;
 πατρὶς δὲ γαῖα σῆς ὑπὸ σπουδῆς δορὶ⁵⁷¹
 ἀλοῦσα πῶς σοι ξύμμαχος γενήσεται;
 ἔγωγε μὲν δὴ τήνδε πιανῶ χθόνα

568 φλέγει δὲ Keck. †. 571 μητρός δὲ Grotius. †. τληγήτῳ Seidler. †. δίκη
 M^a, δίκη Blomfield. 572 τε recc. for δέ. 574 In the mistaken effort to avoid

makes the most of the latter part (cf. Eur. *Phoen.* 636 δληθῶς δ' ἔνομα Πολυνείας τατήρ | θεοῖσι στιθεὶς προνόμη νεύστως ἔτεντος and *inf.* 645, 814 sq.). [The word, as repeated, would in all probability be uttered in different tones, according to the Greek and Latin (if not universal) manner indicated in e.g. *Ares*, "Ἄρες (Il. 5. 31), *Hyla*, *Hylæ* (*Verg. Ecl.* 6. 44), *valē*, *valē* (*ibid.* 3. 79).]

568 καλεῖ: simply = 'calls on the name of' as in Soph. *O. T.* 1245 καλεῖ τὸν φίλον Άδεων τέλαι τερψτὸν. All this is an outburst which Polyn. may be much too far off to hear. At the same time it is well also to recall such a use as Soph. *O. T.* 779 ἀνήρ...μ'... | καλεῖ τερ' οὐχι τλαστὸς οὐ διῆς ταρπί.

Μήδα δὲ τοῦτ' έπος διὰ στόμα is a phrase less weak and commonplace in the Greek than it appears in a literal translation.—Δέδυα δὲ τοῦτ' έπος = 'and this is the language he uses' (after calling upon Polyn.), while διὰ στόμα (cf. 51) denotes open speech as opposed to thought. For the width of meaning of έπος cf. 250, *Cho.* 46 (n.), Plut. *Mor.* 863 Δ ἐγὼ δὲ λέγειν δόμειν τὰ λεγόμενα, πειθεῖσθαι γα μήρ οὐ πειπάτεσσι δόμειν, καὶ μα τὸ έπος τοῦτο ἔχειν εἰ τάντα τὸ λόγον. For Δέδυα...διὰ στόμα cf. *Batrachom.* 74 (77) καὶ τοῖος φάτο μήδεις ἀπὸ στόματος τὸ ἀγρότεσσεν, *Theogn.* 266 ή δὲ τέρπεν φθῆγετ, ἀπὸ στόματος, and the *ter* νοεις νοετοῦς of Latin. Headlam (*On Ed. Aesch.* p. 75) provides other instances.

569 sq. ή τοτείς ήργον καὶ κ.τ.λ....: καὶ cannot be joined with ή as in the familiar ή καὶ of incredulous question,

but it may very well play its frequent part of throwing a tone upon a word or notion which follows. Here it is not upon the one word θεοῖσι but upon the whole notion θεοῖσι προσφιλέσ ('god-pleasing'), i.e. θεοὶ are not contrasted with other beings, but regard for the gods is by implication contrasted with disregard of them.—καὶ does not, of course, answer to the following τ'. (See Kühner-Gerth II. pp. 251 sq.) τ' is connective of the clauses, and the notion is μάνθ θεοῖσι προσφιλέσ ἔστι, καλόν τ' αἰσθαντο-λέγειν μεθυστέροις; 'and is it a thing of honour (to you) for posterity to hear and tell of?' cf. Hom. *Il.* 2. 119 αἰσχὺς γάρ τόδι γ' ἔστι καὶ ἐσομένοις τοῦδεσθαι. [Amphiarau, it will be seen, does not argue the question of Polyneices' claims, but only that of his piety and reputation for patriotism.]

569 sq. τόλικ κ.τ.λ.: cf. Soph. *Ant.* 199 δέ (viz. Polyn.) γῆρας πατρίσιος καὶ θεοῖς τούς ἐγγενεῖς | φυγὴς κατελθὼν φθείρεται | τρόπαιοι.

στράτευμ' ἐπακτὸν: a gravamen lies in the adjective. He calls in an alien army to invade his own country. Cf. Soph. *Tr.* 259 στράτευμα...ἐπακτὸν. How nearly ἐπακτὸν = έπος appears from e.g. Eur. *Ion* 592, Soph. *Aj.* 1296.

571 μητρός τε πηγὴν κ.τ.λ. τε does not answer to the following δέ (although that sometimes occurs: see Jebb on Soph. *Tr.* 143, *O. C.* 432), but introduces a new aspect or argument. After this δέ is connective, with an antithesis: lit. 'yes,' and what right will ever dry up the maternal fount? And (so again)...—μητρός is defining gen. with πηγὴν (cf.

twice upon the ending of the name. And these the words he utters : 'Doubtless a deed like this is welcome in Heaven's eye, and to be heard and told hereafter to thy glory—to despoil the country of thy fathers and the Gods of thine own race, by hurling upon them an invading host. Nay, how can there be a right to make dry the maternal fount? And how can it help thy cause when, through jealousy of thine, thy fatherland is made captive of the spear? For me, I shall make fat this land, buried

the repeated word χθόνα | ...χθόνες alterations have been made, e.g. ωλάσιον (Schütz), τόλων (Lowinski).

545). The πηγὴ μητρός is the 'source consisting in a mother,' i.e. the source from which one takes his birth. Having used the phrase 'the source of a mother' for the 'mother who is the source of one's life,' the poet, instead of 'slay,' proceeds with a word adapted to πηγὴ, viz. κατασβέσθε, σβέννυμι being suited to various forms of 'using up,' e.g. quenching fire, exhausting a well, and so destroying life. With its present application cf. Ag. 878 θυογε μὲν δὴ κλαυδάτων ἐπίσσουτο | πηγαὶ κατεσβήκασιν, 949 ἔστιν θάλασσα, τις δὲ νῦν κατασβέσει;—τί...δίκη = 'what plea of right?' The whole thus = τις δὲ νῦν δίκη κατασβέσει;

572 sq. παρός δὲ γαῖα κ.τ.λ. = τῶι δέ σοι τῷ τῆι παρόδια δορὶ ἀλλοιαί ξύμαχοι γενήσεαι; 'How will the enslavement of a fatherland make for your cause?' The participial expression (more familiar in Latin) is similar to that in Cho. 259 οὐτ' ἀρχικές οι τὰς δέ εἰσεσθι τούτην | βώμοις ἀρχέται, i.e. τὸ πάντα τὸν τούτην εἰσεσθῆναι εἰς ἀρχέται. See note there and add Xen. Hell. 2. 3. 34 εἴροις εὐθεῖς μὲν τολλοῖς ὃ μέτρον φρονεῖτε...ἀπολόμενος δὲ πάντας ὑποτέμνει τὰς ἀπίδας, Plut. Mor. 68 c δὲ καιρὸς ἐν ταρτὶ μὲν παρεῖσθαι μεγάλα βλάστει κ.τ.λ. For the thought cf. Eur. Phoen. 571 φέρ', ην θύγη τῆινδ', δὲ μῆτρας ποτέ, | πρὸς θεῶν τροπεῖα τῷ διαστήσει Διτι.

σῆς ἐπέδι σπουδῆς: 'through a jealousy (or ambition) of thine.' This is better than a possible 'through party spirit on your account' (cf. σὸς τεθός, σὸς ἐρωτ., since the former makes the blame more individual to Polyneices.

574 sq. Ιγείς μὲν δὴ κ.τ.λ. : i.e. I know very well my own fate and I am content to meet it. The δὲ-clause, if expressed, would refer to the fate of others.—τίγνθε: not only with the same

force as in 48 (n.) ('I shall stay where we are'), but with implied antithesis. His seership should have enriched Argos; instead it will enrich Thebes. [For the fate of Amphiarous see Introd. p. xxxiii (n.). Note however that nothing is said here of his chariot, as in Eur. Phoen. 172 and commonly in the legend.] — πανών: 'enrich.' Though it is the country of the enemy (νολεῖς) he will bless it with fatness (i.e. wealth), viz. by being buried in it and becoming there a μάρτιον to whom men will resort, to the material advantage of Thebes. If there is any parallel allusion to the fattening of the earth by his body, that meaning is quite secondary, and, to prevent an acceptation otherwise, the next line is added in definition. [There is evidently no room for the notion of Hor. Od. 2. 1. 29 quis non Latino sanguine pinguior | campus! since Amphiarous was swallowed up alive.] — πάντες explains the enriching; grammatically it is predic. with σκαρφεῖσθαι (i.e. οὐτε μάρτιος εἴσαι). The word κατεσβέσθε is chosen because of the peculiar manner of his disappearance. κατεσβέσθε (or its congeners) is regularly used of the circumstance: cf. Soph. El. 836 'Αμφιάρεως...κατεσβέσθαι... | καὶ τὸν ὄντα γαῖας | ...τάυψυχος δύσσει. The point of κατεσβέσθε is that a γῆρας whose burial-place became a μάρτιον would choose to confer its benefits on his own or a friendly country. For the dead μάρτιος in a foreign soil see Ridgeway Early Age of Greece pp. 507 sqq.

ἔτι χθονές is right. The consideration that he will be 'buried under' the earth (τὸν χθονές) is feeble; here the thought is that his place as prophet will be 'found upon' Theban soil. Aesch. does not say where the oracle is to be. For χθέα...χθόνες see Cho. 51 (n.).

μάντις κεκευθὼς τολεμίας ἐπὶ χθονός·
μαχόμεθ, οὐκ ἄτιμον ἐλπίζω μόρον.”
τοιαῦθ’ ὁ μάντις ἀστῖδ̄ εὐκῆλον σχέσων
πάγχαλκον ηῦδα· σῆμα δὲ οὐκ ἐπήν κύκλῳ·
οὐ γὰρ δοκεῖν ἄριστος, ἀλλ’ εἴναι θέλει
βαθεῖαν ἀλοκα διὰ φρενὸς καρπούμενος,
ἔξ οὗ τὰ κεδνὰ βλαστάνει βουλεύματα.
τούτῳ σοφοῖς τε κάγαθοὺς ἀντηρέτας
πέμπειν ἔταιων· δεινὸς δὲ θεοὺς σέβει.
ΕΤ. φεῦ τοῦ ξυναλλάσσοντος ὄρνυθος βροτούς,
δίκαιον ἀνδρα τοῖσι δυσσεβεστέροις.

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575 ἦτορ χθονός rec. †. Confusion of ἦτορ and ἦτρος is extremely frequent (see MSS at Soph. *Aj.* 27, 345, *Trach.* 931, Thuc. 8. 10. 2, Xen. Hell. 1. 6. 18 &c.). 577 εὐκῆλον ἔχων M, γρ. εὐκλεῖον τέρμα m. Corr. *ed. †: εὐκῆλος ἔχων Donner, εὐκλεῖον Prien. 578 κόπτει Weckl., σάρκει Dind., πάρκ Lowinski. †. 579 δίκαιος is substituted for δραπετός in many quotations of the

576 παχύρος: i.e. if you must have it so.—οὐκ ἔτυρον: either (1) in the way of meeting his death—a death of honour, or (2) in his destiny after death (574 sq.). But πάρον = ‘death’ and not ‘fate’ (Cic. *de Div.* 1. § 40 *Amphiarauum sic honoravit fama...deus ut haberetur*, quoted by Paley). For διάτη with simple accus. cf. Cic. 537 ἔπος τομαῖος· Λαζίσσα τηρίτω (n.) and (also with the unfavourable sense of διάτη) fr. *adesp.* 460 διάτησεν καρδ.

577 δῶνος εὐκῆλον “σχέσων πάγχαλκον. That the sense required is ‘holding his shield quietly’ should appear from the contrast with the conduct of the other champions: cf. 526—529 (with ἔνθεμα), 476 sq. (with δυτήστερος), 372 sq. (the jingling bells). This sense is excellently given by εὐκῆλον (cf. Ap. Rhod. 2. 936 οὐδὲ τιθέσσει [μίτη], εὐκήλουσι τιθέσσων πτερύγεσσων). Nor can there be any objection to the combination of the adjectives, since εὐκῆλος is predicative while πάγχαλκον is epithet: ‘holding at rest a shield all of bronze.’ The metrical difficulty of M might be met by νέρων (crit. n.), but this contradicts the sense. It is better to suppose that ἔχων is either corruption or explanation of σχέσων, for the tense of which see 416.

578 πάγχαλκον: i.e. not merely hide with plates of bronze (*σάκες καρέ-*

χελος), or wicker-work so covered (*ἰτίς καρέχαλος*), but made wholly of bronze. Contrast εὐκῆλον δοτίς (Hdt. 4. 200), χαλκεύοντος ἵτεα (Eur. *Tro.* 1193).

σῆμα δὲ οὐκ ἐπήν κένταρ: cf. 476. This expression both describes the shield as round, i.e. Argive (cf. 527 πικλοτρόφ, 629 εὐκηλος), and also helps us to visualise: ‘there was no emblem to be seen on (all) its orb.’ The epic apparently contained this point (cf. Eur. *Phoen.* 1111) ‘Αυφίδραος, οὐ σημεῖον ἔχων | ὑβρισμένον, ἀλλὰ σωρόντα δομημένην’ διτλα.

579 οὐ γάρ δοκεῖν κ.τ.λ. The antithesis of seeming and being (as of λόγος and ἔργον) is a favourite in Greek. Cf. Plat. *Rep.* 36 οὐ μή γάρ δημός τοισι εὐδαιμονεῖς δοκεῖν εἴναι, τούτο δὲ εἴναι, Astyd. fr. 1 οὐ τοῦ δοκεῖν μη τῆς διληπτίας μηδει, Plut. *Mor.* 88 Εἰ τοῖς δοκούσσοις καὶ δοτοῖς. So Sall. *Cat.* 54 εἰσε quam videri bonus malebas (Cato). The present passage is referred to in Plat. *Rep.* 362 Λ τὸ δὲ τοῦ Αἰσχύλου τοῦτο δράμα δρόβιτερον λόγειον κατὰ τοῦ δόκειν· τοῦ δὲτι γάρ φίσουσι τὸν δόκειον, ἀπε τιναγ- δεύοντα πράγματα ἀληθεῖας ἔχειντος καὶ οὐ πρὸς δόκειαν γίνεται, οὐ δοκεῖν δόκειον δὲλλ’ εἴναι οὐδέποτε, βαθεῖαν ἀλοκα κ.τ.λ. There is of course no indication in this that Plato knew of the reading δίκαιος (crit. n.) for δραπετός. He is led to quote Aeschylus simply for the antithesis of seeming and being. It was natural that, to suit occasions, any other epithet should be substituted for δραπετός, so long as it was metrical. (For a full discussion of

to give my rede upon a foeman's soil. Let us fight! I fear no unhonourable death.'

So spake the seer, holding at rest his buckler of pure bronze. No blazon was on its orb, for his will is not to seem the bravest, but to be; and he reaps the produce of deep furrowing of the mind, wherefrom spring counsels trusty.

Against him I am for sending a match both wise and brave. He who honours Heaven is one to fear.

ET. Fie on the chance that brings together mortals, a righteous man with the worse and ungodly sort! In

present lines (e.g. Plut. *Aristid.* 3). See Hermann's full note, and †. 580 ἀλκα Krebs. †. 581 ἀφ' ἵς Plut. *Mor.* 32 E, 186 B, *Aristid.* 3, but ἐξ ἵς *Mor.* 88 A. So Ar. *Eg.* 4 ἐξ οὗ, but Suid. quotes with ἀφ' οὗ. 584 ξιναλλάσσοντος M, corr. m (superscr.), ξιναλλάξαρτος Blomfield. †. βροτοῦς μ' and most edit. †. 585 δυστεστέρους M, corr. m (superscr.). δυστεστάτους recd. (The confusion of compar.

the point see Hermann's note to this line.) θίκατος obviously has no place here. Nor is it likely that Aesch. intended any allusion to Aristides, though Plutarch (*Arist.* 3) reports the tradition that all the audience looked at Aristides when the lines were uttered. It is altogether more probable that the lines were applied to Arist. by others, with the adj. so changed as to suit ὁ θίκατος ἔπικαλούμενος.

580 sq. βαθέταν. In Plato (*I.c.*) the notion in βαθέταν is partly playful, with something of the sense of our 'deep' in the way of worldly wisdom. In the original here it denotes (1) 'rich produce' (*Theog.* 107 οὐτε γάρ ἐν τέρσος στερεός βαθὸς λήπταις εἰμῖ), (2) 'deep ploughing' (of which the former is a result). That both notions are included is clear from the choice of δλοκ with καρπούμενος, an expression which is really a condensation of βαθεῖα δλοκ τέμνων καὶ βαθὸς λήπταις καρπούμενος. The mind of Amphiarous, like rich soil (cf. βαθύγεως, βαθύχθον 293), is βαθεῖα (βαθύφων) in itself (cf. Hom. *Il.* 19. 125 φρήν βαθεῖα, Pind. *N.* 4. 7, *Theogn.* 1051); meanwhile his thinking (μέριμνα, βουλή) ploughs deep into that soil, and the result is βουλεύματα which are of 'the trusty' sort (for rd cf. 560 n.). That result is intellectual, not moral, as in *Pers.* 145 φροτίδα κεδύη καὶ βαθύβουλος. With the metaphor cf. Pind. *P.* 2. 74 'Ραδέμανθυ...φρενών | θλάχε καρπὸν διώμητον, *N.* 10. 12 φρενῶν καρπὸν εἴδεια συάρμοκεν δίκη. Apparently the present place suggested to Aristoph. the line (*Lys.* 406) τοιάντ' ἀτ' αὐτῶν βλαστάνει βουλεύματα.

[The metre of v. 580 (two tribachs succeeding each other) is unusual for Aesch. (though cf. *Pers.* 287 ὁ τλειστος χθος δνομα σαλαμίνος κλέψεω), but the peculiarity is more obvious to one who is counting the feet and syllables than to one reading for the sense. To read ἀλκα is surely unnecessary.]

582 sq. σοφός τε κάγαθος: 'both wise and brave,' to match his own σωφρόνη and ἀνδρεῖα (555 sq.).—ἀντηρέτας is generic for singular.—ἔπαινος: *censio* (*Cho.* 579 n.).—δανὸς δε κ.τ.λ.: whereas in the case of the blasphemers the advantage has all been on our side (424).

584 φεύκ.τ.λ.: in answer to δεινόκ.τ.λ. Eteocles gives reasons why even Amph. is less to be feared. His company will ruin him.—τοῦ ξιναλλάσσοντος: generic (as βροτοῦς shows); 'the chance which brings mankind into association (or dealings) with each other.' Cf. Eur. *Herc.* 4 τὰλει τ' δρυγοτος καὶ ξιναλλάσσοντος βαρός, Soph. *O. T.* 33 τε το συμφορᾶς βλού | ...τε το δαιμόνων σιναλλαγῆς, *Tr.* 845.—δρυθός = τύχη, the sign (*alec, omens*) of fortune being put for the fortune itself (Soph. *O. T.* 52 δρυθὶ γάρ καὶ τῷ τῷ' αἰσχρῷ τύχῃ | καρπέχεις ἥμων shows the intermediate step).

585 θίκατον δυδρα κ.τ.λ.: inexegetic (or perhaps partitive) apposition, i.e. narrowing the sense of βροτοῦς (διλλήλους) ξιναλλάσσοντος: 'to wit, the right-minded man with men of less piety.' This is the same construction as in Hdt. 1. 52 διέθηκε αἰχμὴ στερεῖτο, τὸ ξινόν τρόποι ληχχυροὶ ἐστο ὅμοιος χρέος.—θίκατον: *honestum*. The word is much more comprehensive than the English

ἐν παντὶ πράγῃ δ' ἔσθ' ὁμιλίας κακῆς
κάκιον οὐδέν· καρπὸς οὐ κομιστέος·
Ἄτης ἄρουρα θάνατον ἐκκαρπίζεται.
ἡ γὰρ ἔννεισθας πλοῖον εὐστεφής ἀνὴρ
ναυτροῖς θερμοῖς καὶ πανουργίᾳ τωὶ⁵⁹⁰
ὅλαις ἀνδρῶν σὺν θεοπτύστῳ γένει,

and superl. compendia is exceedingly common in all MSS.) 588 ἄτη δ' Bothe.
καρπὸς οὐ κομιστός | ἄτη δρόσις θάνατος κ.τ.λ. Keck. Valckenaer ejects the line. †.

'just,' including regard for *ἄτη* in all its forms. The original sense of *ἄτη* is 'the indicated (or prescribed) way,' i.e. 'right and proper' behaviour, whether from a moral, legal, or social point of view. Cf. Pind. *O.* 2. 9 *ἄτων* *ἔτινα*, *Cho.* 667 *ἀκαλον δραστέαν τερπονία* (n.), *Eum.* 55 καὶ *έποντο οὐρανὸς* *άτων* *ἀγάλματα* | *φέραν* *ἄτων* οὐρανὸς ἐσθρόνων *στόγες*. Here the other champions are regardless of the 'due behaviour' in regard to the gods, while Amph. observes all such *ἄτη*.

τοτε διανεμενόντος = τοῖς ήσσοις εὐεξεῖστοι, a sufficiently frequent use of the comparative. Cf. Eur. *fr.* 286. 10 *τόλοις* | *εἰ μείζωνας εἰδὼν διανεμενόντος*, *Ax. Kan.* 1445 *διαβλέπετε* (= *τοτε δεξιῶν*) *τοὺς εἰρέτας καὶ εαφτοτερούς*, Milton *P.L.* 2. 52 *more unexpert*. Verrall quotes Mart. 12. 34. 7 *vixit candida turba nigriorum*.

588 sq. *πράγας: cause*, 'business' (3 n.). So *πράγμα Ag.* 1537, *Eum.* 491, *Cho.* 871. The sense produced by the combination *κακῆς μίκτων* is not the flat 'there is nothing worse than bad company' but 'than bad partnership there is nothing more bad.'

καρπὸς οὐ κομιστός is abruptly expressed, and for the same purpose as the next line, viz. to emphasise a *γνώμη*.—*δριλλάς κακῆς* is understood again with these words, the gen. having a different nuance. With *κομιστός* cf. *ἄστ' ἔχθρος* *στραγίκεων τολμέου θέρος ἐκμολέντας* in an inscriptional epigram following the list of those fallen *τὸν Θρήνον* circ. 440 B.C. (Roberts and Gardner *Ins. of Att.* p. 503), and, for the same metaphor, *Pers.* 823 *θέρις γὰρ ἐγκαθεῦντος ἐκδρομεῖστάχων | ἄτης, οἵτινες πάγκλευτον ἔξαρε θέρος*, Eur. *fr.* 419. 4 *ἴκειτ' ἀμέσθε τῷδε δύστρεψενθος*.

588 ἄτη δρόσις κ.τ.λ.: Valckenaer

suspected this to be a marginal illustration. To Dobree it was a Christian adscript. In e.g. Soph. *Aj.* 553 sq. *εὐ φροντία γάρ πεπλένθεται βίος, | τὸ μὴ φροντία γάρ περιπλένθεται ταχέως* the suggestion of an interpolation is more probable than in the present place, since there is added here a new thought or helpful explanation, while in the Sophoclean passage the explanation is less manifestly useful. Yet even there, if we sufficiently notice *ταχέως* and render 'for not to have intelligence may be called a defect (no doubt), but it is a defect free from pain,' the case will appear less certain. Here there is not even a surface objection except to the asyndeton. This of course might be remedied by *ἄτης δ'*. But if the line is a *γρώμη*, which Eteocles delivers with appropriate intonation, the asyndeton is natural, and something more. If there is virtually a quotation, it is much as if, in a passage of Shakespeare, the speaker quoted 'The wages of sin is death.' We should not think it necessary for him to say 'The wages of sin, you know (*τοι*, or the like), is death.' On the other hand, if the line is Aeschylus' own (and it is his in specific gravity of style), it is delivered after a pause, and with a weight of utterance which well dispenses with the particle. Asyndeton—sometimes with broken structure—is a favourite dramatic device, as being true to impassioned speech (see *Cho.* 745 sqq.).

ἐκκαρπίζεται is middle. *Άτης* ('infatuated conduct') is either subj. or posses. gen. and is personified; 'the field ploughed by Ate (or the tillth which Ate owns) gets death for its crop' (*δρόση* still retaining its sense of connection with *ἄποι*). Among monostich proverbs akin to the present are (1) *ταχέως φροντία καρπὸς οὐ κακοὶ φίλοι*, (2) *ἀνδρὸς πειροῦ φεύγει σωθῆναι δει*, (3) *φεύγοντι φθη γρίθει*

no dealing is there worse ill than an ill partnership. Its harvest who would garner? 'Infatuation's tilth gets death for crop.'

Perchance a godly man boards ship with a guilty crew, where villainy is toward, and perishes with men whose kind the Gods

580 *καύγησι* of M is commonly altered in silence. See 447. *τε* *τανούργια* recd. *καί* Stanley. **591** *θεοπόντων* should not be suggested. †.

δημιλαι κακαί. But none of these has the strength of style exhibited here.

589 ἡ γάρ...ἡ (591): *vel...vel...* The two cases supposed are those of a pious man amid a ship's crew of knaves, and a right-minded man amid a wrong-minded nation.

ξυνεισβάς τλοσον κ.τ.λ. This thought became a commonplace: cf. Eur. fr. 852, 4 μή μοι γένοιτο μήτε συνθότης θεοί | μήτε ἐν θαλάσσῃ κουβόλους στέλλοισι σκάφος, fr. 609, El. 1354. Hor. Od. 3. 2. 26 *vocabo...sub isdem | sit trabibus fragilium mecum | solvat phaselon; saepe Diespiter | neglectus incesto addidit integrum*, and contrast the story of Jonah and also Babr. 2. 117. 1 νεώς ποτ' αὐτοῖς ἀνδράσιν βιθυνθεῖσης, | ιδών τις θλεγεν δόκιμα τοὺς θεούς κρίνειν | ἐνδε γάρ δέοβοις ἐμβεβήκοτος πλοιῷ, | πολλοῖσι οἷς αὐτῷ μηδὲν αἰτίου θνήσκειν (and the sequel). A monosyllabic proverb runs καρφ οὖν αὐτῷ μηδέ δλως οδοιτρέει. The present place was apparently in the mind of Antiphon when he wrote (*de Herod. caad. 139*) τολλοὶ γῆγιν ἀνθράτοι μή κακαροὶ χείρας ή ἄλλο τι μαστα χορτες σωμειάσαντες εἰς τὸ πλοῖον συνταχέοσαν μετὰ τῆς αὐτῶν ψυχῆς τοῦς δολῶς διακειμένους τὰ πρὸς τοὺς θεούς.

590 *ναύγροι*: see 447 Νύστροι.—*Θερμοί*. The excited and feverish (or inflamed) condition of men who have either committed or are about to commit a wicked deed is often thus described. Cf. Plut. Mor. 432 F δταν θερμος ἡ ψυχή γενούσην καὶ πυρώδης αἴσθησι τὴν εὐλάβειαν. The notion is of the hot blood of (1) passion (Hor. Od. 3. 3. 2 *ardor prava iubentium*); (2) guilt, cf. Eust. 563 γελῆ δὲ δαιμόνιος ἐπ' αὐτῷ θερμῷ, Cho. 1002 τολλοῖς δναιρῷ τολλὰ θερμαῖς (δν) φερει, Juv. 3. 49 *quid nunc diligitur nisi conscius et cui fervens | aestuat occulis animis semperque lacenidis?*, 1. 167 *incita sudant praecordia culpa*, and the jest in Plut. Mor. 632 Λ Κυρροῦ...τὰς χεῖρας ἔχων ψυχρὰς λέγοντος, Αὐθέδιος Μόδεστος 'ἄλλα μήρι' ἐφη 'θερμὰς ἀπὸ τῆς ἐπαρχίας κεκ-

μικας αὐτάς'; (3) rash wickedness: cf. Eur. fr. 858 ὁ θερμόβοιλος στλάγχων, Soph. Ph. 927 ὁ πῦρ σὺ...καὶ τανούργιας | δευτῆς τέχνης ἔχοντος, Amphis ap. Ath. 448 Λ δρῆ τι καὶ τερπικόν | καὶ θερμός, Ar. Plat. 415 ὁ θερμὸς ἥρος ἄνδοτος: (4) madness (Eur. H. F. 1092 πνοὰς θερμὰς τρίων). Here the second and third meanings perhaps combine, the latter being the more prominent.

καὶ τανούργια τινὶ: καὶ is explanatory of θερμοῖς. The τανούργια is an act contemplated or in progress: 'when some villainy is toward.' This is the present position of Amph. among the Argives. [We might also render 'with wicked sailors or some piece of villainy,' but this destroys the balance of ναύγροι] (τολλαῖς in their respective clauses. Otherwise, again, τανούργια is collective abstract for concrete=τανούργιοι τινὶ (cf. ξυντέλαι 237 n.).]

591 *διλένεις*: gnomic, with gen. aor. διλένει following. For such variation see Goodwin M. & T. § 155.

ἀνδρῶν σὺν θεοπόντοις γένει. It might be tempting to read θεοπόντων in order to support the apparently bare word ἀνδρῶν. But, apart from the consideration that, where one noun dependent upon another is in the gen., Greek often attaches the epithet to that noun which seems the less natural to us (cf. 551, Cho. 1068 δυδρός βασιλεῖα τάδε, Eur. 292 χώρας ἐν τόποις Αιβνητικοῖς, Eur. Cyc. 11 γένος Τυρηνικός λαγότων, Soph. Ant. 793 νεύκος δυδρῶν ξύναιμον), there is the more important fact that the epithet belongs distinctly to γένει. Though the man himself is εὐσέβης (and therefore θεοφάλαψ), he is treated, not as belonging to the θεοφάλες γένος δυδρῶν, but to the θεοπόντων γένος. (How neutral the word ἀντηρ is in itself, and how indifferent Greek is to the repetition of a word, could hardly be better shown than in the lines 589—592.)

ἡ ἔνν πολίταις ἀνδράσιν δίκαιος ὁν
ἔχθροξένοις τε καὶ θεῶν ἀμνήμοσιν
ταύτον κυρήσας ἐκδίκως ἀγρεύματος,
πληγεὶς θεοῦ μάστιγι παγκοίνῳ δάμη.
οὗτος δ' ὁ μάντις, νὺὸν Οἰκλέους λέγω,
σώφρων δίκαιος ἀγαθὸς εὐσεβὴς ἀνήρ,
μέγας προφῆτης, ἀνοσίοισι συμμιγεῖς
θραυστόμοισιν ἀνδράσιν βίᾳ φρενῶν
τείνουσι πομπῇ τὴν μακρὰν πάλιν μολεῖν, 595
600

592 ξυμπολίταις recd.

593 δέκατη M, corr. G.

594 ἑδίκως recd. ἑδίκως Prien. ἐκ Δικη Blomfield. † .

595 εὐτρού m. εὐτρού ὁ Brunck. δικλέους M. 596 dr.

592 sqq. ἔνν κ.τ.λ.: join ἔνν πολίταις κυρήσ... In this instance the crew of a state takes the place of the crew of a ship. πολίταις ἀνδρῶν differs somewhat from the simple πολίταις, by meaning 'men in their capacity as citizens.' For δίκαιος ὁν (ἀνήρ being carried on from 589) cf. note to 585 (where δέν δίκαιος ἔνν shows the special application) and Hom. Od. 8. 575 θεῖν δέν χαλεπον τε καὶ ἀγραν ἄδελπαι, | οἱ τε φιλόθεα. Here he respects the δέν relating to strangers.

If any passage in the play refers to Aristides (ὁ δίκαιος), it is more probably this than v. 579. It is reasonable to suppose that there is some reference to contemporary events; otherwise the choice of δύθραψτος is very strange. Why should this aspect of unrighteousness, with its antithetical δίκαιος, be the one specially contemplated? We may perhaps guess that it had some reference to the spirit which Athens was showing towards the states in the Delian Confederation. Aristides was the upholder of justice in this matter. It was apparently in B.C. 467 that the first revolt occurred.

A state might show wickedness (α) in its internal relations (unnatural στάσις), (β) towards foreigners and foreign states (δύθραψτος), (γ) towards the gods (ἀσθεα). It is not clear whether δύθραψτος τα καὶ θεῶν δημόσιον refers to both the last two sins, or is an amplified expression of the second only (i.e. unjust to strangers and therein forgetful of the gods, who respect the rights of ξείνια). All depends on the sense of δημόσιον. It might be (1) 'forgetting that the gods are watching their deeds and observing their pledges' (as δρκεις θεοί &c.), or (2) 'forgetting to

pay the gods their due honours,' i.e. simply neglecting their service. But the whole context suggests specific wrongdoing in some corporate act as a πόλις, and the former interpretation is therefore the better. (This is also the sense in Hor. Od. 3. 2. 29 *Discipiter neglectus*.) The single word δίκαιος answers better to the one notion 'behaving wrongfully to strangers and forgetting that the gods are witnesses.'

594 ἑδίκως: not = δέκως, but (logically) 'out of place.' The punishment is 'not according to δέκη' as regards the character of the sufferer (cf. παῖδες δέκαιοι and η γάρ δέκη ἐστι γεράσιον). Eteocles does not venture to call such treatment on the part of the Gods an 'unjust' act, he only says that it is contrary to 'kind.' Cf. Cho. 808, 894 τόλμης δικαιος φραγμάτων ('temper of her kind'). So προφετ in Shak. K. L. 4. 260. See Cho. 329 (n.), 883 (n.), and Verrall's note here. — δύρρεπτος: here apparently verbal. The sense 'net' does not suit κυρήστος nor the following metaphor.

595 πλεγματικός θεού κ.τ.λ. An unruly animal is captured and tamed; destruction is not in point. In Hom. Il. 12. 32 ('Ἄγγειοι δὲ Διὸς μάστιγι δαμέντες... πλεγματικοί') the similitude is from a horse beneath the whip or goad. So ibid. 13. 812 ἀλλὰ Διὸς μάστιγρι καὶ δέδαμην Ἀχαιοί. In Hea. Theog. 857 ἔτι δὲ θεοῖς μακαρεῖς πλεγματικοὶ Τυφέος is 'tamed' (not 'slain') by the thunderbolt. The 'blow from Zeus' occurs in Ag. 379 Διὸς πλεγματικούς εἰπεῖν, where it is both a punishment and a lesson. (With the phrase itself cf. Plut. Mor. 168 c where calamities are called πλεγματικοί θεοί.) In the present passage the sense is the same.

abhor. Perchance with fellow-citizens—a righteous man, while they wrong the stranger and forget that there are Gods—he is caught without his due in the same mesh, and is lashed and tamed by Heaven's impartial whip.

So is it with the seer, Oeclies' son, a sober man and just, valiant, God-fearing, a mighty mouthpiece of Heaven's mind. Against his better thought he joined himself with impious bold-mouthed men, when their long train set forth on that road

δράσις Μ. φρεγῶν βίᾳ rec. 600 πόλις (for πόλω) rec. Schol. recognises both readings. τὴν μακρὰν ὁδὸν Oberdick prosaically. †. καμπῆν for πομπῆν Heimsoeth.

A μάστιξ is not an instrument of slaughter. Whereas δλωλεν (591) is the proper word of the εὐσεβής ἀνήρ who sinks with the ship, δλάμη is applied to a member of a punished community. μάστιξ is doubtless to be conceived (as by Verrall; cf. Leaf on *Il.* 23. 387) as a goad. In Hom. (*i.e.*) μάστιξ = κέντρον and in *Ag.* 647 διτλῆ μάστιξ, τὴν Ἀρῆς φίλει is closely connected (though not, when the passage is rightly construed, identical) with διλογχος ἄτην. In *Suppl.* 475 μαστικήρα καρδίας λύγον points to a penetrating instrument. In Soph. *El.* 716 (where horses are being driven) φείδοντο κέντρων οὐδέν, while in *Ag.* 1653 μέγας δὲ πλευρὰ βοῦς ὅτῳ σμικρᾶς δυος | μάστιγος δρόθι εἰς ὅδον πορεύεται (though a κέντρον is of course the instrument). Such a μάστιξ or κέντρον might have one point or two. That this is the instrument here is also indicated by other passages referring to a recalcitrant animal, e.g. *P. V.* 322 οὐδούν... πρὸς κέντρα κῶλον ἔκτενεῖ, *Ag.* 1624, Eur. *Bacch.* 793 πρὸς κέντρα λακτίζομεν (δο) θυγάτρας ἀθεφ. With the notion cf. the sense of μεταρρυθμίσει. [Though μάστιξ was thus used of a goad, it was, of course, also used of a whip (*Ιμάσθιν*).]

παγκόνων: proleptic; it makes no discrimination in this case. The term is not a universal description of the μάστιξ of Zeus.

606 οὗτος δ' ο... : 'and in the same way (thus described) will Amphiaraus....' Cf. Soph. *Ant.* 426 οὗτος δὲ χαῖτη (after a comparison), *Trach.* 116.—νίδν Οἰκλέως Μύε= 'yes, even the son of great Oeclies.' There was no need merely to define δ μάστιξ, but Eteocles dwells upon his rank and distinction, which will not save him. For this form of expression and its uses see *Cho.* 251 (n.). Note also that νίδν Οἰκλέως is something more than Ol-

κλείδην. Distinction on the father's part (probably well known in epic story) is reflected on the son. Cf. Hom. *Od.* 15. 243 Ἀντιφάτης μὲν ἔτικτε Οἰκλέα μεγάθυμον κ.τ.λ.

607 σώφρων δίκαιος κ.τ.λ. The line is almost an anticipation of the list of the four cardinal virtues, viz. σώφροσύνη, δικαιοσύνη, ἀνδρεῖα (ἀνδρός = 'brave,' 556, 582), φρόντης. But εὐσέβεια is substituted for the last, as is indeed necessary, since it is in φρένοις that Amph. here fails, acting βίᾳ φρεγῶν (599).

608 sq. μέγας: 'of great rank': cf. 412 (n.). The word ἀνοστοιτι is brought close to the last notions εὐσεβής, προφήτης: 'the man of piety, the mouth-piece of the divine, with an impious crew!' So far as there is a slight peculiarity in the order of the words, it is due to this antithetical emphasis: 'joined, despite their impiety, with bold-mouthed men.' θραυστόροισιν ἀνδράνι forms one term = 'blasphemers,' and to this ἀνδράνι is epithet. With the proper intonation of the passage there is no real awkwardness in the position of βίᾳ φρεγῶν, which belongs, of course, to σύμμαχος.

600 τάνοντες πομπὴν κ.τ.λ.: 'when they were forming (long) procession on the way which is far to return.' The tense of τάνοντες is imperf. after συμμάχοις, i.e. συμβήγη αὐτοῖς ὅτε τένοντο. The expression is condensed, but perfectly Greek, both in thought and grammar. The only question lies in the exact interpretation of τάνοντες. An army on the march is compared to a πομπή (such as that at the Panathenaea or to Eleusis). If such a procession is a large and long one—as an army would be—those who form it may be said τάνοντες πομπὴν, 'to lengthen out a procession.' Or again, if the procession continues for

Διὸς θέλοντος συγκαθελκυσθήσεται.
 δοκῶ μὲν οὖν σφε μηδὲ προσβαλεῖν πῦλαις,
 οὐχ ὡς ἄθυμος, οὐδὲ λῆματος κάκη,
 ἀλλ' οἶδεν ὡς σφε χρὴ τελευτῆσαι μάχῃ.
 εἰ καρπὸς ἔσται θεσφάγοισι Λοξίου·
 φιλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια.
 οἵμως δ' ἐπ' αὐτῷ φάτα, Λασθένους βίαν,
 ἔχθρόξενον πυλωρὸν ἀντιτάξομεν
 γέροντα τὸν κοῦν, σάρκα δ' ἡβῶσαν φύει,

605

608 ἀθυμος Turnebus. †. 609 ὡς σφε M. corr. m. (as is possible.) Qu. *ώς σφε χρὴ τελευτῆσαι μάχη? †. 609 κύρος Burges. †. δοκὶ recc. 609 ἀθυμος

a long time on the march (instead of for the few hours required in the religious and local *τεμένα*) its members may be said *τελευτής* 'to prolong' it. Both meanings may perhaps be regarded as coalescing here. For the rest it has been customary to join *τὴν μαράν* with *ταρτῆν* (as a 'mission' or 'journey') = 'that mission which is a long one to return' (lit. 'for the returning'). It is better, however, to understand *όδον* and to relate the expression to e.g. Hdt. 1. 67 *ἐπεικτὸν αὐτὸν τὴν διὰ θεῶν* and the phrase *τὴν ἐνὶ θαράτῳ τελευτὴν ταρτῆν* is treated as a verb of motion (= *ταρτεύωντι*) and the separation of *τὴν* from *ταρτῆν* is made by the intonation and was easily appreciated by the Greek hearer, who was accustomed (*Cho.* 1037 n.) to such phrases with *τὴν* (*όδον*) and also recognised in *τὴν μαράν τελών μολεῖ* a proverbial expression. Cf. Eur. *I. A.* 420 *ὡς μαράν τελευτής*, *ibid.* 664 *μαράν γ' ἀταρέας*, *Or.* 125 *τὴν τελών μίμησον* *όδον*. For separation of words apparently in agreement cf. 424 (n.).

There is perhaps a grim allusion to marching to death, or making the journey to Hades. After extremeunction Rabelais remarked that they had 'greased his boots for the long journey.' But it is not necessary to assume more than a reference to the proverbial difficulties and dangers of war. A *στρατεία* is a 'far road to travel' in that one is never sure when and how the return will be made. Cf. Soph. *O. C.* 662 (where the Thebans have threatened to fetch Oedipus from Attica and Theseus replies in metaphor) *τῇσι σὺν ἀγωγῇ, οὐδὲ σὺν, φανθεῖται | μαράν τὸ δεῖρον τελευτῆς οὐδὲ πλάνημαν.* For *τελών* μολεῖ in a similar connection cf. Eur. *fr.* 353 οὐδὲ *στρατεύεται* *ἄδικα σὺν ἃλοντι τέλαιν.* There is such *άδικα* in the present case.

601 Διὸς θελόρρος: again Eteocles will not make assertion without this proviso. See 549 (n.).—*συγκαθελκυσθήσεται*: from their high vaunts. The metaphor seems to be from wrestling (Hom. *Od.* 3. 237 *ὄτιστε κεν δὴ | μοσθέλοις καθέλεται*, Herond. 1. 15 *τὸ γέροντος | τύμβος καθέλεται*, explained by Hesych. as *κατεβάλλεται*).

602 δοκέι μὴ...)(δύος δ')(607).—*οὖν* sums up or closes the topic. [Less well *μὴ οὖν* might be corrective of the implied thought: 'so far from his being dangerous, I believe...']—*μηδὲ* rather than *οὐδὲ* since *δοκεῖ* = *πίστει* or *προσδοκεῖ*.

603 οὐχ ὡς ἀθυμος. If this, and not *ἀθυμον*, is correct (and there is no obvious reason for the corruption), we may interpret by (1) *οὐχ ὡς ἀθυμός δοτον* (*non quo ignotus sis*), i.e. 'it is not because he is spiritless, nor from any weakness of his courage, that I think he will not attack,' or (2) *οὐχ ὡς ἀθυμός τοι*, 'not as a spiritless man (would act)', i.e. 'I think he will refrain from attacking—not as a spiritless man (might refrain, *οὐχ ὡς προσβάλλεται*), nor from failure of courage.' The omission of *τοι* makes the former rather abrupt. For the latter it may be observed that the absence of *τοι* (or *τοις*) is easily paralleled (cf. Plat. *Tim.* 29 Ε ἀγαθῷ δὲ οὐδεὶς ἀγγίγεται φθίνει, Arist. *Poet.* 25. 18 δὲ φρεγμός ὑπεθήσαι), and that the clause of *ὡς* with nom. and suppressed verb is of a common class (Soph. *Aj.* 525 *ἔγειν οὐδὲ εἰπεῖν ὡς κάρυς φερεῖ | θέλομεν δὲ*, Ar. *Ran.* 303, Lutr. 3. 455 *ergo dissolvi quoque convenit omnem animam | posturam, ceterum fumus*).

οὐδὲ λάρματος κάκη might be an interpretation or reiteration of the previous words (as in the positive form we might

so far to travel back; and, if Zeus will, with them shall he be dragged to ground.

Nay, not even, methinks, will he assail the gates; not through saint heart nor craven spirit, but he knows what end awaits his fighting, if fruit must come of the rede of Loxias, whose wont is to say no word, or say it to the mark.

Yet against him, man to man, we will post mighty Lasthenes, a warder to drive strangers from the gate. Old is he in his wisdom, but lusty his thews with manhood, and swift his eye to και τῷ? Headlam. 606 φέρει Μ., φέρει μ' (superscr.). Corr. Wellauer. †. τρέφει Brunck, φορεῖ Herwerden.

have δύνασται καὶ τὸ λῆμα κακός). But more probably θυρός and λῆμα are distinguished, the former being 'zest' for fight, the latter the physical 'courage' when engaged.

604 οὐδέν ἂς σφε κ.τ.λ. χρή = 'is fated': cf. Cho. 202 εἰ δὲ χρή τυχεῖσι σωτηρίας, | συγκροῦ γένοντι ἀν σπέρματος μάτης πυθμήν, P.V. 229 &c. The sense is not 'that he is to die in this battle' (requiring τῦδε) nor 'what death he is to meet in fighting' (since this knowledge could not prevent Amph. from attacking the gates), but (as Verrall also indicates) 'what end his fighting is to bring' (viz. no success). Amph. would say 'It is useless for me to attack the gates; the city will not fall.' There is no likelihood that σφε is plur. (so soon after the sing. of 602); Amph. is supposed to be regarding his own actions from his own point of view. [It must be acknowledged, however, that the expression is somewhat peculiar in respect of τελευτήσαι μάχη 'to reach an issue by fighting,' and we may perhaps conjecture ἄλλ' οὐδέ δέ σφι χρή τελευτήσαι μάχην]. Though σφε (= αὐτοῖς) is commonly denied (like μα, and for no better reason) to the poetry of tragedy, it is the form actually given by the best MSS in Soph. O.C. 421 (cf. Eur. Suppl. 769, Med. 398). A poet who can use δύμι in trimeters may be permitted to use the σφε of Homer and Herodotus; see Suppl. 958 (n.).] Eteocles had evidently heard of the adverse oracle of Apollo which Amphiaraus disobeyed when he joined the expedition βίᾳ φρεγών.

605 εἰ καρπός ήταν κ.τ.λ. With καρπός cf. Συντ. 716 (Apollo 1ορ.) κάγωγε χρησμός τοὺς ἐμοὺς τε καὶ Διὸς | ταρβεῖς κελεύω μῆδ' ἀκαρπώτους κτίσαι, Pind. J. 7. 50 ἐπένω δὲ καρπός | οὐ καρέ- φθεις (of Themis).—Θεοφάτους: generic

(not of the deliverance in this particular case): 'if oracles of Loxias are to bear fruit (as we know they do).'

606 φέλει δὲ στύγαν κ.τ.λ. It is surprising that some should take these words as referring to Amphiaraus. His utterances are not here in question. When Eteocles has said 'the end of the fighting will be against him, if oracles of Loxias are to bear fruit,' he continues 'and Loxias would not utter oracles, if they were not intended to bear such fruit.' The god has no motive for speaking μάτην or δικαια; he speaks only when and what the occasion demands (τὰ καίρια: cf. 1 (n.), Cho. 580 στύγας θ' ὅπου δεῖ καὶ λέγει τὰ καίρια).

607 οὐμας δ': answering to v. 602.—τὴν' αὐτῷ: 'to meet him' (cf. 434).—σφέα is added with the same notion of 'man to man' (in distinction from divine agencies) as διτρός in 434, 492.—Δαρ- Κρέος. In the epic the opponent was called Periclymenus (cf. Pind. N. 9. 26), but that word is unmanageable in iambics.

608 ἀχθόμενος: not in the sense of v. 593 but proleptic, 'to be a τινάκτης hostile to strangers.' Eteocles is thinking of the θυρύρης of a Greek house and of the jealous watchfulness of some of this notorious class. Lasthenes has instructions to act the character as the public θυρύρης.

609 γέροντα τὸν νοῦν. Some editors punctuate at ἀγνοεῖσθαι and make this the beginning of a new sentence. There would of course be no difficulty in making γέροντα belong to νοῦν (Eur. Or. 529 γέροντας διθελιόν, Hom. Od. 22. 184 σάκος γέροντος); but (apart from other considerations) the single particle δ' is more than strange in φέρει γέροντα τὸν νοῦν, σφράγε δ' ηὔδεται, τεθόκες δύμα. Moreover, if the construction were φέρει τὸν

ποδάκες ὄμμα, χείρα δὲ οὐ βραδύνεται
ταρὸς ἀσπίδος γυμνωθὲν ἀρπάσαι δόρυ.
θεοῦ δὲ δῶρον ἔστιν εὐτυχέντος βροτούς.

ἀντ. γ'. ΧΟ. κλύοντες θεοὶ δικαίας λιτὰς
ἀμετέρας τελεῖθ, ὡς πόλις εὐτυχῆ.
δορίσσοντα κάκον ἐκτρέπον-
τες <ἢ> γῆς ἐπιμόλους· πύργων δὲ ἐκτονε-
βαλών Ζεὺς σφε κάροι κεραυνῷ.

610

615

610 σύμβ. Weil. §. χερὶ Hartung. 611 δερὶ Romahn. 612 δικαιόντος λήγοντος
ἐκτρέποντος μὲν (superscr.). 614 δικτέρας Μ., δικτέρας Diendorf. 615 sq. ἐκτρέ-

ροῦ γέρων, τὴν δὲ σάρκα ἴσλαντα the single article would be less acceptable. On the other hand, if γέρων belongs to φέρα, 'an old man in respect of his mind,' the article helps to separate γέρων from τοῦ, and, with the beginning of a separate (though antithetic) clause (φέρε δὲ...), no answering article is required. The change of structure to φέρε δὲ in place of φέρεντα δὲ is too common to need illustration.

τὸν = 'his' or (less well) 'the necessary....'—σάρκα = 'muscle': cf. *Ag.* 72.—φέρα: i.e. the thews are still growing, as being youthful. No better emendation of the φέρα of M and φέρε of later copies is likely to be made. For the sense cf. 12 (n.), Soph. *Aj.* 107; ἀνέρα... τὸν σῶμα γεννήσει μέγα; and for the quantity 522 πέρις φιλότερος. [φέρα in itself is not out of the question: cf. *Cho.* 559 φιλότερος Παρηρεσίδη, 579 γλάσσας εὐφρίμης φέρα, fr. adesp. 182 μὲν εὐδίκα τὸν τρόπον χρηστὸν φέρειν, Soph. 844 τὸν καλὸν φέρε στίχα; but it does not account for φέρα and has all the appearance of being a conjecture. The probable explanation of the reading in M is that φέρε was miswritten as φέρη, which was then read as φέρη and glossed by φέρεντα.]

610 τοδάκες δέρμα. If this meant simply a 'swift' eye (= ἀστρ., ταχὺ) it would deserve the name of grotesque. But in reality it = 'an eye to which the foot answers swiftly' or 'accompanied by swiftness of foot.' The eye is alert for attack and defence, and the foot acts in accordance with its warnings. It should be remembered also that δέρμα often practically = 'vision,' and that the physical organ is by no means always present

to the writer's consciousness. Swiftness of foot is a virtue in a warrior (as with τέλεας ἀνὴρ Ἀχιλλεός) and is best manifested in fight (Verg. *Aen.* 5. 430 *ille pedum melior modo fretusque inventus*, of a boxer). Greek is liberal in concessions to the adjective, and, though 'vision with swift foot' is absurd for 'swift vision,' the combination is quite Greek in the sense here claimed. The expression is no harder than in πόλεων βάρβαρος (*Eur. I.T.* 1112) = 'a journey in barbarian surroundings, λευκοτίχειας επόντες (*Eur. Phoen.* 1351) = 'blows with white arms,' τολέκερας φέρος (*Soph. Aj.* 55) = 'much slaughter of horned beasts,' τετρακελήθη τόλεμος (*Eur. H.F.* 1273) = 'a war with quadrupeds.' [The alteration to σάρπα is ill-advised. The physical qualities are described in muscle (σάρκα), eye (δέρμα), foot (τοδάκες), hand (χείρα).]

610 sq. χείρα δὲ βραδύνεται κ.τ.λ. A difficult passage, of which many renderings and alterations have been proposed. Yet we may confidently keep the text and render literally 'and, in respect of his hand, he is not slow for his spear to seize upon a place laid bare from the side of the shield.'—δέρμα is the subject and γυμνωθὲν the object of δικτέρα, which itself is 'consecutive' (= σύντονος δέρμα) to οὐ δικτέρεται (cf. *Cho.* 366 τάρος δὲ εἰς τακτήτες οὐ οὔρος δαμάσαι | ...τρόπον τοῦ τυπωδένεσθαι, *ibid.* 735, 849, *Xen. Hell.* 5. 1. 14 ἡ θύρα δὲ δική αἰρέσθαι εἰσερεῖ τῷ δεσμῷ).

Others join γυμνωθὲν δέρμα as object of δικτέρα, which they understand as 'seize for use.' But that γυμνωθὲν refers to an 'exposed' part of the opponent's body (and that it is much less suited to the spear) should be obvious. Of the spear,

guide his foot, and with no tardy hand doth his spear dart upon
aught laid bare from side of shield.

Yet for mortals to win the day is the gift of gods.

[LASTHENES departs.]

CHO. Harken, ye Gods, to our just prayers and fulfil them, ^{3rd anti-}
that our country may win the day. Turn from us upon the ^{strophe.}
invader of the land the fell work of the spear. From without
the walls may Zeus smite and slay them with his bolt!

πορτες | γᾱs ἐπιμόλουs M (with eis written by m' above the beginning of ἐπιμόλουs).
γᾱs πρὸs ἐs. rec. Corr. Hermann. ἐκτρέποντε γᾱs H. Voss.

γυμνοῖται is the wrong term, since the shield does not protect or sheathe the δόρυ and γυμνωθεῖται is a word of too distinct a colour to be used simply for the spear darting forth. Moreover the simple gen. δῶσις γυμνωθὲs would manifestly be used rather than παρ' δῶσις. ἀρπάσαι δόρυ, again, would be appropriate to a warrior who snatches up his weapon, but not to one who already holds it.

The correct interpretation is plainly indicated by the use of γυμνωθῆται in similar situations: cf. [Hes.] *Scut.* 334 ἔνθι κε γυμνωθέντα σάκεν οὐδο δαιδαλεο | δρφαλιοντο ιόηs, οὐθ' οὐτάμενος δέξι χαλκῷ, *ibid.* 460 μηρὸν γυμνωθῆται σάκεν οὐδο δαιδαλεο | οὐτασ', Theoc. 22. 187 ἔγχεισι μὲν πρώτιστα τιτυσκόμενοι πόνον είχον | ἀλλήλων, ει ποθ τι χρόδε γυμνωθεὶσον ίσοιεν. One sense of ἀρπάσαι is *occupare*, of seizing upon a spot (Xen. *An.* 4. 6. 11 τοῦ ἔρημου δρόντο...τι...ἀρπάσαι φθάσαντας). Cf. also e.g. Soph. *Aj.* 2 πειράν τού ἔχθρων ἀρπάσαι θηρώμενον of the seizing of an opportunity. These senses blend ('seize, when opportunity is given...'). The combatants fight crouching (as far as possible) behind their shields; their feet move nimbly for position; their spears are held in threatening movement just under the rim of the shield (Theoc. 23. 184 σειων καρπερὸν ἔγχοις οὐτ' δῶσις ἀντυγα πρώτην). Each is watching for the enemy to expose (γυμνῶν) any portion of his body from under the buckler; then with swift hand he will seize the opportunity upon that part. See Eur. *Phoen.* 1382 sqq. for a description of the fight between Et. and Polyn., and *ibid.* 1384 ει δ' δύμι' ὑπεροχὴν τρούς ἀτερος μάθοι, | λόγχην ἐνώμα στόματι (with the point) προφθῆται θέλων.

The simple δῶσις γυμνωθὲs would possess less vividness than οὐτ' δῶσις

(as in [Hes.] *Scut. II.c.*) or παρ' δῶσις. The latter gives a picture of a portion of the body peeping out 'from beside' the rim of the shield. Doubtless a prose-writer would have said γυμνωθὲs τι or τὸ παρ' δῶσις. γυμνωθὲs, but the generic participle without art. is frequent. With the art. the exact sense is δ το παρ' γυμνωθῆ ('any exposed part'), without it the sense is δ τι γυμνωθῆ. See Cho. 69 (n.), 360 (n.), 661 αἰδὼν δε λεγθεῖσα. [The notion of Brunck that παρ' δῶσις = *a sinistra*, while δόρυ = *ensem*, passes the legitimate use of language.]

612 θεοῦ: with emphasis; 'it is only Heaven that can grant success.' This tone is habitual to Eteocles (cf. 401, 549). The answer of the Chorus picks up the word and also εὐτυχεῖν. [Note that in all the six cases hitherto there is a justification of the eventual Theban success. It is only in the seventh that the blame is equal on both sides.]

615 δορπόνται κάκ' κ.τ.λ. This follows the prayer for the πόλις; 'turning away from it, upon those who invade the land....' The Chorus recognises the difference between the character of Amphiarau and that of the five boasters. It bases its plea therefore upon the 'justice' of its prayer, which considers only the claims of patriotism. Sin lies with an invader of the land of others (cf. 567 sqq.), and Amphiarau is such.

With ἐκτρέποντες cf. Ag. 1465 μηδ' εἰς Ἐλένην κάτον ἐκτρέψῃ, Eur. *Suppl.* 483 τὸ δυστυχέτ δε τοῦτο' εἰς ἀλλον ἐκτρέπει.

616 πύργων and ξενοθεῖ are stressed: i.e. 'may Zeus slay them, and before they break into the stronghold.' They have occupied our land (γᾱs); now they are assailing our walls; may death fall upon them from the outer side.

ΑΓ. τὸν ἑβδομον δὴ τόνδ' ἐφ' ἑβδόμαις πύλαις
 λέξω, τὸν αὐτοῦ σοῦ κασίγνητον, πόλει
 σοὶ θ' ἀσάραται καὶ κατεύχεται τύχας,
 πύργοις ἐπεμβὰς κάπικηρυχθεὶς χθονί,
 ἀλώσιμον παιᾶν ἐπεξιακχάστας,
 σοὶ ἔνυμφέρεσθαι καὶ κτανῶν θανεῖν πέλας,
 “ἢ ζῶντ’ ἀτιμαστῆρα τὸς ἀνδρολάτην
 φυγὴ τὸν αὐτὸν τόνδε τείσασθαι τρόπον.”
 τοιαῦτ’ ἀντεῖ καὶ θεοὺς γενεθλίους
 καλεῖ πατρώας γῆς ἐποπτῆρας λιτῶν
 τῶν ὃν γενέσθαι πάγχυ Πολυνείκους βία.

618 τὸν ἑφ' Brunck, τὸν τ' ἑφ' Blomf., τὸν πρὸς Dind., στάρτ' ἑφ' Ritschl. ¶.
 620 οἰς γ' ἀράται M as altered by m, which corrects οἱ (Μα) to οἰ and writes as
 in an erasure. Corr. *ed. ¶. οἰς τ' ἀράται εἰς τ' ἀτεύχεται Weil. 621 χθονίς

618 τὸν ἑβδομον δὴ τόνδ': 'we come in this case to the seventh and last.' δὴ (akin to δή) closes the enumeration: cf. Plat. *Meno* 87 εὐγένεια καὶ λογίδης καὶ οὐλῆς καὶ πλάνων δὴ ('and here we will stop'). Apart from the actual list of the gates there is doubtless a suggestion in ἑβδόμαις of a sacred and complete number, and this gives further point to δή. Grammatically the expression is not as if τὸν had preceded ἐφ' ἑβδόμαις πύλαις, but (literally) 'I will enumerate, at the seventh gate, in this instance the seventh and last.' In Eur. *Phoen.* 1123 these gates are called the Κρηπαῖς. See Introduction § 16.

619 sq. πύλαις οὐσί θ' ἀσ κ.τ.λ. See crit. n. The error of M is to be emended by better means than the οἰς of the second corrector. Any reader must feel that πύλαις by itself (especially as placed) is weak and insufficient. It is true that Polyneices invokes mischief on the country (621 sq.), but he also invokes it individually upon Eteocles (623—625). It is no rational summary of the passage 621—625 to describe it as an imprecation on the πύλαις. The sense required is provided in the text, where the emphasis on οὐσί is brought out by its position.

The pleonasm in ἀράται καὶ κατεύχεται is purposed, emphasising the wickedness of his deliberate and insistent imprecations. Emphatic pleonasm, being true to nature, is familiar in drama: cf. Eur. *I. T.* 490 ἀνευδόμεσθα καὶ γρύπεσθαι, Soph. *Ant.* 41 οἱ ἔνυμφέρεσθαι καὶ ἐνεργεύειν εκέπει, Shak. *Macb.* 2. 3. 79

The spring, the head, the fountain of your blood | Is stopped.

621—625 The lines should be taken as quotation in or. obl. of the actual language of Polyneices. This is essential for a proper interpretation of τὸν (624) and τόνδε (625). Cf. Ag. 1600 μάροις δὲ φέροις Πελοπίδαις ἀτεύχεται, | λάτιστα δείπνους ἔνδικους πίθεις ἀρῆ, | οὐτοις ἀλλοθαί τὸν τὸ Πλευρόνες γένος (representing the direct οὐτοις Διοστο). So here Polyn. says ἔνυμφέρεσθαι αὐτῷ καὶ τοιαῦτα θάρσους πέλας, η φυγὴ τὸν αὐτοὺς τύπον τρόπον τισαίμενος (αὐτῶν), ἀτιμαστῆρα τὸν (=οὐτοις) ἀνδρολάτην (τοῦτο).

621 sq. πύργοις ἀνεψιδεῖ: not mounting the walls for the purpose of proclamation, but having set foot upon them successfully in the assault.—ἀντιφράχτεις and ἀτεύχεται carry on the same sense of θνητος, which is that of triumph or exultation. He plants his foot (cf. λαξὶς ἀνεψιδεῖς) upon the walls (as a victor on a fallen enemy, cf. Plut. Dem. 21. 1); he is proclaimed conqueror over the prostrate land (cf. γρύπεσθαι and ἀναγρύπεσθαι in the games); he utters the jubilant cry of assured victory over it.—χθονί is understood ἀντεῖ πουν with the words which follow it. It is better not to make ἀτεύχεται synchronous with, and explanatory of, ἀντιφράχτεις, as if his loud paean were the manner of signifying that the capture is achieved; the words form an independent notion. For the sense of πύλαις see 254 (n.) and Smyth Gk. Melic Poets p. xi. With ἀλλοσ φύρον cf. Ag. 10 ἀλλοφύρον...οὐδέν.

SCOUT. Last to the seventh I come, at the seventh gate—to thine own brother. These the bans and curses he calls down upon the town and thee; that with foot planted upon the walls, and proclaimed triumphant o'er the land, he may raise loud the conqueror's exulting shout, then match himself with thee, and, slaying thee, die at thy side. 'Or' saith he 'if he live, he who thus sets me at naught with banishment, may I punish him with exile, like for like with this!' Thus doth he shout, and withal calls upon the Gods of kin and fatherland to give his prayers regard—prayers all his own—a mighty Quarreller in good sooth!

rec. κάποκηρυχθεὶς χθονός Keck. 624 für Schütz, Heimsoeth. f. τῶς Μ^α, τὸς δ' rec., δ' ὡς rec., τῶς σ' Ald., σῶς Prier. ἀδρηλατῶν Blomf., ἀδρηλάτης Madvig.
The passage requires interpretation only.

628 βίαι μ.

623 σοι: emphasised.—ξυμφέρσθαι: 'be pitted against': cf. 497 ξυμφέρετον.—καὶ κτανοῦ θανεῖν πόλας: not that he prays to die himself, but he proclaims his readiness to die, if only he can first kill. This form of expression is frequent. Cf. Chro. 437 ἔτειν' ἐγώ νοοφίσας δλοίας (where schol. quotes Callimachus τεθναίην δτ' ἔκεινον ἀποπνεύσαντα πιθοίμην), Eur. El. 281 θάνοιμι μητρός αἵμ' ἔπισφέλασ' ἐμῆι, Soph. Aj. 390 τῶς ἀν...τοὺς δισ-σάρχας δλέσσας βασιλῆ | τέλος θάνοιμι κανότας; For the alternative cf. Soph. O. C. 1306 (δπωτ)...η θάνοιμι πανδίκους | η τοὺς τόδ' ἐκπράγατας ἐκβάλοιμι γῆς; (Polyn. loq.).

624 sq. η [ῶντ] κ.τ.λ.: Polyneices would say 'Or, if I do not slay him, but if he (escapes me and) still lives, may I punish him, who outrages me thus with banishment, with exile in the same manner as this (of mine).' The expression is full, after the manner of the *verba concepta* in prayers, oaths or vows, which seek to avoid ambiguity by such redundancy. In ἀπιμαστήρα there is scarcely the same force as in ἀπιμώ. Polyneices is indeed rendered ἄτικος as a Cadmean, but he is also set at naught, or flouted as a brother and a prince.—τὸν αὐτὸν τρόπον was evidently part of a formula in praying for retribution: cf. Cho. 272 εἰ μὴ μέτρεψη τὸν πατρὸς τοὺς αἰτίους | τρόπει τὸν αὐτὸν, ἀπτακτείναι λέγων.

626 sqq. τοιαῦτ' ἀντει κ.τ.λ. καὶ = 'and withal' (so *et=et tamen*), i.e. 'and, while so crying, he (yet) dares to call the gods of kinship, belonging to the fatherland.' There is a double emphasis on the irony of the prayer. Though he is medi-

tating harm to the country (*πόλει*) and dishonour to its gods (569 sqq.), he still calls upon the gods of that country (*πατρός*); while meditating the slaughter of his brother, he calls on the gods of kinship (*γενελίους*).—ἴσποτηρας: to direct them to successful issue: cf. Cho. 1, 581, 1061 (ἀλλ' εὐτυχοῖη, καὶ σ' ἰσποτεῖνος πρόφρων | θεῖς φυλάσσοι) and ἴσπετης (Pind. N. 9. 5 Πινθώνος αἰτεῖνάς δρο-κλάροις ἴσπεται, i.e. Apollo and Artemis at the Pythian games).

This monstrous and unreasonable prayer he can only make through his character as Πολυνείκης (cf. 564).—πάγχυ Πολυνείκους βία: 'in very truth a mighty Quarreller.' The force of πάγχυ is that of κάρτα in 400, 402.—The phrase with βία is not here a mere periphrasis, but rather it = Πολυνείκης βίας, and πάγχυ is felt with both members of the phrase. [It is exceedingly feeble to join πάγχυ to ἴσποτηρας γενέσθαι.]

Not merely is τὸν δὲ more emphatic than ἀν.; λιτώ would have been sufficient in itself if there had not been some special point added by these words. We may explain by (a) 'his prayers' as opposed to ours, i.e. he asks the gods to ignore our prayers and to further his; or (b) suarum (in e.g. Cic. Fin. 3. 1. 4 *rhetorū artes verbis in docendo quasi privatim utuntur ac suis*) 'his very own' or 'truly his,' i.e. such as belong indeed to a Πολυνείκης. The latter is manifestly much more effective. [The use of δε=suis is not very frequent in tragedy, but in Soph. O. C. 519 for διαστὸς δ γ' "Ἄδης τοῦτον τούτους τοῦτοι we should surely read τοῦτο εστι.]

ἔχει δὲ καιωπηγές εὐκυκλον σάκος
διπλοῦν τε σῆμα προσμεμηχανημένον. 630
χρυστήλατον γὰρ ἄνδρα τευχηστὴν ἰδεῖν
ἀγει γυνή τις σωφρόνως ἥγουμένη.
Δίκη δ' ἄρ' εἶναι φῆσιν, ὡς τὰ γράμματα
λέξει· "κατάξω δ' ἄνδρα τόνδε, καὶ πόλις
ἔχει πατρών δωμάτων τ' ἐπιστροφάς." 635
τοιαῦτ' ἔκεινων ἐστὶ τάξεινρήματα.

629 γηρ. εθετον schol. ↓. 632 θεομάτη Butler. 633 Δίκη γὰρ Hermann.
634 λέξι M (δ by m), λέγει rec. ↓. τ' for δ' rec., γ' Schütz. 635 πατρόνων rec.
636 ἔκεινη γ' Pauw. I formerly suggested τοιαῦτ' ἔκεινος (sc. Δίκη καὶ Πολυνείκειον)

629 καιωπηγής. Polyneices, a Boeotian, would previously carry an oblong Boeotian shield, but since his sojourn at Argos, and as a member of the Argive army, he now bears one which is truly round (*εὐκυκλον*).—**καιωπηγής** is not therefore merely picturesque, although such panoramic and realistic touches are not despised by Aeschylus or his epic authorities (cf. 578 *πάγχαλον*, 529 and context). The shield actually is new, and, for a Boeotian, it is in a new fashion (*καιω-*). The notion in *-ηγής* is not simply of making (= *τεωγής*), but such a shield is 'built,' as being constructed with leather base, bronze plates, figures in relief and *όχεια* within. Cf. *πάγχαλον δρόπον* (Hom. *Od.* 13. 32) and *Π. 5. 193* *όχερον | καλὸν πρωτογένεις* *τεογένεις* (which further illustrates the appreciation of newness, as does *Π. 21. 593* *κρητὶς τεογένετον καστέρεον*). Had the shield not been new it could not have borne this particular blazon, nor would there have been any need to describe it to Eteocles. [The conjecture *εἴθετον* destroys an important point.]

630 διπλοῦν: i.e. there are two separate figures of equal importance in the picture. The other *σώματα* have either shown one figure or a compact group (e.g. the Sphinx holding a Cadmean).—**προσμεμηχανημένον:** see 528 (n.). It would seem that the figure of Justice actually moves on the shield in leading the man.

631 χρυστήλατον. For gold work on shields cf. Hom. *Π. 18. 517* *διμένος χρύσεις δὲ εἰπετε τεθῆ,* *ibid. 574* *εἰ δὲ βόες χρυσοῖς τετέβητο καστέρεον τη,* [Hes.] *Scul. 183* (warriors on the shield) *δρυδέροι, χρύσεις τετλι χρεῖς τετχεῖ* *εχοτες.* The metal here is not inlaid

(as in 481), but is hammered plate.—*Ιδεῖν* is commonly treated as an idle addition to *τευχηστὴν*, but this is not just to the poet. The point of the word is that the gold plate displays not only a man, but a man in full armour, the work being so skilful that the parts stand out clearly delineated. *Ιδεῖν* thus virtually = 'distinctly' or 'conspicuously.' This is properly the force of the infin. in e.g. Soph. *O. C. 327* *οὐ πάτερ δύσματ' ὀρέν,* Eur. *I. A. 274* *κατειδόματ | τρόματος σῆμα* *ταυρόποτον ὀρέν, | ... Ἀλφέτο, Ar. Ecc. 387* *λειποτληθῆς* *Ιδεῖν,* Pind. *I. 6. 22* *Ιδεῖν* *μορφάτει.* [It is just possible to relate *Ιδεῖν* to the whole clause: f.e. the woman leads the armed man 'visibly,' this being part of the mechanism. Cf. [Hes.] *Scul. 166* *στίγματα δ' οὐ ἐπέφαντο* *Ιδεῖν.* But the position of the word is against this.]

632 γυνὴ τε: not strictly a woman, but a being represented as a woman: 'a female form.'—*σωφρόνως* *ἥγουμένη.* There is no tautology with *ἄγα*, but the whole = 'she leads as his guide.' The *σωφρούτη* is shewn in her deportment. Though Polyneices himself exhibits no *σωφρούτη*, the artist who depicted his *Δίκη* would necessarily follow the canons for that allegorical figure.

633 Δίκη δ' ἤρι π.τ.λ. In the preceding *τις*, in *dp*, and in the fut. *λέγει* we are subtly placed back in the position of the *ἄγγελος* while he is deciphering the blazon. He sees what is apparently (*τις*) a woman; she turns out (*dp*) to be *Δίκη*, as one will find on reading. [Verrall takes *dp* as implying 'that the narrator does not accept her declaration,' i.e. the messenger reports it either somewhat sarcastically or with hesitancy: 'she says she is Justice.']

634 sq. λέγει. The fut. might be

His shield, true round, is new of build, with twofold emblem fixed cunningly upon it. A work of gold displays a man full-armed, and as 'twere a woman leads him with sober guidance. 'Justice,' it seems, she calls herself, according to the letters; 'And I will bring home this man, and he shall have a country, and right to use his father's house and substance.'

Such are the devisings on their side. 'Tis left for thyself to

ἔστι τάγγηματα, but I now retain the text, although inclined to believe that *τάξι-βρίσματα* is the true reading. (Both *v* for *β* and *-η-* for *-ι-* are common confusions: cf. *Ag.* 1009 *αἰλαβεῖς* (F1.) for *ἀιλαβεῖς*, *Ar. Ar.* 774 *εὐπορ* (S &c.) for *Ἐβρων* (R. V.), *Xen. Hell.* 5. 4. 54 *χαυπλαν* (B) for *Χαζπλαν*, and *Eubul.* ap. *Ath.* 622 *Ε κατηλθοται*

due to the eye wandering from *λέγην* and catching *ἴκα* of the next line, but it may very well be correct (*v. sup.*).—*κατάξω*: from exile (cf. *κατέραν*, *κάθοδος*).—*πόλιν* *ἴκα*: not 'shall get' (*σχήσει*), nor 'the country,' but 'shall possess a country.' He shall no longer be an exile and *ἄπολις*. A prose-writer in such circumstances uses *μετέχειν πόλεων*. Justice does not promise that Polyn. shall be master of Thebes nor of *τὰ πατρῷα δώματα*, but only that he shall have his place in Thebes, and in the house and its property.—*δῶματων* is not merely the house as abode, but includes the possessions. See *Cho.* 126 (n.), and cf. *Eum.* 757, 'Ἀργεῖον ἀνὴρ αὐτοίς, έν τε χρήμασιν | οἰκεῖ πατρῷοις'. For the position of the exile see *Cho.* 135 (n.).

ἐπιστροφάς: 'range' (Paley, who quotes *Ag.* 963 *ἀνδρὸς τελεον δῶμ' ἐπιστρωφωμένουν*). Cf. *Eum.* 550 *ξενοίσμους δῶμάτων ἐπιστροφάς*, and Hesych. *ἐπιστροφα· διατριβα, διατατα· Λοσχίλος Φρυξέλ*.

636 sqq. τοιαῦτ' ἔκεινων κ.τ.λ. The exact sense of the following passage requires some search. We must first realise the situation. Six Theban champions have been sent to six of the gates; the seventh remains. It would not naturally enter into the minds of the company that Eteocles himself would elect to fight with his own brother. When he declares his intention (659 sqq.), both the Messenger and the Chorus are horrified and endeavour to dissuade him. It is manifest that the Scout himself does not even think of such a meeting; he simply asks the king whom he proposes to send. It is true that in 269 sqq. Eteocles has spoken of posting six champions with himself for seventh, but the messenger was not then present, and, if the Chorus remembered the observation, its fulfil-

ment would now seem out of the question. Had Eteocles appeared in full armour equally with the six, the case might have been more obvious to the Scout. But Eteocles is not yet armed (see 662 sq.). The Scout therefore enquires in all good faith who is to go.

The most natural interpretation is therefore that at v. 635 the *δῆμος* ends his enumeration of the Argive champions and now adds comprehensively 'such are the inventions on their side.' The remaining words mean '(my duty, so far, is done), it is for you now to decide who is the right man to send. So far as the carrying of announcements is concerned, you will always find me to be trusted; (the rest is not my business); you are the captain of the ship.'

Two points must here be noted. (1) To refer *ἔκεινων* to the last-named champion and his device, and to render 'such are the devices of them' (viz. Polyneices and his *Δῆμη*), is surely impossible for *ἔκεινηματα*. *ἔκεινοι* are 'the enemy': cf. *Pers.* 398 *σάλπηγές δ' αὐτῷ πάντ' ἔκειν' ἐπέ-φλεγεν* and *sup.* 468 (*τάδε*). (2) The combination *αὐτὸς ἥδη* with imperat. is used where a speaker has said his say and now leaves the matter with the hearer: cf. *Cho.* 112 *αἴτη σὸν ταῦτα μα-θάνοντος ἥδη φράσαι*, *Luc. De Merc. Cond.* 42 *σὺ δ' ὅντε...αὐτὸς ἥδη διριβῶς ἐπισκοπῶς θεατὰ ἐνύπνεον*.

With the above sense *ἔκεινηματα* is quite possible of the various 'notions' or 'inventions' which have occurred to the enemy as blazons. They are the 'devisings' of their ingenuity. (Otherwise the easiest emendation would be **ἔνθρισματα*; see crit. n.) Dem. *Lacr.* 930 *τοιαῦτα τούτων ἔστι τὰ κακορυγματα* reads like an echo of this place. *δόκει* (*placed*) is manifestly correct. *δόκει* (whether with *πέμπειν* or *πέμψειν*) could

σὺ δὲ αὐτὸς ἥδη γνῶθι τίνα πέμπειν δοκεῖ·
ώς οὗποτ' ἄνδρὶ τῷδε κηρυκευμάτων
μέμψῃ, σὺ δὲ αὐτὸς γνῶθι ναυκληρεῶν πόλιν.

ΕΤ. ὡς θεομανές τε καὶ θεῶν μέγα στυγος,
ὡς πανδάκρυτον ἀμὸν Οἰδίπου γένος·
ώμοις, πατρὸς δὴ τῦν ἀραι τελεσφόροι.
ἀλλ' οὔτε κλαίειν οὕτ' ὀδύρεσθαι πρέπει,
μὴ καὶ τεκνωθῆ δυσφοράτερος γόος.
ἐπωνύμῳ δὲ κάρτα, Πολυνείκει λέγω,
τάχ' εἰσόμεσθα τούπισημ' ὅποι τελεῖ,
εἴ νιν κατάξει χρυσότευκτα γράμματα
ἐπ' ἀσπιδὸς φλύοντα σὺν φοιτῷ φρενῶν.
εἰ δὲ ἡ Διὸς παῖς παρθένος Δίκη παρῆν

(A.B.) for -γραι (V.L.), Phrym. fr. 2 γνωδίνιστος for -γραι &c.) 667 δοκεῖ Μ^a.
δοκεῖ rec. ¶. 641 ἀμὸν Μ^a, ἀμὸν Μ, ἀμὸν rec. 643 εἰλέων Porson.
645 The final ει as written in Μ suggests an earlier γ. Πολυνείκη rec. ¶.

however stand colloquially (*Ag.* 16, *Ar.*
Vesp. 177, *Ran.* 1, 21 (n.).)

638 ἀνδρὶ τρόβε=ιποτ. It is scarcely relevant, and would be without much point, to refer the words to Polynices, i.e. 'you will never find fault with (the indefiniteness of) his proclamations' or 'accuse him of giving insufficient warning' (viz. in 634 sqq.). As referring to the ἀγγελος we may render κηρυκευμάτων by (1) 'you will never have occasion to blame me in respect of the news which I bring you,' or (2) 'in respect of carrying announcements (from you).' The latter is preferable, in view of the natural sense of ἀγρός and its cognates. The former notion would rather require ἀγγελμάτων, while in κηρυκευμάτων lies the sense of conveying a message entrusted. Moreover the line, coming as it does between σὺ δὲ αὐτὸς γνῶθι τίνα πέμπειν δοκεῖ and the same phrase repeated (in another form), should have some close connection with the former words, viz. 'make up your mind whom you will send: I will carry your message to him; but I offer no advice.' For the phrase with μέμψῃ cf. [Eur.] *Rhes.* 50 φλύεις ἀγγελος, ὡς | μέμψῃ εἰς ἐμοι τὰ μέμψιν εἴρη.

639 γράμμη ναυκληρού. Cf. Soph. *An.* 1089 ινα...γράμμη τῷρε γλώσσας ἑνοχειρίας, *Hom.* II. 7. 238 εἰδὲ ἔπειρετερά ναυκληρού βοῦν.

640 εἰ. ὡς θεομανές: with γένος. As an apostrophe, referring to Polyn.,

it would have been the nom. ὡς θεομανής. 'This family of ours' is maddened by the gods, who mean to destroy it (*gnem-deus vult perire prius dementia*). In Christian phraseology, the family is possessed of the devil. Cf. θεομαθής and Eur. *Or.* 8, 45 θεομανῆ λίσση δακεῖ. The initial dactyl (if it be so pronounced) is upheld by *Cho.* 215, 984, *Ag.* 7, 1311, *P. V.* 756, fr. 253 (ωθέατε), 392 (ἢ βαρό). It is possible, indeed, that θεο- was slurred, as in θεόμορφος (Pind. *Ol.* 3. 10), θεότρυνθος &c. The same might be said of Εἰσιν. 40 ὁρῶ δὲ τὸν δύμαλη μὲν ἀνδρα θεομαθή. But there is no need to assume this.—το καὶ ('yes, and...') amplifies with an explanation or motive: 'because it is hated by the Gods.' The repetition in θεο- θεο- is deliberate for emphasis; nothing less than the Gods could work such ruin. For the sense of μέμψῃ see μέμψω 413 (n.) and cf. *Ap. Rhod.* 4. 445 σχέτλιον 'Εποι... μέμψῃ στόχος διθράσκεων.

πανδάκρυτον. To it belong τάρτα δάκρυα in the Greek sense of 'nothing but' tears.—Οἰδίπου. The thought is not simply 'we sons of Oedipus,' for Eteocles is not distinctly regarding himself as θεομαθή. But the trouble began with, and is derived from, Oedipus; hence 'this family of ours, belonging as it does to the unhappy Oedipus.'

642 πατρὸς δι. Either (1) δι goes closely with πατρός: 'yes, it is our father's.' or (2) δι belongs to the sentence, the full

say whom thou wilt send. In me a messenger's duty shall never fail thee, but 'tis for thyself to captain the country as thou deemest best.

ΕΤ. O maddened of Heaven, Heaven's great abomination, our house of Oedipus, whose portion is all tears! Ah me! our father and his curses! 'Tis now they bear their fruit. Nay, it is no time either to weep or wail, lest our due of lamentation grow heavier with interest. For him so truly named—for Polyneices—we shall soon know what virtue lies in his blazon; whether the bragging of gold lettering on a shield, and a foolish frenzy, will fetch him home again. Had that daughter of Zeus,

646 τούτισμ' M, but with *v* as correction. **τάχισμ'** Victorius. **648 συμφόρτως** M, *σὺν φόρτῳ μ'* (mang.). A previous suggestion *συμφόρτως φέρει* might find some support in *γρ. φέρει* of rec. (Par. B), but *σὺν φόρτῳ* is better. MSS show no consistency in the assimilation of the nasal to the following consonant. With the present

expression being *εἰσὶ δῆ* ('manifestly'). *νῦν* in any case is very emphatic, but *δῆ νῦν* cannot be used for *νῦν δῆ*. The former application of *δῆ* is the better. After the mention of Oedipus, *παρὸς δῆ* emphasises the reference to him: 'Of Oedipus—for it is from our own father and his curse that the trouble comes.'

648 κλαίει...δδύρεσθαι. As the antithetical *οὐθε...οὖτ'* show, the words are not synonymous. In a mere fulness of expression we shold have either *οὐ κλαίειν καὶ* or at most *οὐ κλαίειν οὐδὲ*. The verbs are similarly joined in Hom. *Il.* 24. 48 *κλαίσας καὶ δδύραμενος*, the former denoting tears, the latter lamentations (cf. 50 sq.).

644 μὴ καὶ τεκνωθῆ κ.τ.λ.: an expression so curious in the choice of both verb and adj. that it requires more attention than it has received. The scholiast's *αἰξηθῆ* is feeble. *δισφορότητος* contains the notion of paying a 'heavy call' (cf. *βαρύτ*), with a glance also at the pecuniary use of *φόρος*. *τεκνωθῆ* (cf. *τόκος* and *sup.* 424) contains that of 'interest.' The sense is thus 'for fear this γένος may bear *interest* (the tone being lent by *καὶ*, which cannot of course go with the adj.) in the shape of another yet harder to support,' i.e. it is no fit time (*πρέπει*) to weep and wail; but in order to prevent greater cause for wailing (in the shape of the mischief threatened to Thebes by Polyneices), we must act. To waste time in lamenting will be to increase the reasons for it.

648 κέρατα: cf. 400, 402 (n.), 565, 628, *Eust.* 90.—*Πελούκη*. Either this

or *Πελούκη* (crit. n.) will stand. See Jebb on Soph. *Ant.* 31 *σοὶ | κάμοι, λέγω γάρ κάμε, κρύπταντ'*, *Aj.* 569 *Τελαμῶν δεῖξει μητρά τ', Εριβολεῖ λέγω*. Cf. Aesch. *fr.* 175 *Αρικλετας...ητε σῆτι λέγω τα μητρός*.

646 δηοι τελεῖ: 'to what end it will come.' Cf. *Cho.* 526 *καὶ τοῦ τελευτῆ καὶ καρανοῦται λύγος;* 1073 *ποῖ δῆτα κρανεῖ;* *Pers.* 737 *πῶς τε δῆ καὶ τοῦ τελευτᾶς;* *Suppl.* 611. *τελεῖν* is used intransitively of the issue or destination: cf. *Cho.* 1019 *οὐ τάδ' οἴδ' ὅτι τελεῖ,* *Pers.* 228. The tense may be either fut. or pres. (of vivid realisation): cf. 37 (n.).

647 sq. χρωστεύεται: i.e. however gorgeous or pretentious. It is not *τὰ χρ.* ('his'), but generically 'mere gold letters will have no power.'—*σὺν φοίτῳ φρενών:* either (1) with the whole phrase, 'while the wits are mad' (cf. *Aj.* 769 *τὰ χρωστεύεται δέ θεθά σὺν τίνῳ χερῷ*, i.e. 'where hands are defiled'), or (2) closely with *φλόντα*, 'boasting in madness of mind, *σὺν* being modal (cf. Soph. *Ph.* 1223 *ἔρεις ὡδε σὺν στονῇ ταχύς*). The former is to be preferred. With *φοίτῳ* cf. Soph. *Aj.* 59 *φαγῶντις ἀδέρα μανίσσων νέσσους*, and *φοιτάλος* (= *παράστος*, *μανίστης*, Hesych.). The alliteration of *φ* is frequently effective, as in the sarcastic *Cho.* 88 *παρὰ φλότη φλότη φέρειν*. In *Aj.* 497 *τοδέ εἶθεν φῶς ἐφίλοντος φέρειν* it seems less designed.

649 sq. η Δίδε παῖς, παρθένος Δίδη. The article and the doubling of title are intended to elaborate the dignity and purity of the real *Δίδη*, in contrast to the imaginary *Δίδη* upon the shield. 'If

έργοις ἐκείνου καὶ φρεσίν, τάχ' ἀν τόδ' ήν·
ἀλλ' οὔτε νιν φυγόντα μητρόθεν σκότον,
οὗτ' ἐν τροφαῖσιν, οὗτ' ἐφηβήσαντά πω,
οὗτ' ἐν γενείσιν ξυλογῇ τριχώματος,

Δίκη προσείπε καὶ κατηξώσατο·

οὐδ' ἐν πατρώας μὴν χθονὸς κακουχίᾳ
οἰκαίι νιν αὐτῷ νῦν παραστατεῖν πέλας.
ἡ δῆτ' ἀν εἴη πανδίκως ψευδώνυμος
Δίκη, ξυνοῦσαι φωτὶ παντόλιμῳ φρένας.
τούτοις πεποιθὼς εἶμι καὶ ξυστήσομαι
αὐτός· τίς ἄλλος μᾶλλον ἐνδικώτερος;

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place cf. Soph. *O. T.* 324 σδμφισημ' (L). σὺν τῷ Ald. 651 φεύγεται Blomfield. †. 652 τως Meineke. 653 ξυλογῇ M. 654 προσέιδε Martini (from

that (*illa*) daughter of Zeus, the virgin Right....' The titles are part of the accepted theogony: cf. Hes. *Opp.* 256 § 84 τε περθέντος ιερή Δίκη, Δίκη ἐκγεγαῖα, | κυρῆ τ' αἰδοῖς τε θεοῖς οἱ 'Ολυμποὶ δέονται, *Thrag.* 901, *Che.* 948 Δίκη κόρη (n.). —παρῆν: addressed to the *praeceps dens* (cf. *ταρεστάναι*).—*αἰδοῖς*: with emphasis, 'a man like him.'—τοῦ δὲ τόδ' ήν: not, of course, by a conquest in war, but Eteocles might have permitted it in some natural course of circumstances.

651 φύγοντα κ.τ.λ.: 'at his birth.' It is injudicious to substitute φεύγοντα, which would direct more attention to the physical process. Justice would not address the child during this, but as soon as it was accomplished. Paley quotes Hor. *Od.* 4. 3. 2 *quem tu, Melpomene, semel | nascentem placido lumine videris,* but Latin lacks the nice difference of pres. and aor. part., and here the verb is of addressing, not of watching. The latter remark applies also to Hes. *Thrag.* 82.

With the phrase cf. Pind. *N.* 1. 35 οὐλάγχην ὃν μαρέον αἴτια θαυμάτων εἰ αἴγαλον... | ὥστα φέγγων...μόλεν, *Lucr.* 1. 170 επαστιτούις αἴγε oras in luminis exiti, Verg. *Aen.* 7. 660 *partu sub lumenis* εδιδιτοις oras, *Eum.* 668 εἰ σκότοις νηδός τεθρακαῖτην.

652 τροφαῖσιν: including ταῖδεα (cf. 535).—*ἐφηβήσαντα*: specifically referring to the age of ἑφηβοῖς (at eighteen).—πω (which belongs to the following verbs) can hardly be regarded as more than a metrical convenience. For similar

insertions in the same place cf. Soph. *Track.* 303 μὴ τοι' εἰσέδοιμι σε | πρὸς τούδης οὕτω στέρμα χωρίσαντο τοι, *ibid.* 1060 οὖθ' Ἐλλὰς οὐτ' ἐγλωσσος οὖθ' έστη ἐγύ | γαῖας παδαῖρον ιεύτηρον ἔδραστο τοι, *El.* 786 τὸν δὲ ἐγκλέπα τον | τῶν τῆτού ἀπειλῶν οὐρανούς τημερεύομεν, *Eur. Ion* 1277, *Phaætus* ap. *Ath.* 440 εἰ λοι δὲ πίνεις | οὗτος οἱ ἀνθρώπων ἡρεστος οὐδέποτε.

653 γανδόν ξυλογῇ τριχώματος: (1) with γανδόν dependent on τριχώματος=ἐν τῷ συλλέγειν τὸ τοῦ γανδοῦ τριχώματα: (2) with γανδόν possessive= 'in his beard's gathering of hair.' The order points to the latter. 'As his beard thickened its hair' is no mere periphrasis. The beard had begun to show already in the previous stage of ἑφηβοῖς, but it gathers thickness in the next. He is no longer πρότονος ὑψηλότητος but grows a full γάνευς.

654 προσέιδε καὶ κατηξώσατο: 'accosted and recognised,' the latter verb being exegetical. There is no gain, but a loss, from reading προσέιδε. Cf. Cic. *Phil.* 2. 33 *affari aique apparet,* *Eur. Suppl.* 959 οὖθ' Ἀργειοι λοχια | προσφέγγατο δὲ τὰς ἀπέκτους, *Or.* 520 Εἴδηρος...οὐτορ' αἴτιοι, | οὐτ' δὲ προσέιδει, 1609 τὸς δὲ προσέιδεισι; *Hipp.* 793, *Ald.* 194 κοτεις δὲ οὕτω κατει, | δε εἰ προσέιδει, *Theodect.* ap. *Ag. Pro.* 1. 4 τὸς δὲ προσέιδειν ἀκίνητοι λάτραι; In *Ag.* 769 (Δίκη) τὸ χρωστόστε τὸν θεῖον τὸν τίνη χερῶν | ταλισμάρτοις δημοσιοι λιτόνοι δέονται προσέιδει τοι we should read προσέσθαι. The notion that Justice would

the virgin Right, countenanced his acts and thoughts, perchance that might have been. But neither when he escaped the darkness of the womb, nor in his nurture, nor when he grew to man, nor when the hair was thickening in his beard, did Right deign to accost or own him. Nor, yet, methinks, does she stand at his shoulder now, when a fatherland is outraged. Surely not right, but all a lie, would be her name of Right, if she partnered his reckless purpose.

In this faith will I go and face him—I myself. Whose place is it more than mine? Whose rather? Leader to leader, brother

schol.). The substitution in schol. is perhaps accidental (cf. Soph. *O.T.* 463 Δελφίς εἰδε πέτρα as variant for *εἶτε*). ¶ τοτ' εἰδε Wakefield. 655 οὐδὲ¹ M. corr. recd. κακουργίᾳ Hartung. ¶ 657 ἡδητ' M. corr. m. ἡ δῆτ' Weckl. &c. ¶ 658 δικητή M².

not 'have a word to say' to Polyn. is surely as natural as that she would not 'look at' him.—κατηγόρωτο = 'deemed worthy of herself, i.e. of her society'; the opposite of ἀταξιούσθαι (Ευπ. 366 Ζεύς... ἀταξιούσθαι τὸν τόδε λέσχας | ἀταξιούσθαι, a passage which further supports προστίτε). Cf. *Ag.* 894 τοιούσθε τοι να δέμη προσφέγγουσιν.

655 οὐδὲ¹ τὸν πατρὸς μὴν κ.τ.λ.: 'nor yet again, be sure...' For οὐδὲ...μήν cf. 794, 525 (οὐ μή...γε), *Cho.* 188 ἀλλ' οὐδὲ μήν νη ἡ κτανοῦσ' ἐκερατο, Eur. *Or.* 1117, *Hd.* 1047.—πατρός stresses the *implicates*, in which Δίκη can take no part (571 sqq.).—κακούχος: κακός schol., but strictly the word describes a condition, i.e. τὸν κακόν ἔχων τὸν πατρόνα ὁντοῦ. This is its sense also in Plat. *Rep.* 615 B εἰς δουλειὰς ἀμβεβλητόκρες ή τυροὶ ἀλλαγὴ κακούχοις μεταίτοις.

656 οὐδεῖς: sarcastic meiosis.—πλαστος is not otiose, but adds the notion of zeal to παρεστατεῖν ('support'). She cannot stand by him with that closeness which makes for effective help.

657 sq. ἡ δῆτ' is preferable to η δῆτ' as being a more natural and accepted combination. η would require a different position of δῆτ', e.g. η εἴη ἀν δῆτα.—πανθέτος never merely = παντελώς (Jebb on Soph. *Tr.* 611), but is based on the earlier sense of δικη ('manner') already discussed (586, 592, 594 n.). In *Cho.* 677 πρὸς τοὺς τέκνατας πανθέτος μεμρυμένος | τεθνεώτ' Ὁρόστην εἰτε the sense is not πάνθετος but 'acting rightly by your trust'; *Suppl.* 423 φρεστος καὶ γεροῦ | πανθέτος εὐερεθή | πρόσετος (with all the δικη implied in the connection). At the

same time there is in πανθέτος...Δίκη an obvious play which necessitates our giving to πανθέτος some of the distinct sense 'justice.' Dike would be falsely named, with every 'plea' against her. Her name would be false by all the width of what is meant by δικη (= 'we should, with all justice, deny her the name of Justice'). This application of the adv. would have been more manifest if the sentence had taken another shape, e.g. η δῆτα πανθέτως ἀν λέγομεν ψευδόνυμον εἶναι Δίκη.

πανθέτος is itself a negation of δικη, since δικη lays down limits. Without πανθέτος the word would not connote distraction or frenzy.—φερεῖ contains, as often (but not invariably), a suggestion of contempt or pity.

659 sq. τεθνεώτες: 'these arguments.'—εἰτέ gains emphasis by its position.—μᾶλλον εὐεκάτερος is here probably not an ordinary double comparative (though Thom. *Mag.* p. 238, 8 quotes this passage after remarking that poets πανθέτοις in that use). Analysed it = 'who, rather, is more called upon?' Cf. *Suppl.* 283 Λιβυστικῶν γάρ μᾶλλον ἐμφερόστεροι | γυναικίς εἴτε ('rather, I should say, you are more like...'), Eur. *El.* 222 μᾶλλον κτένομι μᾶλλον ἔχοντος εἴθετος ('may I, rather, kill others, who are more hated'). For passages containing combined comparatives see Plat. *Phaed.* 79 E, *Gorg.* 487 D, Eur. *Her.* 377, *Hipp.* 483, Xen. *Cypr.* 2. 4. 10, *Iophon fr.* 2 (τοσούτῳ μᾶλλον πάσσον εἴσεται), *Ath.* 273 B.

εὐδικάτερος: 'more fit and proper.' Again with basis δικη = 'appropriate conduct' (594 n.).

ἀρχοντί τ' ἄρχων καὶ καστυγήτῳ κάσις
ἐχθρὸς σὺν ἐχθρῷ στήσομαι φέρ' ὡς τάχος
κυημῖδας, αἰχμῆς καὶ πέτρων προβλήματα.

*ΑΓ. μή, φίλτατ' ἀνδρῶν, Οἰδίπου τέκος, γένη
ὅργην ὁμοῖος τῷ κάκιοτ' αὐδωμένῳ.
ἀλλ' ἄνδρας Ἀργείοισι Καδμείους ἄλις
ἔς χειρας ἐλθεῖν· αἷμα γὰρ καθάρσιον.

665

663 περὶ μ (but *e* was previously accented). αἰχμὴ καὶ πέτραν rec. Some editors omit the line, but †. 664—673 These lines are assigned in the MSS and

661 sq. ἀρχοντί τ' ἄρχων κ.τ.λ. To punctuate after this line and make the words depend on the previous ἑντριφώρας (with τις...τρικότερος parenthetical) leaves ἐχθρὸς σὺν ἐχθρῷ rather weak. Moreover to say 'I will go and match myself—to whom is it more proper?—as leader against leader and brother against brother' is highly unnatural, since it is in no way δέοντο for brothers to fight. As punctuated, and as translated above, the text means 'we are public enemies in our commands, we are private enemies as brothers.'—σὺ...στύφεται is so-called tmesis.

662 sq. φέρ' ὡς τάχος κ.τ.λ. Addressed to some attendant or to his attendants in general—κυρίας: He might have said 'Bring me my armour' (cf. Eur. *Phoen.* 779 ἵψερε τεύχη τάξειλα τ' ἀμφιθήματα), but the words are more precisely those which would be used in the circumstances. He is not yet armed, otherwise his κυρίαις would already have been upon his legs. On the contrary, he calls for that part of his armour which was always first donned by the epic warrior (and naturally so, since the body-armour prevented free stooping). Cf. Hom. *Il.* 19. 369 πρώτα μὲν τρίτα τερπὶ κτίσματος ὅρμαν (and then the δύρη), 3. 330, *Batrachom.* 124 κυρίας μὲν τρίτας δέρμασσεν, [Hes.] *Scul.* 122 ὃς εἰτίς κυρίας δρυχάλατος φεύσει | ...θῆκεν, δεύτερον αὖ δύρην.

αἰχμὴ καὶ πέτραν κ.τ.λ. The shields were easily assailable, and not least with stones (*Il.* 4. 518 χεραδίῃ γὰρ βλέψει σφυρὸς ἀκρίστῃ | κτίσμα δεῖτερην ... | διφοτίη δὲ τέταρτη καὶ δεύτερη λίαν διαδῆται | δύρης ἀπρόλιπτην). For the necessity of protecting them cf. Od. 24. 228, Alcaeus fr. 56. 4 λάστρας κτύματος δρεις λεχόρου βλέπειν. In *Il.* 21. 593 sqq. Agenor casts his javelin and smites Achil-

les on the skin, but the κτύμα saves him (αὖτε ἔτρεψε, θεοῦ δὲ τρίτης δύρη). The obj. gen. is of a common type: cf. Ag. 938 σπάει...Ζεύλεος πούδε, Soph. O. T. 1300 θεάτρων...πέργος, Eur. Or. 1488 θεάτρου προβλάπτων, Plat. Tim. 74 B προβλήτης καυράτων, Il. 4. 137 μέτρη δ', τῷ δέρματι, θυμῷ χρόνος, ἤρεις διάστητο, Ar. Rhod. 4. 201 ἀστίδες ... ἔγκυα βαλάνων. With προβλάπτων itself cf. Plat. Mor. 691 οἱ Γερμανοὶ μήτ εἰς κρέας πρόβλημα τυσόνται τῷ δέρματι μένειν, Ar. Vesp. 615.

If it is asked why Aesch. adds this epic apposition to κυρίας at all, the answer lies in the thought: 'bring me my greaves, to be ready for spear and stone,' i.e. 'I will prepare myself for fight in every shape, but a man must protect himself.'

664—673 Lines 664—669 have always been given to the Chorus (*i.e.* the Coryphaeus) and 670—672 to Eteocles, but editors have been sorely puzzled to fit them with a natural sense. It will be observed that, except in the στύφανθία and in the place (356—361) where the leaders of the two παρχόματα speak three lines to each other, the part of the Chorus has always been lyrical. Nor does the Coryphaeus anywhere make a set speech. It is unnatural that one of the Theban women of the Chorus should take the position of a full actor and deliver a πόλις to the king. The sentiments of the Chorus are sufficiently expressed in their proper lyrics (673 sqq.). The ascription of the speech here to the Chorus must have been due to the notion that there was no other character upon the stage, it having been assumed that the δύγγαλος had withdrawn at v. 639. But the Scout was still waiting for instructions as to the seventh gate, not expecting Eteocles himself to undertake it. The lines are therefore most naturally

to brother, it will be standing foe to foe. [To an attendant.]
Bring me forthwith my greaves, to fend off spear and stone.

SCOUT. No! son of Oedipus, of men most precious. Let not your temper grow wrong as his who speaks so wickedly. Nay, enough for Cadmeans to fight with men of Argos, for that bloodshed leaves no stain. But death like this, dealt one to

editions to two speakers, viz. 664—669 to the Chorus, 670—672 to Eteocles. Corr.
*ed. †. 667 χέρας M, corr. recd. καθάρεται M, but the correction seems

put into his mouth. This creates no difficulty as far as v. 669. But, further, it would not only create no difficulty, it would on the contrary remove one of a very serious kind, if the following lines (670—672) were also assigned to him. After warning Eteocles that the pollution of deliberate fratricide is beyond purgation, he continues, 'if any calamity were to happen to a man (*i.e.* if he meets his death), let it be without shame (such as would occur in this case), for that is the only advantage (of one over another) where dead men are concerned; but when calamity is combined with shame (as it would be in such a fight as yours), there is no good word to be said': *i.e.* if Eteocles is perchance to meet death, let him meet it elsewhere than in deliberate and shameful conflict with his brother. *ἀσχρὰ* (*turpia, prava*) are things morally wrong.

In the mouth of Eteocles the lines are practically unintelligible. It has been supposed that he is speaking of the 'disgrace' of refusing a challenge; but this is no answer to the question of pollution, and, if he means 'well', if such a misfortune (as the killing or being killed in polluted fratricide) is to come, let it come without cowardice on my part,' the remark implies a curious inconsequence and tangle of mind. Moreover if Eteocles has not spoken since v. 663, his next uncompromising speech (676) has more effect than if he had uttered the moralisings of 670—672. But the strongest arguments for the new ascription are to be found in (1) the simplification which results, (2) the unlikeliness that the set speech belonged to the Chorus.

664 Οἰδίποου τίκος. Whereas φθυτός ἀνθρώποις is the appeal of affection to the man, this is the appeal of respect to the king. Cf. 359. It is better not to assume any reference to the temper of the father as a warning to the son.

665 δρυγήν: 'temper and disposition,' wider than 'anger.'—τῷ κάκιστῳ αἰδημένῳ: viz. Polyneices, 'who utters such words of wickedness.'—αἰδημένος is middle, as in *Cho.* 151 παιᾶντα τοῦ θαυμάτου εἴασσωμένας, *Eum.* 383, Soph. *Aj.* 772 ὄτρωνεσθε νὺν | ηδῶστ' οὐτ' ἐχθροῖς χείρα φυσίας τρέπειν. The reference is to 620—625. [It would be extremely feeble to take τῷ as generic, whether with αἰδημένῳ as middle or as passive. It is, again, very far-fetched to render 'him who bears the worst of names' (viz. Πολυνείκει). Nor can the sense be τῷ κάκιστῳ ὥντῳ σου αἰδημένῳ (schol.), 'to him whom you so vehemently reproach.' A possible version is 'to one who is called κάκιστος,' *i.e.* a δυσγενής, ignorant of nobility and its obligations. This might add some point to the honorific Οἰδίποου τίκος of the previous line. For αἰδῶν so used cf. Eur. *And.* 19 θεσσαλὸς δέ νὺν λεῶν | Θεριδεῖον αἰδῷ, *Alexis ap.* Ath. 242 C διπαραστήητης ἐν βροτοῖς αἰδημένος. But the rendering would be too far-drawn.]

666sq. ΔΛΛ' ἀνδρας Ἀργειούς κ.τ.λ.: *i.e.* it is enough for the two armies to fight, they are foreigners to each other; we do not want Cadmean against Cadmean, still less when those Cadmeans are brothers. In ΔΛΛ' the thought is that matters can be decided 'sufficiently well' without any blood-pollution; there is no need for Eteocles to take the gate.

αἷα γέρα καθάρετον of the MS can hardly be rendered (as by Verrall) 'for there is blood for cleansing.' To say nothing of the abruptness through the omission of the substantive verb λεῖται (not λεῖται), it is not the case that in a battle between foreigners the slayer needed purification by the ceremony of *Eum.* 452 (ἴστοις ἀντὶ τρόπος αἷματος καθάρετον | σφαγὴ καθαριζόντων τεθῆλου βοτοῦ), *Ap. Rhod.* 4. 693—717, *Cho.* 1057 &c. Such purgation is necessary only for homicide within the same tribe, or of

ἀνδροῖν δ' ὁμαίμων θάνατος ἀδὲ αὐτοκτόνος,
οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος.
εἰπερ κακὸν φέροι τις, αἰσχύνης ἄτερ
ἔστω· μόνον γαρ κέρδος ἐν τεθνηκόσι·
κακῶν δὲ κάσχρων οὐτιν' εὐκλείαν ἔρεις.

670

τρ. α'. ΧΟ. τί μέμονας, τέκνον; μήτι σε θυμοπληγή·
θῆς δορίμαργος ἄτα φερέτω· κακοῦ δ'
ἐκβαλ' ἔρωτος ἀρχάν.

675

ΕΤ. ἔπει τὸ πρᾶγμα κάρτ' ἐπισπέρχει θεός.

necessary. †. 668 αὐτότερος M, αὐτοκτόνος m'. Dr Elmsley for ὁδ'. 670 φέρει
rec. Some prefer the punctuation ...ἄτερ, | έτωτος 671 τύδος Pauw. τοῦ m' and
schol. εἰς Bücheler. μέντοι γάρ κέρδος τοῦ Heimsoeth. τεθνηκόν rec. 672 εἰς αἰσχρῶν
M. εὐκλείας M. τὸν εὐκλείαν Lowinski. †. εὐκλείας φέρει Halm. 673 m' writes

a ἔτες, or in some other circumstances creating a bond. Cf. Orac. ap. Ael. V. H. 3. 44 ἔτεναι τὸν ἔτερον ἀδέντον· εἰς τὸν ἔτελον | εἶτα, τέλειον δὲ χέρας καθεύρετος ἡ τάρος ἥδη, a passage which might rather indicate the meaning 'for the blood (so shed) is purifying blood' (viz. through being shed in a good cause). If we retain καθεύρετον it must be in this sense, since it cannot simply = καθεύρει ('the bloodshed is pure'). But the notion is somewhat recondite, and it seems better to read "καθεύρετον" (cf. βιάντος, ἀργήσιμος, ἀλώντος, εἰσήγειμος &c.). This does not mean that any purgative process of the above ritual kind was needed, but simply that the blood could be washed off the hands, and there an end. It created no μίσγμα ἀκάθηρον.

668 ἀνδροῦ δ' ἄνδραίου. The dual is effective, bringing the consideration down from the generalities of the plural to the particular case of two ('like you'). Stress lies on ἄνδραίου.—δὲ αὐτότερόν τοι = 'in this deliberate spirit of murder.' There may be purification in some other instances of domestic homicide (cf. Εἰμι. 281 μητροτέρον μίσγμα δ' ἐπελυτον τέλαι). We may, if we choose, call the line a provisional nominative, but it is better to speak of it as an effective apophysis. Cf. Cho. 518 τὰ τάχτα γάρ τοι ἀγάθας δινεῖ εἰσατεστος | εἴστι, μάτηρ δὲ μάχθος, Ibid. 1057 (n.), Εἰμι. 100.

668 εἰκὸν γῆρας κ.τ.λ.: i.e. it remains always young and fresh (εἰς μαρ-

γετα: cf. Εἰμι. 280). Similarly Soph. O. C. 954 θυμοῦ γάρ οὐδέν γῆρας ἔστω δῆλον τάχτη | θωτόν. But there may be also a reference to γῆρας in the sense of the old skin sloughed off by a snake or other animal: cf. Theophr. fr. 177 (W) τοὺς δεινούς...ἐκδέσται (φησι) τὸ γῆρας, Arist. H. A. 5. 17. 10 γῆρας ἐκδένειν, Aesch. fr. 45 καθεύρεται δὲ γῆρας. So Εἰμι. 286 χρόνος καθεύρει τάχτα γῆρασκων δημο.

τεθῆ τεθ̄: more emphatic than τεθ̄. For the thought cf. 721, Cho. 70 τάροι τε τάχτες δὲ μᾶς δέδοι | <φοι> βανεύοτες τὸ χεροκοῦ φόνον καταρίζοντες θύσεω μάτειν.

670—672 εἰπερ κακὸν φέρει τοι: a euphemism (= εἰ τοι τίθει τοι) for 'if one were to be killed.' It was preferred to put such disagreeable suppositions in the remoter form of the optative as well as in the 3rd pers. rather than the 1st. Hence the apodosis λέτοι is natural grammar. For κακόν = κακός τι cf. Ag. 273 εἰ δὲ κακός εἴτε μὴ τεταυθίηται κ.τ.λ., Soph. O. T. 516 εἰ...οὐρανοῖς τρόποι γ' εἰσιν τεταυθίηται | λόγουσιν εἰς ἐργασίαν εἰς μιάθητον φέρον, Plat. Rep. 368 Λ λέτοι τεταυθίηται, Alexis ap. Ath. 74 γ' τρόποι μάχθηται τόδι τροστεθῶν | ἀτερῶν τεταυθίηται. [Some prefer to punctuate εἰπερ κακὸν φέρει τοι αἰσχύνης διπερ, | λέτοι.]

πέροι γάρ κέρδος κ.τ.λ.: the only advantage which one dead man has over another is that of being well spoken of.—

other by two brethren of one blood—of that pollution there is no growing old.

If one should suffer harm, let it be free of shame; for that is all that boots when men are dead. But of harm that goes with shame what good word can you say? [Exit SCOUT.

CHO. Child! What art thou set upon? Let not insensate ^{1st} lust of fight fill thy soul with wrath and carry thee away. ^{strophe.}
Banish the wicked passion at its birth.

ET. Since Heaven with this urgency must have it so, let

η over o of μέμονας (cf. Eur. I. A. 1264 where MSS give μέμυε for μέμον). μέμυε
ετ | θυμωληθή M, corr. rec. 674 δορι μέμυε M, corr. m'. M divides the
line at φέρεται]. 675 Ικβαλ' M^a.

το τελεγάντων may be either (1) 'among dead men' (whose honour in the after-world depended on the manner of their death and burial, and on their estimation among the living; cf. Cho. 344—352, 483 and notes) or (2) 'in the case of dead men' (cf. Ag. 1451 τὸν αἰεὶ φέροντος ἐπάντι | Μοῖρ' ἀργεντορ οὐχον, Cho. 951 n.). These meanings may, however, coalesce. The article is absent when the sense is hypothetical rather than generic, i.e. οὐ τελεγάντων τινὲς ὡσ. Cf. 611 (n.), and for this (frequent) use of the anarthrous plural, Ag. 39 μαδούσις αἰδῶ κοῦ μαδούσις ληθομαί, 59 τέμπει παραβάσις 'Ερυνός (= εἰ τινες παρέβησαν), frag. adesp. 414. 2 καὶ τρὸς παθόντων καὶ κακοῖς κευθέντων | σοφῇ κεκληγα.

672 κακῶν δὲ καρσχράν: deeds which are ἄμα κακά καὶ αἰσχρά. Cf. Theogn. 608 αἰσχρὸν δῆ κέρδος καὶ κακόν, μηδέπερ, [Eur.] Rhes. 102 αἰσχρὸν γέρητον καὶ τρὸς αἰσχύνης κακόν, 756 κακόν πέτρακτον εἴδι τοῖς κακοῖς τρὸς | αἰσχύστα. The words should not be taken as masculine.

οὐτον' ἐπιλεῖται φέρει. The 2nd pers. is generic and might have been expressed by εἶτος δι (dicas): cf. 706, Herond. 4. 28 οὐκ εἶτις αὐτὴ, | τῷ μη λάβῃ τὸ μέλος, ἐκ τάχα ψύξει; ibid. 32. For simple accus. with τρεῖς cf. Suppl. 918 οὐκ ἐπίτιν διερχότας. For ἐπιλεῖται see 389 ἀντα (n.) and 893 διεμφέλα. [The correction φέρει is not required, but would be easy and good in itself, the act. being used in the sense of 'obtain,' 'carry off.' Cf. Theogn. 201 φέρεις κέρδος, Soph. Ag. 436 τᾶσσαν ἐπιλεῖται φέρει, O. T. 590 οὐ τοῦ

τάσσηται δέντε φέρειν φέρει, Eur. Hel. 66, fr. 65. 3. Cf. 193 n.]

673 sq. τέκνον: an indication of the age of some portion of the Chorus. See note to the θεόθεσται.—Θυμωληθή: either (1) so full of passion that there is no room for the reason, or less well (2) 'filling thy soul' (cf. χειροληθή).—Βορληρογος: 367 (n.).—φέρεται: 'carry you away,' as in P. V. 909 οὖν δὲ δρόμον φέρομαι λόσης | πειθάται μέργη, Plut. Cor. 34 ὥσπερ ἵππος βείνατος φέρεται τοῦ τάδους, or with a different metaphor or agency Cho. 1021 ἔξωτέρα φέρονται γάρ πικώμενοι | φέρεται δύσαρκτοι, Soph. El. 724 δοτομοι | τῶνδοι βίᾳ φέρονται.

675 Ικβαλ'...δρχάν=principis obsta.—Ιρωτος: used of any passionate desire: cf. Cho. 595 (n.). Philodem. de Mus. (Kenke p. 81) αιωτῷ γάρ τὸ πάσαν δρμήν καὶ ἐπιθυμητὸν ὑπὸ τῶν παλαιῶν Ἑρωτα καλεῖσθαι.

676 τὸ πρόγνα...θέρ. θέρ is emphatic; it is Heaven which has taken in hand the 'business' (κακαῖα, cf. 586) and is pressing it on. In view of the following lines it should be noted that ἐπιστέρχων is used of winds (Od. 5. 304 ἐπιστέρχουσι δέ δελλαι | ταντοῖσιν ἀνέμοις) and was perhaps a mariner's word. Cf. also Ap. Rhod. 3. 345 λεω δέ δέ δέρμενος θέται (sc. ἡ τάνη) καὶ δέ δέρπεται αἴρεται | τυλεπτός χειρεσσιν ἐπιστέρχουσιν ἐργαζεται. [This, with the etymologising reference so often found in καρπα, might possibly suggest a supposed connection of θέται with θέτω (as in Plat. Crat. 397 c); but probably this is too subtle, and καρπα simply = 'beyond doubt.]

ἴτω κατ' οὐρον κύμα Κωκύτοῦ λαχὸν
Φοίβῳ στυγηθὲν πᾶν τὸ Λαῖον γένος.

π'. ΧΟ. ὠμοδακῆς σ' ἄγαν ἴμερος ἔξοτρύ-
νει πικρόκαρπον ἀνδροκτασίαν τελεῖν
αἵματος οὐ θεμιστοῦ.

680

ΕΤ. φίλου γὰρ αἰσχρά μοι πατρὸς τελεῖν ἀρά

679 sq. The compiler of the schol. (q.v.) apparently had in his text δ' θ' ἀμαθῆς and πικρόκαρπος, while σε was absent (Paley). He may also have had ἀντικαστασίαν or αἴστασίαν. 679 m' writes ἐπ' over ἐτ.. 680 ἀνδρογλασίας Μ, ἀνδρογλασίας

677 sq. Ίτω κατ' οὐρον κ.τ.λ. The metaphor is from a ship, but it is not clear whether the subject is γύρος or κύμα, and whether we should punctuate Ίτω κατ' οὐρον, κύμα Κωκύτοῦ λαχόν, | Φοίβῳ κ.τ.λ. or Ίτω κατ' οὐρον κύμα Κωκύτοῦ, λαχόν | Φοίβῳ κ.τ.λ. We may thus render (1) 'let all the race, loathed by Phoebas, go down the wind, finding for its portion the wave of Cocytus,' or (2) 'let the current of C. go on with the wind, carrying with it, as loathed by Ph., all the race.' It happens that λαχόν is suitable either way, whether of the person who meets a fate, or of the destiny or deity obtaining control. The latter is distinctly the more familiar: cf. Theoc. 4. 40 σεληρῶ μάλα δαίμονος, δὲ με λελύχα, Plat. Phaed. 107 D δαίμων δοτεῖ γένεται εἰλίχει, II. 23. 78 κήρ...πέπερ λάχε γενέτερος περ, Mardon ap. Ath. 698 Α Κλεόνιος, δε δέδεντος λάχε γύρας, Anth. Pal. 9. 546 εἰρ τρόμῳ λαχέτω μέ τοτε στρέψει. On the other hand Pind. P. 5. 96 λαχέτες δίδαν is very apposite here, and in point of sense we may compare e.g. Soph. O. T. 423 σθλότας τυχάν. The rhythm also makes for the former interpretation, and on the whole it appears more natural to speak of the race as going κατ' οὐρον. — Ίτω κατ' οὐρον: cf. Soph. Tr. 467 ἀλλὰ ταῦτα μὲν | μετων κατ' οὐρον, At. These. 1226 τρέχε τὸν κατὰ τοῦ εὔρατος ἐπούρετος, Eur. Tr. 102 τλεῖ κατὰ πορθμόν, τλεῖ κατὰ δαμνόν, | μηδὲ προσιστητη πρέπειαν βάθεον | πρὸς τόμον, At. Eg. 432 ἀφέσαις | κατὰ κύριον ἔμαντρον οὐρον. The thought is prompted by φέρτες of v. 674. — κύμα Κωκύτοῦ is not merely ρέμα K., but the water swells into a 'billow,' which goes with the direction of the wind. In fact κύμα K. practically = Κωκύτον κυματοντα (cf. 475 n.),

'Cocytus in high wave.' There is of course a blending of reference to a literal κωκύτος and to the river of Death; hence the choice of Cocytus rather than Acheron. The notion of this river as a stream (not here to be crossed but) to carry one away was apparently proverbial. Cf. Plut. Mor. 106 F δ τῆς φθόρᾶς ποταμός (opposed to δ τῆς γενέσεως), εἰτὶ Ἀχέρων εἶτε Κωκύτος καλούμενος ὑπὸ τῶν ταυτών, Anth. Pal. 7. 12. 3 τλετὸν κύμα καμβότων.—Φοίβῳ στυγηθὲν: the tense as in P. V. 45 ὡς τολλὰ μισθίσσα χειρωθῆται. The hate (with its manifestation implied in στυγεῖν, 231 (n.)) was derived from the time when Laius disobeyed the oracle of Apollo (cf. 728 sqq.). Hence the mention of Laius rather than Oedipus.—Φοίβη, rather than Δεῖπη or Ἄρτελλων, is required for the antithesis implied between the dark world of Cocytus and the light of day, the sense of φοίβης as 'bright' being still poetically current (P. V. 22, Bacchyl. 13. 106, Cho. 32).—πῶν must be uttered with emphasis.

679—681 ὀμοδακή...ιμερος: 'a desire for biting raw flesh.' In the first instance this suggests the mad passion of Hom. Il. 4. 34 εἰ δὲ σὲ...ἀμύνεις Πράμανος Πράμανος τε ταΐδας | ...τότε τεν χόλον ἀκατέστοι, 24. 212 (Hecuba) τοι ἐγὼ μέσον πέπερ ἔχομαι | τεθίμενος προσφέντα (which expresses τικτεια βάρβαρος καὶ θηριώδης schol.), ibid. 346 εἰ γέρε των αὐτῶν με μένος καὶ θυμός αντεῖται | ἐπὶ ἀποταμόμενος κρέα θύματος, οἷά με περγασει. In Xen. Hell. 3. 3. 6 οὐδέποτε δύνασθαι κρέττεν το μὴ οὐχ τόδεν δια τοι μάνη τεθίμενος αὐτῶν and An. 4. 8. 14 we have a deliberate semi-humorous hyperbole. Cf. also Soph. fr. 731. 5 εὖ δὲ πρὸ Θεοῖς ὀμοδακής ἀδιάτετο | τὸν Ἀρέτην ταΐδα (sc. Τυδεόν), Eur. fr. 537 εἰς

the whole race of Laius go down the wind, caught by Cocytus' wave, with Phoebus' hate upon it.

CHO. Too fierce thy appetite, that drives thee to a rite bitter and raw of taste, where man is victim and the blood is blood unlawful.

ET. Aye, for the hideous Curse—an own father's curse—

m. § . ἀνδροκτασίας is possible. § . 682 ἐχθρός recd. (a common confusion; cf. MSS at Eur. *Arc.* 1037). τελεῖ M. τελεία m. τελεῖ' recd. Corr. Turnebus. § . τάλαι' Wordsworth, μέλαι' Well. It would be possible, but less near, to read ἐχθρός τελεῖς δρός.

ἀνδροβράτας ἡδονάς ἀφίκομαι, Plut. *Mor.* 46b. In ὁ μητήρ καὶ μανδήπη.

The notion of eating raw flesh then suggests to Aesch. the Orphic ὄμοφαγία, and in terms adapted thereto the Chorus says that passion urges Eteocles to offer a human victim (cf. τελεῖς θυτας, leyd, Eur. *fr.* 475, 11 τὰς τ' ὄμοφάγους δάκρυς τελέσας) as if designing to use his flesh in the raw-eating rites. The same suggestion exists in Eur. *H. F.* 889, where λυσαδές ὄμοφώτως δίκαι (in the madness of Heracles) result in οὐδὲ βρούσις κεχαρισμένα θύρα... αἷμα (i.e. blood of a strange and unnatural kind for the ὄμοφαγία). In ἀνδροκτασίᾳ there is thus stress on the first element of the compound (cf. ἀνδροβίδικος Cho. 859), the point being repeated in οὐδὲ βεμπτοῦ. It is to be an ἀνδροκτασίᾳ, not a βούκτασίᾳ or ταυροκτασίᾳ. In point of construction εἵματος οὐδὲ βεμπτοῦ depends upon -κτασίᾳ: 'the slaying (i.e. shedding) of unlawful blood, the blood of a man.' Greek says κτενεῖς αἷμα (contained acc.), and ἀνδροκτονεῖς αἷμ' οὐδὲ βεμπτοῦ is no unnatural extension. For the ὄμοφαγία in Bacchic and Orphic ceremonies see Harrison *Proleg. to Gk. Religion* pp. 479 sqq., and Plut. *de def. orac.* 14 (where the 'eating of raw flesh' and the 'tearing to pieces' are named). [Since the reading ἀνδροκτασία is not certain, and since παρτομαι is used of tasting either flesh or blood (Soph. *Ant.* 202 ηθελησε δ' αἷματος | κανοῦ πάσασθαι), it is possible that ἀνδροκτασία is correct. This, however, makes no material difference to the passage.]—ταυρόκαρπον: not simply 'bitter (=to your sorrow) in its consequence,' but with the literal implication of the bitter taste, like that of unripe fruit.

682 sq. φίλου γαρ αλοχρό κ.τ.λ.: 'yes, for the curse of my father is pressing me to perform it.' The usual alterations

of τελεῖ of M (crit. n.) are improbable, and the true reading should have been established by v. 680. The only emendation needed is τελεῖ for τελεῖ. Eteocles takes up the τελεῖν of the Chorus. The infin. (in prose normally accompanied by δέρε) follows the sense of προσιάσει, as if it were δέρεται (resumed in 683) or κελεύει. Such an infinitive (strictly = 'for the accomplishing') is not rare: cf. 611 (n.). The notion in προσιάσει is that of besieging or obsession, and the word (or its cognates) is a *vox propria* of such haunting: cf. Ag. 1187 καὶ μῆρα τετωκάς γ', ως θραυσθεῖσαι πλέον, | βρεταῖον αἷμα κώμος ἐν δύοις μέρεσι, | δύοις τετραγόνοις ἔξω, συγγύνων 'Εριγόναν | δέ μνων δύοις προσιάσει προσιάσει, Porphyry de philos. ex orac. haec. p. 149 στοιχέων γάρ τινῶν προσιάσει καὶ προσιάσεσσι (sc. the Keres-Erinies), Plut. *Mor.* 551 D οὐδὲ οὐδὲ τελεῖς ή κατὰ τίθεται προσιάσει.

ἐχθρός (recd.) for αλοχρό (M) is plausible, and the confusion is not rare. It is natural to appreciate (and over-appreciate) the antithesis φίλος...ἐχθρός. But αλοχρό, whether as fem. ('ugly' or 'shameful,' or both), or as neut. object to τελεῖ, is readily translatable. We may perhaps dismiss the neuter with the reflections (1) that τελεῖ, in answer to v. 680, is better left without an object, (2) that the position points to the antithesis φίλος πατέρος | αλοχρό δρός. This is less mechanical than φίλον | ἐχθρό—αλοχρό in fact combines the thoughts (1) of the 'shameful and wrong' curse uttered by a father whom nature meant to be φίλος, (2) of the mental picture of the embodied Curse, the haunting fiend, with its 'ugly' face and dry hard eyes. The ugliness of all forms of Κῆρος is apparent in the representations in art (cf. μέλαινας δ' οὐδὲ τὰς βελούτηρος Ειών. 52).—φίλος expresses relationship ('own,' 'near') but

Ἶηροῖς ἀκλαύστοις ὅμμασιν προσιζάνει,
λέγουσα κέρδος πρότερον ύστέρου μόρον.

ε

στρ. β'. ΧΟ. ἀλλὰ σὺ μὴ ποτρύνου· κακὸς οὐ κεκλή-
ση βίον εὖ κυρήσας μελάναιγις οὐκ
εἶσι δόμων Ἐρινύς, ὅταν ἐκ χερῶν
θεοὶ θυσίαν δέχωται;

685

ΕΤ. θεοῖς μὲν ἥδη τως παρημελήμεθα,
χάρις δ' ἀφ' ἥμῶν διομένων θαυμάζεται.
τί οὖν ἔτ' ἀν σαίνοιμεν διέθριον μόρον;

690

ε88 ἀκλαύστοις marg. Ald. †. δελαύτος Butler. δημοτ. M. ε88 μόρον M. corr.
recd. †. ε88 M divides at κεκλήσῃ]. The sign for ΧΟ. comes from m, M having
only the paragraphus. ε88 βίον Hartung. μελαναιγίς δ' οὐκ M (sic). Corr. *ed. with

not necessarily affection (*Cho.* 109). When the expected affection is not present a qualifying antithesis (or expression of *οὐχιμορον*) is frequent; e.g. *Ag.* 1271 φίλων δὲ ἁχθρών, *Cho.* 233 τοῦ διλαύτου γάρ οὐδὲ τῷρες πικρός, *Eur.* *Phoen.* 1446 φίλως γάρ ἁχθρὸς ἔγειτε, ἀλλ' οὐρα φίλως. That antithesis is given here with fuller contents of meaning than in the bare ἁχθρό.

ε88 ἴηροις δικλαύστοις ἤρρεσι: circumstantial dative. The notion is of hardness and pitilessness. The 'dry' eye may be such from fearlessness (*Hor. Cd.* 1. 3. 18 *qui siccis oculis monstrat natalia...vidit*), or pitilessness, or madness (*Eur. Or.* 389 δεων δὲ λέβεσσι δημάταις ἴηροις κόραις). The last is out of the question here, the meaning being defined by δικλαύστοις. The words complete the picture of the 'ugly' Ara. The glare of fiends is proverbial. It is not possible to keep apart the meanings of δικλαύστοις and δικλαύροις (see Jebb on *Soph. O. T.* 361 and cf. *Cho.* 698 n.). [Otherwise we may render 'haunts my eyes, which are dry and cannot weep'; but this is obviously less apt, and is somewhat against the order of the words taken as a whole.]

ε89 λέγουσα μέρος κ.τ.λ. The sense is manifestly 'declaring that an earlier death, rather than a late, is a gain.' Death is better than protracted misery: cf. 691, *Soph. Ant.* 461 εἰ δὲ τοῦ χρόνου πρέσβειν θαυμαῖς, μέρος αὐτὸν ἔγειλάγω, *Eli.* 1485 τι γάρ βιοτόν ἀν σὺν εποίεις μεμεγμένων | θυέκαν δὲ μᾶλλον τοῦ χρόνου εἴρεται φίλως; *Eur. Hipp.* 1047 ταχὺς γάρ "Αἰδης βῆστος αὐτῷ διστυχεῖ.

With μόρον the grammar is simple: 'a death earlier than a later one,' and the fulness of expression is not un-Greek (*Eur. Andr.* 392 ἀλλὰ τὴν ἀρχὴν ἀφεῖς | τρόπος τὴν τελευτὴν θετέραν οὖσαν φίρε). With μόρον (which owes its shape only to the preceding ύστέρου) the meaning and construction are quite obscured. [The version 'telling me of gain (i.e. the glory in the slaying of Polynices) to precede the death which follows' is not much to the point of the context, nor is such a dry analysis of the situation suited to the passionate state of Eteocles. We might render λέγουσα as 'counting' (the gain first), but this hardly improves matters.]

ε88 sq. μὴ ποτρύνοις: referring to προσιζάεις (683).—κακὸς οὐ κεκλήσῃ: 'you will not bear the name of coward.' The pride of Eteocles urges him to answer his brother's challenge, and the Chorus argues (cf. 703) that it is not κακό to refuse such an undertaking from sound prudential motives and when the result is victory. The proverb 'all's well that ends well' or 'nothing succeeds like success' is known to Greek in the form δε δὲ θεοὶ πιθανοί, δε κατ μηδέμαντος αὖτε (*Theogn.* 169). Somewhat like is Pind. *N.* 1. 10 τοτὶ δὲ ἐν εὐτυχίᾳ | πανδοξίας δεποτ.—βίον εὖ κυρήσας: i.e. when fortune approves your course (τιμῆθεν 703). The accus. with κυρῖσις is not confined to such neut. pronouns and adjectives as may be considered 'contained accus.' (e.g. *Cho.* 710 κάκει πυρόστητος δώματων τὰ πρόσφατα, *Theoc.* 3. 51 δε τοσοῦτον διέρρευε, δε' οὐ πιστεῖσθε βίβαλο), but has a wider use of 'falling in with':

with eyes too hard for tears, besets me to fulfil it. 'The earlier death comes, the more the gain,' saith she.

CHO. Nay, let urging move not thee. Let thy life prosper, and none will call thee craven. Will not the black-cloaked strophe. Hauntress of the house be gone, when the Gods accept oblation at thy hands?

ET. The Gods! Already, methinks, all care from them is past, and the service of ours they prize is that we perish. Why any longer then cringe at the doom that ends us?

question-mark added (*μελάναγρις Arnald*). ¶ - *Is' δ' Weil.* 687 δόμοις recd. δόμοις
Brunck. δ' δὲ M, σύνδετον m and schol. 688 μὲν supplies the sign for Eteocles, M

cf. Eur. *Hec.* 698 δέ τε πάντα τοι καὶ
θαλασσίαις, *Rhes.* 113 εἰ μὴ κυρήσῃς
πολευόντων ἀπὸ χθονὸς φεύγοντας, *ibid.* 695.
Here δόμος is easier, since it may be regarded either as cognate or as accus. of respect. The word includes material prosperity, which will enable him to offer the (liberal) sacrifices next mentioned.

688 sqq. μελάναγρις οὐδὲ κ.τ.λ. When the interrogation sign had been omitted, δ' was inserted to the confusion of the sense. The thought is that of Cho. 963 τάχα δέ παντελῆς χρῶντος δημιύεται | πρόθυρα δωμάτων, δοτὰς δέ φέρεις | μέσος ἄκαρ δέλσος καθαροῦ δρᾶν λυγήρων, Plat. *Phaedr.* 244 D, E. The sentiment is general: 'one who is rich and prosperous can always offer sacrifices of ἀποφορῆς, so long as his hands are undefined.'—*δέλσονται* is not simply λαμβάνων. The gods will not 'accept' offerings from a polluted hand (Cho. 72 χερωμοῖ, Ag. 769 σὺν τίνῳ χερῷ). In μελάναγρος the poet is thinking of the representations in art, in which the Erinyes wear over the tunic a skin (*άργις*), sometimes fastened at the waist with a knot of snakes. See illustrations in Harrison *Proleg.* Gk. Rel. pp. 225 sqq. This may be symbolic of these mysterious powers moving in the darkness and perhaps the storm (Hom. Il. 9. 571 Τηροφοίτις Ερωτός).

689 θεοῖς μὲν δίδῃ κ.τ.λ. θεοῖς is stressed in reply to θεοῖς of the last line: 'as for the gods you speak of....' For the thought cf. Soph. O. C. 385 ήδη γάρ
εσχετεῖς διπλῶς ως δικοῖς θεοῖς | ωπας τοι
ἴστει, ωτε σωθῆναι τοιε;—ἡδη: the hope suggested is past, the refusal of the gods to notice him or his brother has 'already' occurred.—τοιοῦ lends a certain lingering qualification to the positiveness of this assertion. The plural used through-

out the passage and emphasised in ηδη must refer to both members of the Λαοῖς γένετος (678), Οἰλέτου γένετος (641). Elsewhere ET. speaks of himself in the singular.

690 χάρις δέ φέρεις ημῖν κ.τ.λ.: 'and the way in which we can please them is by—perishing.' Eteocles does not say with the bitterness of Ajax (Soph. Aj. 589) οὐ κάτιονθείη τοιούτοις οὐδὲ δρεῖται εἰμι διφειδέτης ξεῖ; (with which cf. P. V. 10 7). Rather it is in despair that he argues 'no right action in this matter, no sacrifice, will move them; they set a value only on our death' = *τὸ δέλσος ημᾶς* (*μέρος*) θαυμάζεται ὡς χάρις.—θαυμάζεται, as often, = *τιμάται*: cf. Eur. El. 84 μέρος δέ 'Ορέστης τούτῳ' θαυμάζεται φίλων, Med. 1144, Thuc. 1. 38. For χάρις of a service procuring gratitude cf. Soph. O. C. 779 εἰ... | πλέον δέ ξένοις οὐδέποτε ως χρήσονται, τότε | διπλῶς, δέ δέδει
ἢ χάρις χρήσονται φέρεται.—*Διερέθειν* in grammar is hypothetical (= *ἵνε* Διερέθει, εἰ Διερέθει), with the apod. in the lively indic. present. For the absence of *μέρος* cf. Plat. Rep. 357 A τὸ δέ φέρεις, οὐ θέντε,
προσδιορίων and *ibid.* 352 C (n.). [The rendering (1) 'and gratitude from us, who have been abandoned, is a matter of wonder (to the gods)' is weak and lacks connection with the following line; (2) 'and the service rendered by our death is (= will be) prized (by the citizens)' is too far-fetched for the Greek in the absence of *τοιοῦ δοτῶν*, nor is it clear that this is the particular service which the country would most prize.]

691 τι οὖν κ.τ.λ.: since the Gods wait only for our death, why seek to delay it? (cf. 684). For hiatus in τι οὖν see 192 (n.), and for *σωτευόμενος* 370 (n.)—τι...δέ *σωτευόμενος*; is not identical with τι

Ιντ. β'. ΧΟ. νῦν, ὅτε σοι πάρ', εἰκε· δαίμονι ἔπει
λήματος ἀν τροπαίᾳ χρονίᾳ μεγαλ-
λακτὸς ἵσται ἀν ἐλθοι θελεμωτέρῳ
πινεύματι· νῦν δὲ ἐπὶ ζεῖ

695

ΕΤ. ἔξελεσαν γὰρ Οἰδίπου κατεύματα·
ἄγαν δὲ ἀληθεῖς ἐνυπνίων φαντασμάτων
ὄψεις, πατρόφων χρημάτων δατήριοι.

ΧΟ. τείθου γυναιξίν, καίπερ οὐ στέργων ὅμως.

ΕΤ. λέγοιτον ἀν ἄνη τις· οὐδὲ κρή μακράν. 700

ΧΟ. μὴ Ἀθῆνας ὄδοις σὺ τάσδε ἐφ' ἔβδόμαις πῦλαις.

having the paragraphs. 692 νῦν δέ τοι περίστακε· ἔτι δάίμον M, with γι
in marg. Corr. "ed. 4. An alternative νῦν, δέ τοι πάρεστι, εἰκε· ἔτι δαίμονα |
λήματος ἀν τροπαίᾳ is perhaps not so good. ἔτι δάίμον Ellis, ἔτι δάιμον Hermann.
693 ἀπρότατα χρεία M, ἀπρότατα χρεία π. ἀν τροπαίᾳ Heath, ἀν τροπαίᾳ Paley,

sairos; but = 'why should we be deprecating (supposing we were to deprecate)?'—Δάιμον πάρον. Since πάρος is always 'death' in tragedy (*Clio*, 8 n.), and therefore an Δάιμον, the adj. must refer to the previous Δάιμον ('the death that does so end us').

692 νῦν δέ τοι περίστακε of M is commonly defended (as a more emphatic form of νῦν σοι π.). by the doubtful νῦν δέ καὶ θεοὶ διανεγένετο εἰλέσται of *Soph.* 638, with which are compared the Latin *nam maxime* and the much easier *nam id est quoniam* (*Plaut. Rud.* 664). Even granting the possibility of such an expression, perhaps conceivable as a formula of urgency, it is hard to see what fitness there is in 'now is it present to you.' If the subject is μάρος, the sentence has no relevance to the argument, although the expression itself may be good (*Hom. Il.* 16. 853 δλλά τοι φέν | δύχι περίστηκε θάνατος, *Xen. Hell.* 2. 3. 56 τοῦ θανάτου περίστηκες, *Herod.* 1. 16 χτιστή περίστηκες). If again περίστηκε = πάρεστι, *ἔτεστι* the use is hard to support (*Thuc.* 1. 133 περίστηκες is the only instance quoted, but see Poppo-Stahl), and there is scarcely an appreciable sense. If, retaining a proper force in δέται, we render 'now (avoid death), when the occasion has come' the words are more naive than consequent. Of two emendations which suggest themselves the one given in the text is preferred to an alternative νῦν, δέ τοι πάρεστι, εἰκε· ἔτι δαίμονα | λήματος ἀν τροπαίᾳ χρεία π. τ. λ. (1) as keeping δάίμον and ἔτι δαί-

and assuming only the transposition which is rather frequent in the lyrics of this play, (2) as leaving δάίμον in the sing., of the specific 'evil genius,' (3) as avoiding the pleonastic *τροπαία μεγαλλαγής* (although the gender of the participial adj. is good; cf. *Clio*, 22 (n.) and add Eur. *Suppl.* 578 λόγχην σταρότε, *Soph. Tr.* 163 πάρεστι...διεπερτέο).—Βαίλιον is not generic, but 'your attendant genius.' Cf. *Pers.* 604, *Ag.* 1663, *Clio*, 511, Menand. inc. 18 ἔτεστι δάίμον ἀνδρὶ συγπαρίσταται.

693 sq. τροπαίῃ: originally *τροπαία πτῶν οὐ αὔρα*. Cf. *Ag.* 229 φρέσκε πτῶν διωσεῖθη τροπαίαν, *Clio* 771, Eur. *El.* 1147 μετάρρογα πτῶντας αἴρει δάμνον. The same thought (with λήμα and χρέος) in Eur. *Herac.* 702 λήμα μὲν οὐτοι πτῶνται χρέος | τὸ οὐτο. Among the seafaring Athenians such metaphors from favouring or contrary winds were naturally very common, e.g. *Clio*, 391, Eur. *H. F.* 216 δέται δέται τοι πτῶντα μεταβαλλεῖ τόχη, *Soph. O. C.* 612, *Ant.* 929: cf. πτῶν χάρω, δργήν &c. The repetition of δέν with the verb, when it has already occurred towards the beginning of the clause, should never have been suspected: cf. *Soph. Ag.* 155 κατὰ δέ δέ τοι δέμοι | τροπαία λήμων οὐδὲ δέ πειθεῖ; and even without such separation *Soph. O. T.* 446, *ibid.* 139. For δέν...θεῖ of a defensible expectation see *Clio*, 463 (n.) and add Eur. *H. F.* 97 Πλοει τὸ τροπαίαν οὐδὲ, Ar. *Thesm.* 528, Pind. *O.* 2. 20, *Soph. Ag.* 186.

Θελεμωτέρῳ (Comington) is based on

CHO. Now, while thou mayest, yield ! For the mood of ^{and anti-} the bad Genius may haply veer at last. It may change, and strophe. blow with milder breath. But now it is aboil.

ET. Aye, set aboil by Oedipus and his curses. All too true are the visions that haunt my dreams and apportion our father's substance.

CHO. Take a woman's counsel, although thou like it not.

ET. Say on, but to a purpose, and no long speech withal.

CHO. Go not where thou art going ! Not to the seventh gate !

εἰς τροπαῖς Ald. †. M divides at *μεταλλακτέονται* |. 693 θελητήριαν M, θελητήριαν τῷ. †. θελητήρια Casington (cf. Suppl. 1038 θελητήριον (M), θελητήριον (P)). χαλαρωτήρια Hermann. 695 εἴδησσαν recd. †. κατ' εὐρυτά Verrall. 697 φασμάτων δυνατών recd. 698 δογῆρις M, δογῆρις M^a, δογῆρις τῷ. ΔΔ over δῷ τῷ. 699 τιθῆνται Blomfield. †. 700 τίς M, τίς τῷ (superscr.). μαρτὰ Robertello. 700—703 With paragr. only in M. 701 The accus.

Hesych. θελεμός ἥσυχος (also οἰστρός). Cf. Suppl. 1038 θελεμός πῶμα, where cod. Par. again has θελεμός. Arcadius (61. 3) says τὸ δὲ θελεμός δέντι τὸν θελητήριον, and Bacchyl. (17. 84) has περιτύνει τὸ περι | δέξιον θελητήριον δλοσ. The sense 'gentle' exactly suits the opposition to ζεῖ. [If θελητήρια has any apposite sense it is that of 'more wholesome'.]

695 ζεῖ. It is not certain whether the subject is δαμών or λῆμα. The sense amounts to the same, but the latter is preferable: cf. Soph. *O. C.* 434 θεητήτε ζεῖτε θυμός (and context). Similar in thought is Eur. *Med.* 128 μείζους δ' ἄτας δρας δρυσθῆ | δαμών οὐκούς απέδωκεν. It should be noted that ζεῖ glances also at a boiling sea (Hdt. 7. 188 τὴν θαλάσσην σεῖσθαι).

696 ηὔστεναν: sc. τὸ λῆμα or τὸν δαμώνα. The trans. use (e.g. Soph. *Tr.* 840 Νέσσον...κέντρον ἐπιβάσαντα, Eur. *I. T.* 987 δεινή τι δρυὴ δαμώνων ἐπέβεστε | τὸ Ταυτάλιον στέριμα, Ap. Rhod. 4. 391, Babr. 1. 95. δο χολὴ δ' οὐδέποτε καρδίν] is not confined to the compounds, but is found in the aor. of the simple verb (Antiph. ap. Ath. 295 D, Dionys. Com. *ibid.* 381 D) and in the imperf. in Ap. Rhod. 3. 273 τοι δὲ λέπρα πυρὶ ήσον. For the use of the plur. after neut. cf. Pers. 861 γομφομάρα...δημηθύνον, Kühner-Gerth 1, pp. 65 sq., Gildersleeve *Gk. Synt.* § 102. The intention of the line is 'the curses of Oed. set it boiling, and only their fulfilment can make it cease.'

697 δυνατών φαντασμάτων κ.τ.λ. The present play has said nothing of these dreams, but Hermann is probably right in supposing that they had been mentioned in the middle play of the

trilogy. They would naturally be derived from the epic. Terrifying dreams are one of the agencies of the Erinyes (*Cho.* 287) and other nether powers: cf. Hippoc. περὶ λερῆς νόσου p. 133. το. 'The visions dividing our father's substance' = the visions relating to the manner in which it should be divided. They doubtless concerned the 'Scythian stranger' who was the δατητής (see 714 sqq., 801 sq.).

699 πιθῶν γυναικίν: i.e. though we are but women, our advice is good. Cf. *Ag.* 360 τοιαύτη τοι γυναικός δεῖ έμοι κλέει, Eur. *Suppl.* 294 ωτὶ πολλά γ' ἔστι κάποιο θηλεών σοφία, *Hel.* 1049 δέκουσον, ητοι καὶ γυνὴ λέγε σόφον.—πιθῶν is better than πιθῶδ since the concession will require some effort.—καλέτερ οὐ στέργοντο: either (1) 'though the advice is against your wishes,' or (2) 'though you do not like to accept the advice of women' (cf. 216—218). The former is the more natural.—οὐδ, going closely with στέργοντο, is not affected by the imperative.

700 ἀνη—δίνεις καὶ πράξις (Hesych.) and Bacchyl. (5. 162) has οὐδ...τις δέντω | πράξις τάδε μιρούρεται. Cf. Theogn. 461 μήτορος ἐπ' αἰρητούσιν τὸν έχη, μηδέ μερόνα, | χρήμασι τὸν δίνεις γίνεται οὐδέποτε. The word δίνεις itself occurs in Alcman fr. 29 δίνει καὶ τέλος, Callim. *Hymn. Ios.* 89, probably in *Cho.* 955 (n.), and should be read *inf.* 900.

701 μη̄ λήπῃ. Though the orthography (this or μη̄ οὐθῆς) is varied, the pronunciation is a synecphonesis. Cf. Soph. *Ph.* 985 η μη̄ ἔργας ἔκω, *Ant.* 33 τοῖς μη̄ εἰδόσιν, Eur. *Suppl.* 362 δοτίς μη̄ δειδούσινεται, *I. T.* 1322 μη̄ δε-

ΕΤ. τεθηγυμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ.

ΧΟ. νίκην γε μέντοι καὶ κακήν τιμῆθεός.

ΕΤ. οὐκ ἄνδρ' ὑπλίτην τοῦτο χρὴ στέργειν ἔπος.

ΧΟ. ἀλλ' αὐτάδελφον αἷμα δρέψασθαι θέλεις;

ΕΤ. θεῶν διδόντων οὐκ ἀν ἐκφύγοις κακά.

705

στρ. ε'. ΧΟ. πέφρικα τὰν ὠλεσίοικον
θεόν, οὐ θεοῖς ὁμοίαν,
παναλαθῆ κακόμαντιν,
πατρὸς εὐκταίαν Ἐρών

710

ἔβδόμας τύλαις should not be substituted. †. 703 καλήν rec. †. καὶ τάχη
Bourdelot. καὶ τάχη is possible, but the text can hardly be improved. 703 M has

τεῦθα.—οὐδὲ is appealing, not for *ἄλλος εὐ* (as opposed to some other champion).—*ἔφερμας τύλαις*: either (1) 'to take charge of the gate,' 'for the protection of...,' or (2), by an old usage, in place of the accus.: cf. Hom. Il. 5. 327 *τυρωὶς* ἐτὶ γλαφυρῷς *Διανέμειν*, Soph. fr. 369 οὐδὲ μέγιστος χρῆμαν ἐτὶ Οἰνέως γάνω | *δημητεῖ*, Eur. *Phoen.* 1119 Κατακεῖται προσῆγε λόχον ἐτὶ Ἡμέτερας τύλαις. The point of *ἔφερμας* (stressed) is that he may choose some other.

703 λόγηρ: with emphasis. With the expression cf. Eur. *Or.* 1625 *λόγη...* τεθηγύρων, Plut. *Dem.* 12. 3 *τὴν Δημοσθένεος δημόσιαν πατέρα*, Shak. *Hamil.* 3. 4. 107 *This visitation | Is but to whet thy almost blunted purpose.*—τοι 'marks that the phrase is a proverb applied to the present case' (Verrall). If so, the Chorus answers one proverb with another.

703 νίκην γε μέντοι κ.τ.λ.: 'Victory, so long as it is victory, even if it is won without daring (with yielding), bears the approval of Heaven.' The fact that a victory is such, no matter how it is won, is sufficient proof that Heaven approves the act; otherwise the success would not be gained, since the *τόκη* on which it depends is dispensed by the gods. Cf. 612 θεοῦ δὲ δώρον ἔτινε εὐτυχίαν βροτούς. The sentiment that nothing succeeds like success has occurred in 685 (n.); cf. also 1038 (n.), Eur. *Phoen.* 721 καὶ μή τὸ πειρᾶν ἔτι τὸν εἰθουλία (according to one interpretation). The sentence is a γράμμη, and it is not implied that the refraining of Eteocles would actually be cowardice or dishonour. 'But, since victory, even

without honour, is approved, a mere abstaining like yours, if you win by it, will do you no hurt.' The line carries on their advice of v. 701. The defeat of the Argives and of Polyn., without a fray between the brothers, will be just as much a victory.—Θέος is emphatic: ('whatever men may think or say'). For the phrase cf. fr. 301 *ψυχὴν δὲ καὶ φρέσκην* ἔτοντο τυμῆθεός.

703 οὐδὲ ἄνδρ' ὑπλίτην κ.τ.λ.: Soph. El. 401 *ταῦτη δέπι τάση τρόπος κακῶν* ἐπικαίειν.

703 αἷμα δρέψασθαι. The primary notion in *δρέπειν* is that of plucking fruit; in the middle of plucking and enjoying. But from the thought of fruit comes particularly the thought of the juices of the fruit (Plut. Mor. 646 *βαστεῖν δρέπεσθαι καὶ ἀπολαβεῖν*). Hence such phrases as the present and Bion 1. 22 *εἰ δέ βάστειν | ἀρχομένα τερποτι καὶ λαρέα αἷμα δρέπεται*. When a fruit is plucked, its life is ended; when the blood *δρέπεται*, the result is the same. Hence the total contents of the expression are 'to drain your brother's life-blood for your own satisfaction.' [Verrall understands the word as = 'pluck as a prize.]

703 οὐδὲ ἀνθεύοντος = οὐδὲ ἀνθεύεται. Cf. Soph. Aj. 155, Ant. 476, Pseudo-Plut. *de vit. et pess. Hom.* § 57 καὶ *τρέπεις δὲ εἴδος ἀνθεύοντος δέπι τὸ τερπόνεον*. 'Τυδείηρε δὲ οὐδὲ ἀνθεύεται περίσσει, δέπι γάρ δέπι τοῦ οὐδὲ δὲ τοῦ γνωστοῦ.' Eteocles maintains the tone of fatalistic despair. For the sentiment cf. Solon fr. 12 (4). 64 δώρα δὲ δρυκτα θεῶν γίγνεται δημοσία.

ΕΤ. Talking, I say, will not blunt my whetted edge.

CHO. Winning, though poor its way, is winning, and Heaven approves it.

ΕΤ. That is no text for a man in arms to welcome.

CHO. But would you drain the blood from your own brother's veins?

ΕΤ. Ill things, when heaven sends them, cannot be shunned.

[Exit ETEOCLES (*to left*).

CHO. I shudder in dread of the God, unlike to Gods, wrecker ^{1st} of kith and kin—the vengeful spirit of a father's prayer, whose ^{strope.} presages of ill prove all too true. I dread her wreaking of the

paragr. only. ἐκφύγοι μὲν (i.e. οἱ superser. to οὐ). ἐκφύγους Nauck. †. 707 M has paragr. only. 709 παναληθῆ M, παναληθεῖ M^a. παναλαθῆ Dindorf.

707 sqq. πέφρικα τάν...θίον...τελ-
θασ. Abnormal as the construction
may look, it is quite sound and not very
rare (lit. 'at her accomplishing'). Cf.
Eur. *Ion* 1564 θανεῖν σε δεσμὸς μῆτρός ἡ
βουλευμάτων, *Rhes.* 934 καὶ σε ...οὐε
θείραινεν θανεῖν, *Suppl.* 554 δ' τ' ὀλβιότον...
πνέμα δειμανῶν λιτέων (sc. αὐτῶν), *Hec.*
768 πατήρ την ἔξπεμψεν δραῦδῶν θανεῖν
(αὐτῶν). The same aor. in Xen. *Hell.*
1. 4. 17 τῶν φοβερῶν ὄντων τῇ πόλει
γνέσθαι. See Goodwin *M.* & *T.*
§ 373.

τάν ἀλεστούκον : cf. 1046 φθερογενεῖς.
The epithet is general; she destroys a
house in this case, but only as she destroys
it in others. The Erinyes particularly
intervened when a curse fell on a family
through unnatural conduct within it: cf.
Hom. Od. 2. 134 (Telemachus *log.*) έτε
γάρ τοι πατέρα καὶ τείσομαι, ὅλα δέ
δαματοῦ δύστε, ἐτελ μῆτρα στυγεῖς δρό-
σερ' Ἔριντος (viz. if he forces her to
marry).

Θεον, οὐ θεοὺς δρολαν. For the wider
and narrower senses of θεός see 510 (n.).
In Soph. *El.* 112 σεμναὶ τε θεῶν ταῖς
'Ερινύες there is a different value to the
words (Jebb (n.)). The δασπλῆτις 'Ερινύς
is both in form unlike the conception of
θεοί (who were anthropomorphic) and
also in function and character. Apposite
is Plut. *Mor.* 458 οὐ Ἀθραιαὶ...καλούσι...
τὸ κολαστικὸν ἔρινώδες καὶ δαιμονικόν, οὐ
θεῖον οὐδὲ 'Ολύμπιον. In the wider sense
of θεός, indeed, there are included per-
sonified agencies which, while super-
human, are malevolent. Thus Soph.
O. T. 27 δὲ πυρφόρος θεός | ...λουΐδες

ἔχθιστος, Simon. *fr.* 7. 101 λυδο...δυσ-
μετέα θεῶν. But it was realised that these
were οὐ θεοῖς δροῖοι and were not regarded
with favour by Gods of the ideal type.
So *Eum.* 644 the Erinyes are στύγη θεῶν,
and in Soph. *O. T.* 215 Ares as Death-
god is τὸν απότιμον ἐν θεοῖς θεῶν (θεῶν γάρ
ἔστι τὸ εὐεργετεῖν τοὺς ἀνθρώπους schol.).
So rites are paid to the Erinyes ὥρα
οὐδενὸς κοινὴ θεῶν (*Eum.* 109). In
appearance they resemble neither gods
nor mortals (*Eum.* 410). The best com-
mentary on the passage is Isoc. 106 Α
ὅρω...τὰν θεῶν τοὺς μὲν τῶν δημοσίων ἡμίς
αἰτίους δροῖς 'Ολυμπίους προσαγερομέ-
νους, τοὺς δὲ ταῖς συμφοραῖς καὶ ταῖς
τιμωρίαις τεταγμένους δευτεροτάξεις τὰ
ἔπιστυλα δροῦστας, καὶ τὸν μὲν καὶ τοὺς
ἴδιωτας καὶ τὰς πόλεις καὶ τοὺς καὶ βαρύτε-
τορυμένους, τοὺς δὲ οὐδὲ ταῖς εὐχαῖς οὐδὲ
ταῖς θυσίαις τιμωρέοντας, ἀλλ' ἀπονομάζει
αὐτῶν ἡμῖς ποιούμενους. Cf. Plut. *Mor.*
880 B, C, where the gods are classed as
ἀφελοῦντες and φλέγοντες, the latter
including Ποναί, 'Ερινύες, 'Ἄρης.'

παναληθῆ κακόμαντιν: to be closely
joined; her evil prophecies are all too
true.—κακόμαντιν: in the dreams (696—
698). The expression 'Ερινύς τυντος is
regular (cf. 70, *Hom. Od.* 11. 280 μῆτρός
'Ερινύες): she belongs to the person in-
voking her (*Il.* 9. 454 πολλὰ κατηρέσ-
στυγεῖς δὲ ἐπεκέλλετο 'Ερινύς). There is
no proof, either in the antistir. or in principle,
that εὐκταῖα here must have -ει-,
although such shortening is frequent
enough: see Cho. 803 (n.), *Suppl.* 390
Ικταιόν, Simon. 29. 2 'Αμυκλαῖας, *Bacchyl.*
17. 129 παίδεισσων, *ibid.* 98 ἀλωαίται.

τελέσαι τὰς περιθύμους
κατάρας βλαψίφρονός <γ> Οἰδιπόδα·
παιδολέτωρ δ' ἔρις ἀδ' ὅτρύνει.

ἀντ. α'. ξένος δὲ κλήρους ἐπιωμᾶ
Χάλυβος Σκυθὸν ἄποικος
κτεάνων χρηματοδαίτας
πικρός, ὡμόφρων σῖδαρος,
χθόνα ναιειν διαπῆλας,

715

712 <γ> add. *ed. ¶. βλαψίφρονος τ' Hartung, Οἰδιπόδας βλαψίφρονος Triclinius.
712 δ' ἔρις δ' ὅτρύνει Μ., δ' ἔριδ' ὅτρύνει μ' (with *is* above the line). Both readings might be due to δ' ἔριδ' δ' or to δ' ἔριδι σφ', but the text is best. ¶. ἔρις ἕκτορίνει

712 sqq. τὰς περιθύμους κ.τ.λ. τὰς = 'those' (strange) curses, which the accompanying words are intended to excuse or account for. Thus περιθύμος = 'too angry,' but explained by that anger. The insertion of γ does more than mend the metre, it gives the tone of a plea, 'he was frenzied at the time.'—Οἰδιπόδα: from the epic, in which the convenient form Οἰδιπόδης would be usual. So also 870, 1047, Soph. *Anf.* 380, O. *T.* 495, Eur. *Suppl.* 835. [On curses and their effect see Harrison *Proleg.* *Gk. Rel.* pp. 128 sqq.]

713 παιδολέτωρ δ' ἔρις δὲ δέ τρύνει. See crit. n. With the reading of μ' the sense is 'and she is urging on (the issue, or simply στροβοῦ) in the shape of the present strife, which destroys the children.' The Erinyes takes the form of the present *ἔρις*. This is the more easy in the Greek since *ἔρις* is often the personified spirit of quarrel (cf. *ἔριη*, *ἀρρένη*), and is a mythological figure (*Il.* 4. 439, Her. *Sc.* 148, *Theog.* 225), a malign power like the 'Ερινύες and Κῆφες (*Il.* 18. 535).—τρύνει is explained by schol. as ταῦτα ταρρωμένα. [It is possible that both readings are due to παιδολέτωρ δ' ἔριδ' δέ δέ τρύνει: 'and, for the destruction of the children, she here (δέ) is urging on the strife.' But this is less vigorous.] With the fem. παιδολέτωρ cf. 211 (n.), [Eur.] *Rhes.* 550 ταιδολέτωρ μελοτεύεις ἀρρένεις (though ταιδολέτερα in Soph. *El.* 107), Bacchyl. 9. 44 ἱερότερος κούραι, *Hymn. Sol.* 1 Λαζίσαι...ἱερότερος φύση, Soph. *Anf.* 1074 λαζηγήμενος Ερινύες. Aesch. has χερὶ τράγτορος (*Ag.* 113), θιλετοὶ Παιδεῖ (Suppl. 1050). With the sense

cf. Eur. *Phoen.* 254 Ἀργεῖ...ταυτὸν Οἰδιπόδον | τηνούσαν Ερινύειν.

714 sqq. ξένος δὲ κ.τ.λ. The rather cryptic mention of this Scythian stranger (without its explanation) apparently formed part of the dreams (697) and their μαρτύρια (709). As reported in 773 sqq. the curse of Oed. contained only allusive language. The general character of curse and dream must have been that a ξένος Σκύθης (or πάντων) was to serve as a πυρὸς χρηματοδαίτης (cf. 924=928). Gildersleeve (on Pind. *O.* 13. 81 κρειτοῦδε = 'bull') remarks that 'oracles had a vocabulary of their own.' The same applies to all prophetic utterances and warnings. The cryptic words would contain Σκύθης, but not Χάλυβος, since the explanation would then be too clearly indicated, inasmuch as χάλυψ itself sometimes = σίδηρος and Euripides (*Heract.* 160) can say simply μὴ γῆρας ὁ μεθύσας | οὐδέποτε δύσην τὸν δέπερ Χαλυβίδας. It is here that the Chorus perceives the true explanation, which it gives in the words δράφρων στύλαρος κ.τ.λ.: 'the sharp stranger from Scythia' is to be, proves to be, 'the cruel iron'; his 'division of land by portions' is to be an allotment of 'enough to be buried in.' 'Iron is a Χάλυβος; Chalybes are Scythians; and therefore the prophecy comes true.' Grammatically this takes the shape 'and there manages the lots, as the "stranger from Scythia,"...the cruel iron.' This might have been expressed, with less idiom, by ξένος δέ εἰ κλήρον τινωμένον δράφρων στύλαρος.—Πενταρχοῦδι: cf. Eum. 310 λέχη τὰ κατ' αὐθηρέους | τοι τινωμένοι

curse that Oedipus, distraught the while, uttered in stress of wrath. Here is her urge; she is this strife, bent on the children's doom.

The alien who doles the lots, Chalyb who comes from ^{1st anti-} Scythia abroad, harsh portioner of goods, is the cruel-hearted strophe. steel. 'Tis he hath cast the lot that parcels them land to dwell

Headlam, ὁδ' ὄτροντες Butler. 714 κλήροις Μ^a, κλήρους Μ (and schol.). ἔπικαιρά M, ἔπικαιρά m (and schol.). †. 715 Σκυθῶν M, Σκύθων Dindorf. 716 κτείνειο M, corr. m.

στόχοις δημι, Soph. Ant. 139 οὐδὲ δ' ἐτέλλοις ἐπενέδημα... Λορ. In κλήροις there is a glance at the allotments of an Athenian κληροῦχος. The whole story points to the time when iron was a new and strange metal (*ἔρος*) in Greece. [The reading *ἔρος* δὲ κλήροις ἐπινεῖν κ.τ.λ., though very involved, is just translatable, viz. 'and we have as the stranger, for the dispensing by means of lots, ...' = ὥστε κλήρους ἐπινεῖν (τὸ πρᾶγμα).]

715 Χαλύβος=Χαλύψ: cf. Eur. Alc. 980 τὸν ἐν Χαλύβοις δαμάζειν εἰς βίᾳ σιδαρον, fr. 472. 6 Χαλύβων πελέκει. Hesych. has Χαλύβοις ἔθνος τῆς Σκυθίας ὅπου σιδηρος γίγνεται. Steph. Byz. quotes the same form from Hecataeus.

Σκυθᾶν. To Aeschylus the Chalybes are in Scythia: cf. P. V. 740 λαῖς δὲ χειρὸς οἱ σιδηροτέκνοις | εἰονοι Χαλύβες, i.e. N. or N.W. of Io's journey towards the Crimea. The actual iron-workers were probably those of Styria, Carinthia and Bohemia (see Ridgeway Early Age of Greece p. 612), but ancient writers, especially those of the date of the Theban story upon which Aesch. is drawing, were extremely vague in their notions of geography beyond the Balkans. The same name is applied to these as to the iron-workers of Asia Minor (Xen. An. 5. 5. 1, Ap. Rhod. 2. 1003, Strab. § 549). We must not therefore render 'a Chalyb, colonist of the Scythians,' as if the reference were to a supposed migration of these people into Asia Minor. *ἄτοκος* is used in the wider and less technical sense of one who comes *ἀπ'* οἴκου to Thebes. Relatively to Thebes the *ἔρος* is *ἄτοκος* or *μέτοκος*; relatively to Scythia he is *διποκός* (cf. *ἀπόδημος*, *ἄτοκος* and Soph. O. T. 1518 γῆ μ' διποκός *ἄτοκος*), 'our visitor come abroad from

the Scythians.' Besides defining the stranger as iron, both Χαλύβος and Σκυθᾶν carry in themselves the suggestion of *ἄμφορων*. Thus of the Chalybes Prometheus says (P. V. 742) ἀνήμερος γάρ οὐδὲ πρόσωλατος ἔροις, and the Scythians were proverbially savage: cf. Strab. 7. 298 τὴν ἀγριότητα τῶν περιοχώπτων ιθῶν (viz. round the then called 'Aixenos πόλιος) καὶ μάλιστα τῶν Σκυθιῶν.

716 sqq. κτείνων χρηματοδοτίας is not mere pleonasm. Α χρηματοδοτίας has the function of the Athenian δαπητής (liquidator), for whom see Arist. Athk. Pol. 56. 36 (Sandys), and he may be dividing goods or moneys from any source. Here the division is of τὰ κτήτα in the sense of the landed property.

ἔρθαρος connotes heartlessness or ruthlessness: cf. fr. 49. Plat. Mor. 91 Α κίνος δὲ δέδματος η σιδηρος κτείλεται μέλανας περίλα, and σιδηρόφρων, σιδηρός; so Shak. Hamlet. 3. 3. 70 *heart with strings of steel*.

περίρροις, besides the sense 'sharp'= 'severe' (as judge), may still retain (from the epic) some of its original physical sense of 'sharp'= 'biting' (as sword).

718 sqq. χθόναν ραλεῖν κ.τ.λ.: i.e. χθόνα διατήλας (ώστε αὐτὸς) ραλεῖν (ἀντίν) ἀμορφούς τῶν κ.τ.λ., while the construction of the rel. clause is ultimately for ἐπόσταν καὶ φθιμόνοιν (διατήλειος ἀντίν) κατέχαν. There is some slight confusion, but not of a kind to discredit the text. By tense διατήλας is antecedent to κλήροις ἐπικαιρῷ: 'see! he dispenses the portions after shaking the lots.' The act of παλλεῖν naturally precedes that of assigning. καὶ belongs to the rel. expression, not to φθιμόνοιν. For the thought cf. 803.

διπόσαν καὶ φθιμένοισι κατέχειν,
τῶν μεγάλων πεδίων ἀμοίρους.

720

στρ. β'. ἐπειδὰν αὐτοκτόνως
αὐτοδάικοι θάνασι,
καὶ χθονία κόνις πήη
μελαμπαγὲς αἷμα φούνιον,
τίς ἀν καθαρμοὶς πόροι;
τίς ἄν σφε λούστειν; ὃ πόνοι δόμων
νέοι παλαιοῖσι συμμιγεῖς κακοῖς.

725

ἀπ. β'. παλαιγενὴ γάρ λέγω
παρβασίαν ὠκύποιον—
αἰώ δ' ἐσ τρίτον μένει—
Ἄπολλανος εὗτε Λάιος

730

719 φθιμένοις M. φθιμένοις δὲ Blomf., φθιμένοις γε Stanley. κατφθιμένοις is possible, but καὶ (with the rel.) is better. 720 γτ in marg. M. 721 ἑταῖδες is preferable to ἑταὶ δ' δι. †. αὐτοκτόνωσι | αὐτοδάικοι M. αὐτοὶ πτάνειν μ'. The schol. (q.v.) points to *αὐτοκτόνωσι | εἰδαρόδαικοι with παρβασίας in antistrophe (729). αὐτοκτόνωσι Triclinius, αὐτοκτόνωσι Wellauer, αὐτοκτόνωσι Heimsoeth.

719 κατέχειν: occupy in the tomb. Cf. Suppl. 25 χθόνια θήκεις κατέχοντες, Ag. 460. For the infin. (=τοιεσθεντος...) cf. Od. 3. 349 φερετοιεσθεντος... cf. Od. 3. 349 φερετοιεσθεντος... καὶ μῆτρες τόλλι τὸν οἶκον, | αἴτησιν αὐτῷ μελαγχῶν οὐτε ξένουσιν ἔτεσθεντα, Ag. 1. 12. καὶ κοῦσιστοις ὅτις οὐδὲ εἰ σίρφη διδόνει, Eccles. 593 τῷ δὲ εἴναι (sc. γῆ) μηδὲ ταφῆσαι, Pind. P. 556, Soph. O. C. 790 χθονία λαχῶν τοιεσθεντος ἴθεντον μένειν, Thuc. 1. 2 γενέσθεντα... τὰ εἰδῶν θεούσια δὲν ἀντιτίθενται, Xen. An. 4. 18. 12, Plut. Cor. 6 τόποις ἀνταρθῆσθαι... περίτελλεν &c.

720 τῶν: 'those (well-known).' The τέλαι of Boeotia were famous in a country where 'level lands' are comparatively small. So Eur. H. F. 468, Suppl. 619, Rhod. 643 τελε... πυροφόρος 'Boeotian (the χλωρόφρενοι βαθυτάπειροι γῆς of ibid. 648, cf. sup. 295 τὸν βαθύχειν' alac). The word naturally connotes fertility and wealth: cf. Sol. fr. 23 (5), οὐ τολμέει δρυγοῖς δέστει | καὶ χρυσὸις καὶ γῆι πυροφόρου τελεῖ, Pind. N. 8. 37 χρυσὸς οὐχεσται, τελεῖ δὲ δέρπειν, Eur. H. F. 369 μακρὰ δρυγοῖς τελεῖς (of Thessaly), frag. adesp. 127, Eur. fr. 515. οὐ τελεῖ ἔχους σθενταῖσα (of Calydon), Plut. Mor. 499 f.

721 sq. ἑταῖδες κ.τ.λ. The reference is general (as the absence of δ shows): 'when men die...'-αὐτοκτόνωσις αὐτοδάικοι: cumulative in pathetic insist-

ence: cf. Cho. 328 πατέρων τε καὶ τεκότων γῆς, Soph. fr. 61 πρὸς τοὺς τεκότας καὶ φυτεύοντας, Eur. I. T. 800 δὲ συγκατερήτη τε καὶ ταῦτα πατέρων. [With δὲταὶ δ' as the reference might be specific and εὐεῖ (726) would = αὐτοῖς.]

722 καὶ χθονία κύνεις κ.τ.λ. There can be no objection to χθονία in point of sense, whether it mean (1) 'dust of the earth' or (2) 'dust of their land' (ταῦρης schol.). Doubtless neither such use is frequent, but for (1) cf. fr. ap. Plut. Mor. 98 οὐ δειδὲ μὲν φύλα τόποις | χθονίας τ' δέρπειν τε | δέρμαται βουλεύματα, and for (2) Soph. O. C. 947 γούριος αὐτοῖς 'Ἄρεος εἴθεντος τάγος | ἔγιος ξυνήθη χθόνιοις δέος' (=τύχωνος). The similar passage Cho. 64, δὲ δέρπειν δέρπειν δέος χθονίας τραφεῖ | τίταν φόνει πέταγεν οὐ διαρρέει might support the latter sense, but inf. 800 we have simply πέτακεν αἷμα γαία. It is on the whole safer to render the word as = γαῖα (i.e. δέρπειν τῆς χθονίας). Any objection is metrical, but we may scan as χθονία (see 115 n., 225 n.) and emend in v. 730. [Should χθονία, however, be wrong, it would be better to find in its place an adj. of colour, contrasting the σθενταῖσα with the φεινοῖς αἵμα which stains it, as in Shak. Henry V. 3. 7. 153 *We shall your lousy ground with your red blood* | Disclosure. Cf. Pind. ap.

in—e'en so much as they may hold in death—with no share in those wide-spreading fields.

When men die, kin slain by kin, gashed by brother hands,^{2nd}
and the crimson gore, clotting to black, is drunk by the dust of strophe.
earth, who can offer cleansing? Who can wash it out?

O house, where troubles new and sorrows old fill the same cup!

Aye, old in age is the transgression, swift to find punishment,^{2nd} anti-
though to the third generation it abides. 'Twas Laius who strophē.
sinned. Thrice at the mid-navel of the world, Pytho's prophetic

- 723 The line in M does not answer to the antistr. (730 q.v.). καὶ γὰρ Hermann,
καὶ νερπέρα Weil. With αἰών in antistr. χθονία may stand, but the schol. appears to
lead to e.g. χλωρά (†). 723 κάθαρος * * M, κάθαρια m, καθαρὸν μί (i.e. δὲ over
μα). The schol. (q.v.) points to τίς δὲ καθάρας (or καθαροῦ) πόρος; | τίς δὲ κ.τ.λ. †.
καθαροῦς recce. 726 λύσεις appears to have been read by schol. (Dobree).
727 ταλαιός M, corr. recce. 728 παρβασίας M, παρβασίας recce. (see 721 c.n.).
παρβασίας Porson. ἀκτηνος Weil (cf. schol.), ὀμόποιος Oberdick. †.
730 αἰώνα M. Corr. *ed. See 723 (c.n.).

Ath. 574 Α χλωρᾶς λιβάνου ξανθὰ δάκρυ. Such words are χλωρά and ξανθός: cf. Soph. Aj. 1064 αὐτῷ χλωρά φύσιον εκβεβημένος, and the fulva harena of Vergil. This would leave the same necessity for emending v. 730.]

724 μελαγχαλή αἵρα φοίνιον = the crimson blood clotted into a fixed black stain. For μελαγχαλή cf. Eur. El. 318 αἷμα δέ έτι πατρὸς κατὰ στήγαν | μελαγχαλῆς (where μελαγχαλή is predic.). In -ψαλη is implied more than mere clotting. There is the same allusion to the supposed indelibility of the bloodstain of murder as in Cho. 65 τίταν φόνος φέρετες οἱ δαρρόδαι (a passage which shows that πέη does not mean 'drinks up' but 'drinks a draught of...').

725 sq. τίς δὲ καθαροῦς πόρος; See crit. n. The denial of purification or full atonement is frequent: cf. Cho. 47 τί γάρ λύτρον πεδίντος αἷματος πέδει; Soph. O. T. 1227 οἷμα γάρ οὐτ' ἀν "Ιστρον οὐτε Φάνην ἄν | νύμαι καθαρῷ τήντε τίνε στέγνη, Seneca Hipp. 715 quis eluet me Tanais?—εἴθε: either (1)=αἴροις, the men who have slain each other, or (2) the blood (λύσεις being=ἀπολούσεις). [If the true reading is τίς δὲ καθάρας (or καθαροῦς) πόρος, τίς δὲ κ.τ.λ., the use of πόρος is identical with that in Cho. 70 πόροι τε πάτερες ἐκ μάς δέοι | <φοι>-βαλοντες τὸν χερομυσῆ φόνον κ.τ.λ., Eur. 454 ταῦτ' διφερόμεθα | ...καὶ βοτοῖς καὶ ρυτοῖς πόροις.]

727 συμμίγχεις: partly perhaps with

the same metaphor as in Ag. 1396 τοσῶνδε κρατῆρ̄ δὲ δόμοις κακῶν δέ | πλήρας, Cho. 740 τά... παλαιά συγκεκριμένα δίληγ. But the thought which connects these with the following words is rather that the new sorrows are 'part and parcel' of the older ones, of which they are the consequence.

728 sq. παλαιγνή γάρ λύσει: 'yes, I speak of...' i.e. 'yes, the original trouble from which this flows was....'

ἀκύτωνος: with antithesis to the words in the following parenthesis. Punishment came speedily, but the sin lasts to the third generation, and, even as late as this, there is more punishment due. In prose, ἀκύτωνος μέν, μένουσας δὲ κ.τ.λ. The 'speediness' of the first punishment is relative, for the ταῦτα did not fall till Oed. grew up and slew Laius. Frequently vengeance is slow (Juv. 13. 100 μὲν τοῦ magna tamen, certe lenta ira deorum est). See Cho. 59 sqq. (n.).

730 αἰών. The form is vouched for in Aesch. (Bekk. Anecd. 1. 363. 17 αἰών τὸν αἰώνα καὶ ἀποκοτῆρ̄ Λοχόδοτος εἶτε) and is read by some editors in Cho. 349 (where see note). Cf. Ιχώ (Il. 5. 410), ιδών (11. 621), κυκεῶν Ἀπόλλων. Kühner-Blass 1. p. 425. 2. For the antithesis in a parenthesis cf. Cho. 25 δύνχος δλοῖς γεοτύμῳ | δὲ αἴροις δέ λυγμοῖς βόσκεται κτεῖρα (where γεοτύμῳ is answered or commented on), Eur. Or. 4 δέ γάρ μακάροις, κοῦκλοι δειπήσατε τόχας, | Διός περικάλεις.—τε τρίτον: Laius, Oedipus, the sons of Oedipus.

**Βίᾳ, τρὶς εἰπόντος ἐν
μεσομφάλοις Πυθικοῖς χρηστηρίοις
θνήσκοντα γέννας ἀτέρ σώζειν πόλιν,**

στρ. γ'. κραγθεὶς δὲ ἐκ φίλων ἀβουλιῶν
ἐγείνατο μὲν μόρον αὐτῷ,
πατροκτόνου Οἰδιπόδαν,
ὅστε ματρὸς ἀγνὰν
σπείρας ἄρουραν, ὦν ἐτράφη,
ρίζαν αἰματόεσσαν
ἔτλα· παράνοια συνῆγε
νυμφίους φρενώλεις.

Δευτ. γ'. κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει,
τὸ μὲν πίτνου, ἀλλο δ' ἀέιρει
τρίχαλον, δ καὶ περὶ τρύ-

732-734 M divides with μεσομφίλων | ...θράσκωτα | ...τόλιν. Bla M, Blau m.
 θράσκωτα M (with H over σ by m). σώζεται M. σώζεται Blomfield. †. 735 δ^ε.
 om. Porson, Pauw, wrongly (†). ἀβουλίας M, corr. Dind., ἀβουλίας (-ρ, -ας)
 recd. 736 γεινεται M, corr. recd. 738 μὲν τρέτιος (for μετρέτος) μ' in

762 sqq. The solemnity and finality of the utterance of Apollo (who is not Loxias, the Riddler, in this instance) are brought out by the words *τρὶς* (of the ritual repetition *τριῶν προφθῆμασιν*), *πεντέλεως* (of the most august spot on earth), *Πύθικος* (of the most august of oracles). Delphi is itself the *δημάρχος* of the earth (Strab. 9. 420, Pind. *N.* 7. 33, Soph. *O. T.* 480 d.c.) and also contains the *ἀμφίλοχος*-stone (*Εἰδών*, 40). For the representation of the latter in art see Overbeck *Bildwerke* Pl. 29, Huddleston *Greek Trag. in the light of Vase-Painting* pp. 57-72.

There is obviously no need of στέμα. For the command cf. Eur. *Phoen.* 18 μη στέμε τίκτων Διος δαύρων *fig., ibid.* 268.

765 κραυγὴς δ': δ' is resumptive, the clause τὰς εἰρητο...τῷδε having diverted attention from the beginning of the sentence concerning Lains. Cf. the (much longer) interruption in *Ag.* 194-215 with resumption by οὐδὲκ φύσεων εἰρητῶν: i.e. 'by follies appealing to his (weaker) nature,' 'follies of natural temptation.' Cf. Shakespeare's use of *kind* and *dear*. φύσις are things to which nature kindly responds. Cf. Eur. fr. 230 φύσεων

πρωτες. Hence the phrase = *ἐξ ἀριθμοῦ πόδων* (*πρωτες*). For the expression in general cf. Aeschin. *F. L.* 152 (317) *τοις εργατησι τέλος*; (sc. was I a traitor), Eur. *Herac.* 299 *πυρκαὶς τέλος*, Dem. 40. 8 *τοῦ τῆς ἐπιθυμίας κεκρητησίς* (of his mistress), Ap. Rhod. 1. 803 *ἡ ματίγη αἴρεται*, and in a similar sexual connection Soph. *Jr.* 846 *ἄλλους τοι παρότοι λύρου πικάπτει*. For the circumstance itself cf. Eur. *Phoen.* 31 δ' ὁ τέλος δοῦτος τε βαρύτερος | *τεταρτες* τούτοις ταῖς. [To read *τε* φῶναι διβούτης and interpret *τε* φῶναι as = *ἐξ τῆς γενεᾶς* is both bad in taste and away from the story.]

786 ἀπέρι πέρ...)(κακῶν δ' (743),
ἀπέρι being opposed to the result to
the roles (746).

788 στρατός δρομεών: Soph. O. T.
1236 μητρός...δεκάδη δρομεών, Ibid. 1311
τοῦ...αἱ τετράεις οἱ Διὸς δρόμοι... | δρόμοι
τῶν: 1483, 1497 sq., Ant. Aesch.
Theog. 581, Soph. frgr. 2. 4. Aesch.
fr. 99. 8, Eas. Phoen. 18, Or. 552. Cf.
the use of *ist* γηγένειον τάξεων δρόμου and of
στρατό, μῆτρα, δρόμος &c.: Inst. 4. 1107
maleficis concurred area.

740 sq. *Mos albertus* or *tris*: 'he
cadered the bloody ongrowth.' *Mos*
is not immediately = *Oedipus*, but is ab-
stract, the result of his act (?) *levitation*.

shrine, did Apollo bid him save the realm by dying without child.

But mastered by the folly of fond nature he begat—doom 3rd to himself, Oedipus, slayer of his own sire, the same who sowed strophe. seed in a forbidden field—the mother's womb wherein he grew—and reaped its plant of blood. 'Twas frenzy brought together the infatuate pair.

Hence as 'twere a sea of woes brings on its waves, and, while 3rd anti-one falls, it lifts another of triple tier, e'en that which now strophe.

marg. μὴ πρὸς rec. ¶. 741 ἔτλη M (a superser. m). παράνοια M, παράνοιαι m (i.e. παρανόια, with φρεώλης to follow). The schol. may have had ἔτλη δ' ἀρ' ἄγνοια. σύναγε M, συνάγετε m. ¶. 742 φρεώλης M (eis superser. m) and schol. 743 M divides with περὶ πρόμακα|. § in marg.

Laius sowed, and the root or shoot which germinated was a deed of blood. For the accus. with τλῆσαι cf. Hom. *Illiad* 5. 395 τλῆ δ...ώκεν διστόν, *Hymn. Demetr.* 147 θεῶν...δῶρα...τέτλαμεν, Eur. *H. F.* 1183, *Phoen.* 1352. [It is involved and unnecessary to combine δρουνταν στέλπεται βίσσαν either as a double accus. after the manner of γενέαν, χορτάειν, ποτίζειν τινὰ τι, or with βίσσαν in appos. to the verbal action (as if = στέλπεται στόραρά). Otherwise there would be no objection to joining ἔτλα στέλπεται (synchron.): cf. *Ag.* 1025 πραθέντα τλῆσαι, Soph. *El.* 943 τλῆσαι...δρώσαν.]

741 sq. παράνοια συνάγε κ.τ.λ. The asyndeton is effective and throws emphasis on the important words παράνοια...φρεώλης: 'it was no less than insanity that....' Though συνάγε might be regarded as a panoramic imperf. of the operation of the will of Heaven (cf. Hom. *Illiad* 1. 5 Διὸς δ' ἔτλελετο βούλη, *Cho.* 75 θεοί...έκ...όκων | πατρών βούλην μ' ἴσ-ἄγον εἰσαν) it should be noted that (like θλεῖτος of 55) the imperf. of ἔγειν is often used where an aor. would be expected: cf. Sappho *fr.* 1. 9, Hom. *Od.* 20. 29 ἔγετε (= ἤγαγετε). Monro *Hom. Gr.* § 72. 2. 2. We might of course understand it here of a temptation with continuing strain.

νύμφεσ: Laius and Iocasta, since it was no παράνοια (but an δύροια) which brought together Oedipus and his mother. Wecklein objects that νύμφει must be bride and bridegroom and finds the word unsuited to Laius and his wife. But it really means 'newly married pair,' and naturally the warning must have been given to them when they were such.

743 sq. κακῶν δ' αὐτερός κ.τ.λ.:

'and as it were a sea of troubles brings on a billow.' δύει (expressive of a wave drawn out and up to great length and height) follows αὐτερός θάλασσα (= θάλασσα ὡς εἰκὼν, tamquam mare) just as it would θάλασσα alone.—κακῶν θάλασσα is a common metaphor: cf. *Suppl.* 478. For the picture presented here cf. Hom. *Illiad* 13. 798 κύματα παφλάζοντα τολυφλοίσθιον θαλάσσης | κυρτὰ φαληρίσσατα, πρὸ μὲν τὸ δλλ., αὐτὸρ ἐπ' ἀλλα, Eur. *Ion* 927 κακῶν γάρ δρῦ κύμ. ὑπεξαγτλῶν φρεῖν, | πρέβυθεις αἱρεῖ μὲν δλλο σῶν λόγων οὐτο. The formal correspondence would have been τὸ μὲν πέτνον, τὸ δ' διαρρέεν, but the turn adopted is more lively and poetical. Paley quotes Eur. *Bacch.* 1131 sqq. [It is possible also to construe (1) 'and a wave of troubles, like a sea, carries (them) on, one falling, while another lifts them (αἱρεῖ as in Eur. *Ion* l.c.), or (2) 'and it (the παράνοια) brings on a wave of troubles, as might a sea.' The subject in the latter case at least is very unlikely.]

745 sq. τρίχαλον. We might refer this to κύμα, but a more natural order is with δλλο. While one wave is falling or sinking, another of triple tier is rising, αἱρεῖς τρίχαλον being like αἱρεῖς μέγας, ὑψηλός (*Cho.* 261 n.). The notion of the succeeding waves is that of Soph. *Tr.* 115 κύματα...βάντ' ἔτιστα τε τρίχυλος = of three χηλαί, 'ridges' or 'tiers.' This is the τρικυμία or 'combination of three waves': cf. Plat. *Rep.* 472 Λ τὸ δέ κύματα ἐκφύγοντι νῦν τὸ μέγιστον καὶ χαλεπώτατον τῆς τρικυμίας ἔτεγκειν, Plut. *Mor.* 549 Κ τὸ γάρ δεῖ τὸ τρίτον ἐπενεγκεῖν κύμα καὶ προσκατακλύσαι τὸν λόγον; Such a combination seems to have been a tradition of the Greek seas, and might be

μην τόλεως καχλάζει·
μεταξὺ δὲ ἀλκὰ δι' ὀλίγου
τείνει πύργοι ἐν εὐρεῖ·
δέδουκα δὲ σὸν βασιλεῦσι
μὴ τόλις δαμασθῆ.

750

στρ. 8. τελεῖ γὰρ ταλαιφάτων ἀρῷ
βαρεῖαι καταλλαγαῖ· τὰ δὲ ὄλοι
πελόμεν' οὐ παρέρχεται·
πρόπτυμνα δὲ ἔκβολάν φέρει

747 ἀλτὸν rec., Blaues Blomfield.

tr "Αρεὶ Ήραὶ from rec. (γρ. δρε.).
himself would write συμβολῶνται.

748 πέργος M. Corr. *ed. (with rec.). ¶.

749 συμβολῶν M. corr. m'. Aeschylus
751 τόλεως M (or over a by m'). δρε M.
Corr. *ed. ¶. Schol. had τόλει before him. τόλει...δρε Bothe (τόλεᾶς Headlam).

spoken of either as 'three waves' or a 'triple-ridged wave.' For Aesch. cf. *P. V.* 1047 *οὖς σε χειρὸν καὶ κακὸν τρικύμια | τρεῖς* δέργος. [There cannot, in the case of the oncoming wave, be any reference to the fate of the three generations, two of which are past.]

ἢ καὶ: '(the same) which (now)....'—
τριὶς πρόμακος τόλεως π.τ.λ.: cf. 2 (n.),
Hom. *Od.* 13. 84 sq. ὡς ἀρε τῆς πρόμακης
μή δεῖπρος, κύριος δὲ διστοῖσθε | περφέρετο
μήτρα δύο τολμηροτεύοντος (cf. καχλάζει)
οὐδέποτε, and (applied to a person) Soph. *Aj.* 35; θεούντι μὲν ἀρε τῆς κύρια
ποντίας τοῦ δίλιγος | ἀμφίδρομος τυλεῖται.
For the comparison of a τόλις to a ship
in a storm cf. 2 (n.) and add Alcaeus
fr. 6 (18), Soph. *O. T.* 22, Theogn. 671
sqq. (περβάλλει δὲ θόλασσα | ἀμφιδρόμος τυλεῖται), Hor. *Od.* 1. 14. 7 *vix durare*
carinae | possint imperiosus (aegor).—
With καχλάζει cf. Eur. *Hipp.* 1210.

747 sq. περαῖδε δὲ ἀλτὸν π.τ.λ. For
the general notion cf. Soph. *O. C.* 14
πέργοι μὲν εἰ | τόλων στέγουν. The par-
ticular expression belongs to a favourite
conceit of the Greeks: Arat. *Phœn.*
399 δίλγον δὲ διὰ δύο διδ' ἐρόει (on
which see Longin. *de Sublim.* 10. 6),
Diog. Laert. 1. 8. 5, where (as in schol.
to *Il.* 15. 628) the saying is attributed to
Anacharsis that, if the τέχος τῆς πόλεως is
four inches, then *τερρίτων* ἀπέχονται τοῦ
θαυμέοντος; Juv. 12. 58 *digitis a morte*
remotus | quattuor aut septem, si sit
latissima tæda (with Mayor's note), *ibid.*
14. 289.

δὲ δίλγον. In Eur. *Phœn.* 1097 ὡς
τῷ ποσιόντι ταχίτων εἴη δορές | ἀλτὴ δὲ

δίλγον the sense is the natural one, 'at a short distance,' nor are we justified in rendering the phrase otherwise here. The common version 'extends with but a narrow line of separation' is not to be got from the Greek. Strictly 'and, between, protection extends at but small distance (viz. from doom),' i.e. the ἀλτὸν is within a very little of being no ἀλτὸν at all. It is meanwhile difficult to extract a proper grammar from πέργος ἐν οὔρᾳ (M). No parallel is found for the obvious-looking meaning 'a wall in width.' At most it would = '(namely), a wall in the width (which separates us).' But this is so far-fetched that we need scarcely hesitate to emend with πέργον, i.e. 'depending on (lying in, ἕνεκεν) the width of a wall.' For τῷ cf. Hom. *Il.* 7. 102, Hdt. 3. 85 &c.

748 sq. σὸν βασιλεῦσι: not generic
for Eteocles, nor meaning Et. and Polyn.,
but 'with its royal house' (doomed one
and all since the time of Laius). The
order of the words (instead of μὴ σὸν β.
τόλις) is intended to stress both the anti-
thetical βασιλεῦσι and τόλις. In βασιλεῦσι
the picture is of a ship struggling with the
storm and 'beaten' in the contest.

749 sq. τελεῖδε γὰρ ταλαιφάτων ἀρε
π.τ.λ.: lit. 'for to a matured curse be-
longing to a pronouncement of old the
settlement is heavy.' This is the best
reading, since ταλαιφάτων plainly refers
to the oracle and the oracle did not utter
 curses (plur.); but a curse (=a plague)
 follows from the old oracle when dis-
obeyed. The words τελεῖδε, βασιλεῦσι,
and καταλλαγαῖ are all adopted from the

seethes about our country's poop. Small is the verge that stretches between to save us; it is but a wall's width; and I am afeared lest, with its royal house, the city be borne down.

For when a curse of old promise falleth due, the settlement is heavy; the dire account keeps current and passes not by. And when the prosperity of moiling men hath waxed

753 τελέμεν' οὐ μ', τελλόμεν' οὐ τέσσ. The text may be sound (†); otherwise *τὰ δ' οὐδὲ ὄφελλόμεν' οὐ might be suggested. πενομένους Bücheler. τὰ δ' οὐδὲ ἐπιλόμεν' οὐ Weil. **754** πρόπτημα M. πρόπτυμον Turnebus and (omitting δ') Blomf., πρόπτημα Wecklein. See 71 (n). †. ἔκβολῶν M, corr. μ' (scholl. recognise both). Probably ἔκβολα was read as ἔκβολων and then the common form was substituted.

language of commerce into the language of poetry (cf. *Ag.* 532 sq., where there is a sustained metaphor from the dealings of a χρηματοβίου), κατάλλαγη is exactly the English 'settlement,' whether of a feud (cf. Hesych. κατάλλαγή δόρος δάκταλας, μεταλλαγή, κατάλλαγμα, and Ar. *An.* 1588 where περὶ πολέμου κατάλλαγή is a reading of good MSS) or of an outstanding account. βαρύς is a word of 'heavy' price: cf. Alex. *ap.* *Ath.* 224 F 'δέκ' ὀβολῶν' φησι. 'βαρύ·' ὀκτώ λάριος ἄν, Shak. *Hamil.* 4. 5. 135 *Thy madness shall be paid with weight.*

παλαιφάτων: παλαι is almost a standing portion of words relating to oracles which come to maturity 'in time' (Hom. *Od.* 9. 507 ἡ μάλα δῆ μ παλαιφάτα θέσθιτ' ικανεῖ). It does not necessarily denote any great interval, but παλαι properly = 'a time ago' (cf. the use of Latin *procul*). Usually the sense becomes 'a (considerable) time ago,' but that implication is not inherent. Thus Xen. *Oec.* 18. 10 παλαι = 'a (little) while ago' and in *P. V.* 845 it is used of the recent past. In any case the meaning is relative. In Soph. *El.* 124 παλαι refers to an event of seven or eight years before; in *Trach.* 821 προσέμειψεν ἄφαρ | τούτοις τὸ θεόπτωτον ἡμέραν | τὰς παλαιφάτου προνοιας the date was only 12 years. In Pind. *O.* 2. 36 ἐν δὲ Πυθώνι χρησθέν | παλαιφάτου τελεσσον the interval is from the oracle given to Laius till his death. The 'length of time' is mentioned in connection with the consequent heaviness of the payment. The reflection is a general one. It is not stated, but is only feared (707 sqq., 775 sq.), that the curse is matured in the present case. [The reading τέλειας γάρ παλαιφάτων δρᾶν κ.τ.λ. is less good for the reasons already given. Otherwise grammatically it would be best to make

its gen. depend on τέλεια rather than on κατάλλαγαι. So *Ag.* 1155 γάμοι διέθρων φίλων, 1166 θυσίαι... πολυκανέis βοτῶν, *Cho.* 27 λινοφθόροι ὑφασμάτων λακίδες, 658 δόμοισι πανδόκους ξένων.]

752 sq. τὰ δ' οὐδού πελόμεν' κ.τ.λ. If the text is sound the sense is (once more generically) 'the deadly forces, when once in being (or current), do not pass away.' The commercial metaphor is thus continued. The expression, however, appears weak (although for τέλει = 'hold good' we might compare Solon *fr.* 12 (4). 16 οὐ γάρ δῆθι θυγροῖσι οὔβριοι ἥρηται), and it is tempting to suggest τὰ δέ δέλτιοφελλόμεν' (the quantity of the first syll. of the line being optional). In favour of this word it may be pointed out that it suits both the notion of a debt which increases with time (Plut. *Mor.* 410 Δ 'χρέος δέλτιοφελλοῖ φησιν, ως τοῦ δέλτιοφελλοῦ ημέραι (and so of any day of settlement) and, on the other hand, Hom. *Od.* 5. 429 ἵω μέγα κύμα παρῆλθεν: similarly Dem. *Cor.* 291 τὸν τότε τῷ πόλει περιστάντα κίνδυνον παρελθείσεις ἐποίσσεις ὁπτερ νέφος. [Bücheler's ingenious παρέρχεται introduces a new thought which is neither relevant nor true.]

754 πρόπτημα: see 71 (n.) πρόπτημα and cf. προθέλυμα, πρόρροτος. The word is either (1) adverb, 'right from the bottom (of the hold)', or (2) adj.-noun in apposition to ἔκβολῶν, i.e. 'pays (goods) from the bottom (of the store in the metaphorical ship) as jettison.' The mention of the storm at sea and of the accumulated debt brings home the thought that, the greater the immediate prosperity, the

ἀνδρῶν ἀλφηστάν
ὅλβος ἄγαν παχυνθείς.

πτ. 8'. τίν' ἀνδρῶν γὰρ τοσόνδ' ἔθαύμασαν
θεοὶ καὶ ξυνέστιοι πόλεος ὁ
πολύβατός τ' ἀγὸν βροτῶν,
οσον τότ' Οἰδίπουν τίου
τὰν ἀρταξάνδραν
κῆρ' ἀφελόντα χώρας;

πτ. ε'. ἐπεὶ δὲ ἀρτίφρων < ὡν >
ἐγένετο μέλεος ἀθλίων
γάμιων, ἐπ' ἀλγει δυσφορῶν
μαινομένη κροδίᾳ

755 Qu. *τι for καὶ? (cf. Soph. *Pt.* 79 καὶ MSS., ταὶ Erfurdt, Jebb). θεοὶ ταὶ ξυνέστιοι Meinecke, ξτεῖαι καὶ Paley. τόλεω M. τόλεος ὁ Dindorf. 760 τολό-
βατός τ' αἰτοῦ M. τολύβατος Blomf. (from schol.). ἄγων Weil. ¶. For confusions
cf. Eur. *fr.* 364 ὁ δὲ ἄγων (cod. Orion.) for αἴτος (Stob.), Moschion *fr.* 6. 11
στρυτίδες for στρυτίδες (Grotius), Theogn. 507 μέτεγος (A) for μέτανοι, and ¶.

greater the disaster. The jettison searches to the bottom of the merchandise; no little off the surface will suffice. [The rendering 'over the stern' is wrong in meaning and would not be true to fact.] The metaphor is that of *Aig.* 995 καὶ τὸ
πέντε τῷ χρυσάτῳ | πτυχίων ὅπερες βαλὼν |
εργαζόντας δέ τὸν εὐρέτρουν, | οὐδὲ τὸν τρόπον
δέοντο | πραγμάτων γέμων ἄγαν. Somewhat differently Eur. *Or.* 341.—Φέρα: not
'endures,' but 'pays' (cf. 644 n.).

755 ἀλφηστάν. In the present instance it might look as if Aesch. connected the word with διάφερον. This was doubtless a popular etymology, although the real derivation is more likely to have been from διάφερον ('white meal' = διάφερα) and δέοντος: cf. διάφερτή, διάφεροτή. Men are opposed to gods in respect of τὸ στρο-
τελεῖον, τὸ στροτελεῖον διάφερα (μετὰ διάφερον
Od. 1. 348 Ζεὺς αἰτοῖς, δε τοιούσιον |
ἀνδρῶν διάφερτοις, δειπνοῖον, δειπνοῖον,
ἔκστηρ, *Hea. Opp.* 83, *Theog.* 512,
Scul. 28. It might indeed be argued that men who have to 'earn' (διάφεντες) their living are equally δειπνοὶ φεροτελεῖον as opposed to the ἔκστηρ θεοί, but the phrases quoted above and the form of the word make for the other derivation. There is no proof that here Aesch. is thinking of the 'winnings' or 'gains' of men, or of etymology at all. The context will equally bear the simple implication of pity for human lot. If he has διάφερον in mind his thought is not of their great gains (which would contradict the regular depreciatory use of διάφερον) but of the pains with which they gather φέρονται.

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757 sqq. Μαρασταν. There can be no zeugma in the application of this word to the Gods, since zeugma only occurs when the verb is placed nearer to that noun to which it is appropriate. The sense is 'showed respect for' (cf. 760 τινον and see δρον n.). If καὶ is sound the clause with τι (τολύβατός τ' αἰτοῦ) is expletive or amplificatory of φεροτελεῖον πόλεος, i.e. 'the Gods, and the sharers in the city's hearth, the thronged gathering of mankind.' The townpeople were φεροτελεῖοι

too fat, it pays jettison of goods from the ship's deepest hold.

For was there man set ever in such regard by Gods, or by them
who share the country's hearth, the mortals in their thronged
gathering-place, as Oedipus was honoured at that day, when he
had rid the land of that Deadly Thing whose prey was man?

But, when he was made to know aright the misery of his 5th
wretched wedlock, in the sore fretting of his pain and the mad-
ness of his heart he wrought to make his grief twice grievous

760 τιον M, τιον M^a. **761** ἀναρπάξανδραν M, corr. Butler. τὸν ἀναρπάξανδρον
Todt, but see schol. and †. **763** <ωρ> add. *ed. See antistr. 770. ἀρτίόφρων
is possible, but ἀντόφρων might be too bold. †. γρ. δ' δρ' ίμφρων τες., ἀρτίφρων
Enger. **764** ἐγένετο ὁ Oberdick. †. ἐγένετο Arnald. **765** Nothing is
gained by δυσφρονῶν (Heimsoeth). **766** καρδιας M, corr. Turnebus.

of Oed., but only in the sense limited by πόλεος. [There seems, however, little point in this use of ξυνέστοι, and βροτῶν is awkwardly delayed for the antithesis to θεοῦ. If we substitute τῷ (crit. n.) the sense is 'what man did the Gods who anywhere share a city's hearth honour so much as (the Theban Gods) did Oedipus?' They were grateful, with the city, for its deliverance from the Sphinx.]

πολύβατός τ' ἄγων is a certain emendation (see crit. n. and scholl.). πολύβατός τ' αἰών might indeed be construed in the sense 'and men of rich life' (lit. 'men of a life rich in cattle'), but the remoteness and improbability of this require no demonstration. With the text cf. Pind. fr. 75. 2 θεοι, | πολύβατοι αἵ τ' ἀντες δημοφαλῶν... | οὐχεῖτε πολυβαταλῶν τ' εὐκλέ' ἀγορᾶν. The Homeric sense of ἄγων was still alive in Thebes (τερά Bowtrois δύων ἡ ἄγορα schol. to II. 24. 1) and Aesch. may very well have known that the Theban Agora was so styled.

The reversal of fortune in the case of Oedipus was proverbial: cf. Eur. fr. 157 ἦρ Όλίποντος τὸ πρώτον εἴδαμων ἀνήρ, followed by εἰτ' ἐγένετο αἵτις ἀδικώτας βροτῶν, and the whole passage Soph. O. T. 1193—1215, where there is much similarity to the present place.

761 sq. τὸν ἀναρπάξανδραν: cf. 528 sqq. The Sphinx is Κῆρ as being one of the baleful powers akin to the Erinyes, Gorgons &c. See Harrison *Prol. Gk. Rel.* pp. 207 sqq. ('The Kēr as Sphinx').

The fem. form of the adj. is perhaps deliberately adopted to emphasise the

ferocity in a female, but in any case poetry uses such forms freely in compounds. See Cho. 68 παναρέτας ἔρων (n.) and add Alcaeus 33. 2 λαβάν χρυσο-δέτας, Ήμιν. Apoll. 181 Δήμος τερικλό-στης. Paley compares proper names, e.g. Ἀλεάνδρα, Κασάνδρα. The notion is of a bird of prey, but the prey is man. In the act. ἀφέλοντα the action is not self-regarding. Oedipus performed the service for the Cadmeans before he was one of themselves.

768 sq. ἤτα 8' ἀρτίφρων *<ἀν>
κ.τ.λ.: 'when to his misery he became
rightly conscious of his own wretched
nuptials.'—ἀρτίφρων = ἀρτίς φέρας ἔχων (Eur. Tro. 417 οὐ γὰρ ἀρτίς ἔχεις φέρεις), and, though the ordinary meaning is 'sane,' it is natural for the word to imply the opposite of any error or deception,
especially when (as here) the application is defined. To some extent Aesch. may
have been influenced also by e.g. ἀρτί-
μαθής, ἀρτίδης, ἀρτίδατος, where, how-
ever, the sense of ἀρτί- is 'newly.' The
gen. follows ἀρτίφρων as it would ιψα,
ἐπιστήμων, δαήμων, συνεργός. Cf. ἀρτιμαθής
κακῶν (Eur. Hec. 687), Kühner-Gerth I.
p. 369. The gen. is perhaps also felt
with μέλος (Eur. Or. 159 μέλος ἔχολον
θεῖον ἔργον &c.).

[A reading ἀντόφρων suggests itself:
cf. Soph. Ant. 51 (of Oed.) πρὸς
αντοφόρων αὔταλημάτων δύλας | δύλες
ἀρέας αὐτός αντοφρύψ χερί, with O. T.
1213 ἐφηρέ σ' ἀκούσ' ὁ πάνθ' δύων χρέων.
But the alteration is bold and the sense
not improved.]

δέδηρε πάντας στέλεσσος
περιφένηρ χερί τῶν
παστέσσων δ' ἄρπάτων στέλέγχθη.

ἀν. ε.

τέκνων δ' ἄρπατος
ἔφησαν στέλεσσος τροφός,
αἴσι, πυρογλάσσους ἄρπα,
καὶ σύφε στέλερονήρ
διὰ χερί ποτε λαχεῖσι
πτίμεται· τὸν δὲ τρόπον
μὴ τελέσῃ περιφένης· Εὔρος.

770

775

767 δέδηρε Μ. The common punctuation is *δέδηρε περιφένηρ ε.τ.λ.* ¶ 768 στέλεσσος (παστέσσων μὴ δ' ἀρ' δέδηρες Μ. δέδηρες εἰτ. and schol., δε' δέδηρες εἰτ.). Editors commonly omit δ'. ¶ 769 δέδηρες Μ. Schmidt παστέσσων (πασα.) is here presumably adopted, but I believe the true reading to have been τρόπος στέλερος (or τριπτερόπος). The confusion of τ and κ is very frequent (e.g. Eur. fr. 781. 18 πτέρεσσα, Hom. Hymn. 4. 338 τρόπος, Aesch. Suppl. 246 δέδηρες, Ar. Lys. 166 παστέσσων (R.V.), Ait. 645 D ερπό (A) for τρόπο (A) &c.). Also ετ and ε are often confused. παστέσσων (Stanley) should be πασα-,

767 sq. δέδηρε πάντας περιφένηρ χρῆπι· τῶν ε.τ.λ. The punctuation here given is based partly upon the appearance of δ' in all MSS. and partly upon the sense. Oedipus did not curse his sons because of the discovery of the truth concerning his marriage. Hence 'on discovering the truth he wrought a double mischief: he blinded himself and caused his children' cannot be the poet's meaning. There is moreover no νε...νε or πε...πε. Rather 'he wrought a doubling of disaster with the (same) hand which slew his sire—he blinded himself with it.' The καὶ already wrought were not sufficient. δ' (δεῖ τῷ γέρον, as scholars say) introduces the explanation of the words.

768 sq. τῶν πατερέσσων δ' δέδηρες δέδηρες πάντεσσος. See crit. n. Though πατερέσσων is not an entirely satisfying emendation of παστέσσων πάντεσσον it is technically not remote and yields a tolerable sense. Oedipus did in fact shrink from the sight of his children: Soph. O. T. 1375 δᾶλ' οὐ τέκνα δέρ' οὐτε οὐ δέδηρες, ιβλιστού· δύος ιβλιστε, προσλέσσεσσε δρός, ibid. 1334 τι γέρον μὲν δρός, | δέρη γ' δρόστη μάρτη τῷ Βαῖν γλαῦς; 1273. [Yet an act not referring to the children would suit better with the following τέκνεσσον δ' ε.τ.λ. Probably τρόπος στέλερος (or τριπτερόπος) is correct. Each step in the corruption is technically ex-

plainable.] The insertion of δε' (Μ) was natural. So Soph. O. T. 1379 δεδηρέ δέρε τὸ δέρησσε τόπον...δεδηρέ, where MSS. insert δε' before δέρησσε. But the gen. requires no περος.; cf. Pind. O. 1. 54 δέδηρες εἰταρε, Eur. Tr. 635 δέρηται τὸ πάρερ' εἰτερεψία, Rhei. 283 πλευρήδες πλευρίδες ή δέδηρες, Bahr. 1. 89. 1 δέρη πετλαργυρές πετλαργυρές.

770 sq. πάντεσσον δ' δέδηρες...τροφός. The reading (δέδηρες or δέδηρες) depends upon the legend as accepted by Aeschylus. If the father had 'tabooed' certain food, and yet this was offered to him, δέδηρες would be necessary. If he was angry at the stunted manner in which he was supported (τριπτερόπος) and complained, like Lear, 'ye scant my size,' we must read δέδηρε (τεντες; cf. Ar. Ped. 7. 16. 14 δέρης τροφός χρησθεῖ). See Introd. pp. xxvii sqq., where the schol. quoted from Soph. O. C. 1375 (with the whole passage) makes distinctly for δέδηρες. The schol. remarks there that Aesch. wrote τὰ πατεράτεα τῷ ἐπερεψίῳ. Compare the sons' behaviour in Eur. Phoen. 64.

The gen. follows δέδηρες: cf. Hom. Il. 4. 168 τροφός δέρηται κοτεύει, Soph. Ant. 1177 πετρί μητερα φέρει, Eur. Or. 751 θυγατέρες θυμόθερες.

δέδηρες: 'launched.' Eur. Hipp. 1324 δέρης δέρηται ταῦται, Phoen. 1304 ησε Πελοπεῖται δέρης, Andr. 954 δέρεις δέρηται

with the hand that slew his sire; for he put away the eyes which loathed to see his children.

And on his children he launched curses of wrath at their ^{5th anti-} stint of his maintenance, curses, alas! bitter of tongue: 'May ye hereafter divide your substance with a hand that doles with steel.' And now I tremble lest the Vengeful Spirit with rapid stride bring on fulfilment. [Enter SCOUT (from left).

κυρσοτέκνων Hermann. Verrall's ingenious *χρυσοτέκνων πωμάτων* assumes a particular version of the curse. **770** τέκνοις δ' ἀράς M. τέκνοισι δ' ἀράς Hermann. ἀράς ed. ♀. τέκνοις δ' ἀράς Franken. τέκνοις δ' <οίς> ἀράς is also possible.

771 ἐπιτρόπους rec. ἐπικρότους Heath. τροφάς M. corr. rec. (with schol.). **773** οὐ σφέ rec. η σφέ Heimsoeth. **774** διαχειρίας M. Corr. Porson. The *α* is for ε, intended to be a correction written over ει of χειρί. (The phenomenon of such incorporation of the superscript into the text is not rare: cf. Ar. Ach. 1146 φουγγών

(i.e. φυγῶν corrected as φυγών), Lys. 1138 Περικλείδησα (N) = Περικλείδης, A.v. 1062
εβαθαλεῖς (R) = εβαθεῖς.) **775** κτήματα M.

γλώσσαν, Soph. O. C. 1375 ἀράς... ξανῆκα.—ἀλᾱ deplores his impatience.

773 καὶ σφέ κ.τ.λ. We must not render 'that they also...', since σφέ is necessarily unemphatic. καὶ is explanatory of πικρογλώσσων, 'namely that....'—σιδαρονόμῳ: while the ordinary division of portions would be by a hand wielding lots (*κλῆροι*), theirs is by a hand wielding steel. Cf. Eur. Phoen. 67 ἀράς ἀράται παισιν ἀροσιωτάτας, | θηκτῷ σιδήρῳ δῶμα διαλαχεῖ τόδε and ins. 801.

775 sq. νῦν: with τελέσῃ, but put first for emphasis.—τελέσῃ: without obj., 'bring fulfilment' (682).—The interpretation of καμψίπτων is much disputed. Meanings which have been, or may be, offered are: (1) 'with returning foot,' i.e. returning (cf. κάμπτειν δρόμον) from generation to generation (Verrall); (2) 'with roundabout foot,' i.e. fetching a compass round her prey (by going a δοχυλᾱ κελεύθων: cf. fr. adesp. 493 ὁρᾶς Δικρω...ἔξης δ' ὑπαδεῖ δόχυλον, ἀλλοθ' θετερον); (3) 'with lame foot': (4) 'with nimble foot.' Before considering these we may observe words of similar formation elsewhere used of an Eriny or the like. Such are δευθόντων Ἀρά (Soph. O. T. 418) of the terrible insistence of pursuit; 'Ερινύς τανύποδας (A.j. 837) of their swiftness; χαλκότοντις 'Ερινύς (El. 491) of her tirelessness (cf. χαλκέντερος). In Eum. 373 μάλα γάρ οὖν ἀλούμενα | δικαθεῖν βαρυκεσῆ | καταφέρω ποδὸς ἀκμάν, | σφαλερά τανύδρόμοις | κώλα the stride is one of rapidity. On the other

hand Hor. Od. 3. 2. 31 raro antecedentem scelestum | deseruit pede Poena clando the notion is of a dogging which, though slow, overtakes in the end. The general impression from these is one of tireless pursuit, but the Avenging Spirit may be regarded either as limping behind but never desisting, or as striding rapidly when the sinner has received a long start. We shall do best therefore to limit the choice in καμψίπτων to two interpretations (1) 'lame' (lit. 'with twisted feet'), (2) 'vigorous,' 'nimble.' In deciding, it must be remembered that νόος may be used either of the foot or of the whole leg (Cho. 980).

For (1) 'lame' may be cited Horace (l.c.), καμψός ('crooked'), and the χωλαί Λιται of Il. 9. 503 (opposed to ἀτη ἀριτός: see Leaf ad loc.). Malevolent beings (e.g. the ghouls or female jinns of Arabic poetry) are often imagined with misshapen legs. 'The belief in spirits and witches who wander about with their feet turned backward is common in India' (R. W. Frazer *A Literary Hist. of India*, who quotes Tylor *Primi. Cult.* I. p. 307). See also Perdrizet *Mélusine* IX. 1898, p. 99. On the other hand (2) καμψίπτων (cf. καμψεστήσουσα) is a natural expression for one who has lissom or nimble limbs: cf. Hom. Il. 11. 668 οὐ γάρ ίμη Ισ | έσθ' οἴη πάρος έσκει έτι γναψιπόσι μελεσσα, 24. 359, Od. 13. 308. The sense is well supported by Xen. Eg. 1. 6 τά γε μήν γόνατα ην βαδίζων ο πάλος ιγρώς κάμπτη and Poll. 1. 191

ΑΓΓΕΛΟΣ.

θαρσεῖτε, παιδες μητέρων τεθραμμέναι.
 πόλις πέφευγεν ἥδε δούλιον ζυγόν·
 πέπτωκεν ἀνδρῶν δριβίμων κομπάσματα,
 πόλις δὲ ἐν εὐδίᾳ τε, καὶ κλυδωνίου
 πολλαῖσι πληγαῖς ἄντλον οὐκ ἔδέξατο·
 στέγει δὲ πύργος, καὶ πῦλας φερεγγύοις
 ἐφραξάμεσθα μονομάχοισι προστάταις.
 καλῶς ἔχει τὰ τλεῖστ ἐν ἔξ πυλώμασι·
 τὰς δὲ ἐβδόμας ὁ σεμιὸς ἐβδομαγέτας

780
785

777 τεθρυμμέναι Hermann, τεθραμμέναι Hartung. †. 778 δούλιον M, corr. rec.
 779 πέπτωκεν δ' M, corr. rec. †. πέπτωκε δ' Burgard. δριβίμων rec. 780 Qu.
 *ἐνεδιψή τε? †. ἐν εὐδίᾳ στὶ Blomf. (a correction which might be supported by e.g.

γάτα δυσκακτῇ (quoted by Hermann). It is to works of art that we may most safely look, and in the vase-paintings there is no appearance of the crippled foot. On the other hand the Erinyes are commonly depicted with legs bent at the knee in a way to suggest rapid running. See Harrison *Proleg.* *Gk. Rel.* figg. 47, 73 and p. 234 (n.). Moreover the merely descriptive epithet is less like Aesch. than the more relevant 'I fear that she may, with rapid stride &c.'

777 ταῖς μητέρων τεθραμμέναι: rightly treated by Verrall as 'reared so that you are mothers' children,' an expression of 'gentle contempt for their fears.' The alternative rendering 'children reared by mothers' is more difficult to extract from the Greek and misunderstands ταῖς. The Chorus does not consist of young maidens (see 673), and the gen. is very dubious. The use in e.g. Soph. *Phil.* 3 ὡς κρατερού ταῖς Ἐλλήνων γραφεῖς is that of origin (as with γεγόνεις, θλαστόνεις, πέφυκε; Kühner-Gerth i. p. 376. 5). In a few instances where it appears to be gen. of agent the reading is probably unsound, e.g. Eur. *El.* 133 καῖσι εἴδει ἀλέχον σφαγαῖς (σφαγαῖς Paley), *Or.* 496 ἐξέπενετ ...πληγαῖς θυγατρὸς τῆς ἑταῖς (πληγαῖς?). In other places the explanation is obviously different. Thus Cho. 634 βροτῶν ἀπικαθίτης is gen. privative. We can hardly therefore render as τεθραμμέναι ἦν μητέρων. But 'children who "take after" the father are called (εἰ τοῦ) ταῖς ταῖς, while daughters, or sons lacking manliness, are ταῖς τῆς μητέρων. Cf.

Cho. 826 (n.), *Eum.* 738 πάρτα δ' εἰσι τοῦ ταῖρος (*Athena Iog.*), *Soph. fr.* 139 οὗτοι γάτες ὅδε χρὴ διηγεῖται | φορεόντα καλύπτοντα καὶ γάτες μῆγας | μητέρες καλεῖσθαι ταῖδα, τοῦ ταῖρος δέονται, *El.* 365, *O. C.* 442 εἰ τοῦ ταῖρος (the sons, who should naturally be the father's children rather than the mother's), *Eur. Hel.* 9 sqq. Somewhat differently *Eur. El.* 1103 εἰ μὲν εἰσι δρόσισται, | εἰ δὲ αἱ φελοῦσι μητέρες μᾶλλον ταῖροι.—τεθραμμέναι = τεθραμμένη τροφήν λαβοῦσαι εἴστε εἴσα... They have been brought up, not to war and action, but to retirement and timidity.

778 ἤδε: with affection.—πέπτωνται (like πέπτωκεν, 'lie low,' of the next line) expresses a state rather than an act.—ταῖς, resumed by ταῖς of 780, reiterates the reassuring news before mention of the accompanying disaster.

779 πέπτωκεν: dramatically more effective than πέπτωκε δ'. The word is not merely 'are overthrown,' but (as the context indicates) it glances at the dropping of winds and waves (cp. Hom. *Od.* 14. 473 δρέμεις τέσσει, the use of *cadēs*, and νῆρεμος εἴδει τέσσει of the sea).—δριβίμων. It is possible that ἐριθρίμων (of rec.) should be preferred here as connecting the word with δύρσος and therefore more closely with the following metaphor. δύρσος, while suited to the notion of storms, once more recalls the Γύραρρες to whom the Argive champions have been compared (e.g. 411). Cf. Pind. *O.* 4. 7 Τυφλὸς δύρσος, and (in keeping with such a character) Hom. *Ili.* 22. 418 δύρα τούτων δρισταλεῖς

SCOUT.

Courage, ye true mothers' children, bred thereto. This realm is free of the yoke of slavery. The braggings of the bravoes are overthrown. Our state is in still waters, and, for all the lashing of the billow, it hath sprung no leak, but the wall proves taut, and it was with trusty champions that we blocked the ports. For the most part—at six gateways—all is well. The seventh that august Captain of Sevens, the lord Apollo,

Soph. Trach. 295 πολλή τ' (recc.) for πολλή ὅστ', *Ei.* 309, *Ath.* 36 & &c.). κάνει καλύθαινον is possible. **783** ἐφραξάμεθα M, corr. recc., ἐφαρξάμεσθα Dind. (see 63 c.n.). **784** μ' adds δ' (Δ superscr.) after καλῶς. **785** ἐβδομαγενής Burton

δύναμος, *Hes.* 72. 996 ὑβριστής
Πελίης καὶ ἀτάσθαλος δύναμος. In
Ei. Mag. 613, 23 one of the senses of
δύναμος (besides λοχύος) is πτειλητός.

780 sq. πόλις δὲ ἐν τῷ τε: sc. τοῖ. There is, however, a feeling of grammatical abruptness about this, and the true reading may be ἐνεδόν τε (cf. εἰδίαν and Ap. Rhod. 2. 935 ἐνεδόνων). For the expression itself cf. Eur. *Andr.* 1145 δὲ εἴδια δέ πω | εἴσῃ φανερός δευτόρος στίλβων δηλοῖς.—καὶ: 'yes....' It is tempting to read κάνει, but the instrum. dat. is joined to the passive sense in ἄντλον οὐκ ἔθεστο, i.e. οὐκ ἔρραγη, οὐκ ἐτρώθη.—πολλάσιος: 'though so many.'

782 sq. στήγαι: 203.—The πύρος of the town answers to the *ρύχος* of the ship (747 sq.), the πόλις answer to the 'ports' (31 sq. and cf. θυρίδες of a ship in *Ath.* 205 A), and the προστάτεις to the fighting ἐπιβάται.—φερργγίοις is stressed.—μονάχουσι defines the reference as being to the individual champions selected by Eteocles. The word should be noted as shewing how the fighting was actually done.

784 καλῶς ἔχει τὸ πλεῖστον κ.τ.λ. It might be disputed whether this means (1) 'the most part has gone well—to wit, at six gates (but not so well at the seventh)' or (2) 'at six gates the most part has gone well (but not without some harm to our men).' Moreover τὸ πλεῖστον may be the true subject of ἔχει or may be adverbial ('things have gone well for the most part'). The simplest interpretation is (1).

785 τὸ δέ δέ δύδομας κ.τ.λ. A connection of Apollo with the number seven (perhaps originally astronomical) is indicated in various passages, e.g. *Hes. Opp.* 770 ἐβδόμη ἵερὸν ἡμαρ· | τῷ γάρ

*Ἀπόλλωνα χρισάρα γείνατο Λητώ, *Plut. Mor.* 717 D τὸν θεόν, ω̄ ταῦτη (sc. τῷ ἐβδόμῳ) γενέμενον.. ἐβδομαγενῆ καλεῖται, *ibid.* 738 D ἡ δέ ἐβδομάς τῷ Μουσογέτῃ προσκεκλήσαται, 391 F, *Herod.* 6. 57, *Herond.* 3. 53 (where see Nairn). But to suppose that ἐβδομαγέντας is here simply substituted παρὰ προσδοκίας for ἐβδομαγενής would make a very feeble point. The addition of δέ σημνός contrasts Apollo with others who might bear the title ἐβδομαγέντης. In view of the continued metaphor from a ship and its defenders it may be no idle guess that the ἐβδομαγέντης (or ἐβδόμαρχος) was an officer who 'commanded seven.' Cf. the πεντήκονταρχος controlling 50 oarsmen on a trireme, and for other officers see Neil on Ar. *Eg.* 542. Xenophon in the *Cyropaedia* speaks of πεντάρχος, δεκάρχος, δεκάρχης in the Persian army. An ἐβδόμαρχος might very well command the six ἐπιβάται on one side of a ship, being ἐβδόμος αὐτῶν. He would choose his own post (hence ἀλέτο). Literally taken such an office would not be a very exalted one, but δέ σημνός makes all the difference. Apollo condescends to that position. Hence also the honorific διεγένετο: 'no less than Lord Apollo.'—ἐβδομαγέντας is correctly formed for ἐβδομαρχούσας: cf. μελανόθης, Πλεισθένης (=Πλεισθεσθένης) &c. The first η is one of a frequent type: cf. λοχαγέται (42), κυνάγος. See Cho. 569 (n.) and add νεανιγένης, ταμέρεια, τευνδομα, δύσαμος. The termination -τας is probably a correct survival in a military word, and would be especially fit in connection with ritual (cf. Alex. ap. Ath. 39 B δέ δικάτωρ Βρόμος). Dorica forma etiam Proclus usus est in commentario ad Timaeum III. p. 200' (Herm.).

άναξ Ἀπόλλων εἶλετ', Οἰδίπου γένει
κραίνων παλαιὰς Λαΐου δυσβουλίας.

ΧΟ. τί δ' ἔστι πρᾶγμα νεόκοτον πόλει πλέον;

ΑΓ. πόλις σέσωται· βασιλέως δ' ὄμοσποροι—

ΧΟ. τίνες; τί δ' εἶπας; παραφρονῶ φόβῳ λόγου.

789

ΑΓ. φρονοῦσα νῦν ἄκουσον, Οἰδίπου τόκοι—

ΧΟ. οἱ γὰρ τάλαινα, μάντις εἴμι τῶν κακῶν.

ΑΓ. οὐδὲ ἀμφιλέκτως μὴν κατεσποδημένοι—

ΧΟ. ἐκεῖςε κῆλθον; βαρέα δ' οὖν ὅμως φράσον.

791

795

(and schol.?). ¶ . 788 τρῆγος rec. παρὸν rec. (for πλέον), πλέον Kiehl, πλέον Dindorf. ¶ . 789 sqq. The order in M is disturbed. The verse (790) which in the text above has been placed (*ed.) after 795 is written in M after 789. For explanation of the error see §, and, for various arrangements, Wecklein's Appendix. 789 σέσωται M, the text being otherwise sound. m writes εἰς over εἰς of βασιλέως.

788 sq. 'Απόλλων: not merely through his traditional association with the number seven, but as the God whose oracle was disobeyed (731 sqq.).—εἶλετ': if ἐβομαγέτας has been correctly explained, the sense 'chose' is most simple. It might, however, only mean 'took' (cf. Soph. O. T. 889 καὶ τὸν θλοτὸν μοῖρα, and more freely still Herond. 3. 54 οὐδὲ θύρος τὸν αἰρέτα). —κραίνων gives the reason. He did not choose the gate simply to defend it, but 'in working conclusion to the error of Laius.' Apollo is not to blame for this result. He is the mouthpiece of destiny; the δυσβουλία of Laius must find their necessary outcome; and Apollo is represented as giving that perversity its full way. For παλαιὰς see 728 and for δυσβουλίας 735. The news is being gradually broken.

789 τέ δ' ἦρι κ.τ.λ. The Chorus takes up the last words, of which it dimly conceives the meaning.—νέόκετον: with the sense of 'alarming' found so frequently in νέος (357 n.). — πλέον: 'added' to previous troubles, to make matters worse (not 'left for you still to tell').

790 sqq. That something is wrong with the arrangement in M is universally admitted. The error might be one of the order or of an interpolation. The following considerations make strongly against v. 790 as it stands in M (crit. n.). (1) the reading ἐκ χερῶν αὐτοπάτων is so peculiarly corrupt that it is hard to think of it as merely a misreading of a line written in the ordinary script of the current text. It must be either an inter-

polation made at a date when the laws of iambic metre were not understood, or an interlinear explanation not intended for a verse, or it represents a line accidentally omitted and obscurely written in the margin, whence it was inserted (with misreading) at the wrong place: (2) πλέον of v. 789 has all the appearance of introducing a natural answer to the question of the Chorus; i.e. in reply to the word πλέον the Scout says 'so far as the country is concerned, it is safe enough.' This line is therefore probably genuine where it stands: (3) but, if 789 is genuine, it is natural to expect simple στοχονθία, and therefore *prima facie* v. 790 is not genuine in its present position: (4) if the Messenger here actually said ἄδηρες τεθάλων ἐκ χερῶν αὐτοπάτων (or its equivalent), there would be no little absurdity in the subsequent dialogue. The Chorus could only ask its excited questions if it had not received the information which the line gives: (5) those questions imply the following development. The Mesa. begins to speak of the brothers; he names them first in terms not quite specific (*βασιλέως δύοσποροι*). The Chorus really guesses what is coming, but in its excitement exclaims τίνες; He has not yet said that they are dead, still less that they slew each other. That they are dead is next told, but the Chorus is anxious to know, not only whether they are dead, but the worse matter still; 'Did they actually come to that dread crime? Did they make havoc of each other with hands thus too much akin indeed (790) &c.?' But to give

took for himself, bringing upon the house of Oedipus the crowning of the follies of Laius long ago.

CHO. Nay, what fresh matter is there now to alarm the realm?

SCOUT. The realm is saved, but the joint seed of the king—

CHO. Who? What sayest thou? Dread of the news confounds my mind.

SCOUT. Keep thy right mind and listen. The sons of Oedipus—

CHO. Ah! miserable me! I am true seer in things of evil.

SCOUT. Aye, and with no gainsaying, done to destruction—

CHO. Did they e'en go so far? Though sore the grief, yet tell us.

βασιλέως recd. 792 τόκος M, with γένος superscr. (m). The glossing was frequent (see e.g. MSS at Eur. *Alc.* 505). τόκος Heimsoeth, τόκω Dindorf. 793 of ἦν M. 794 κατεποδημένως Dindorf. 795 ἐκεῖθι κείσθων M, with ΗΛ over εις (m). Corr. *ed. For the corruption see §. γ' οὐρ Blomf., γ' δλλ' Paley, δ' ὄνθ' Herwarden. §.

both these last lines at once to the Chorus is to break the στιχονυθία. Hence it would seem that there, if anywhere, should be inserted v. 790 of M, as the necessary complete and unequivocal answer of the Messenger.

From this it will be seen that the ascription of the lines to the speakers in M is quite correct, and that the only serious error which that MS commits is in the position of v. 790. It is not very hard to find a reason why the line should have been carelessly written here. It will be observed that v. 795, which it should follow, ends in ομοσφράσων, while v. 789, which it does follow, ends in δύστηροι. It was this resemblance which misled the eye of some scribe when he had copied v. 789.

789 βασιλέως δ' δύστηροι: 'the joint-seed of the king,' subsequently (792) interpreted by Οἰδίποιος τόκοι. The intended expression is perhaps not complete, as he may have meant to continue with παιδεῖς (τεθύσας κ.τ.λ.). Though not so stated, it appears to be assumed by Aeschylus (and implied in a natural consideration of the whole situation) that the brothers were twins. If so, δύστηροι =οἱ μῆτραι σπορᾶ (or δύοι) σπαρέντες.

791 τίνες; with a tone not merely of enquiry, but of alarm. 'Who?' The last στάσιμον shows that they are ready for the news.

792 φρονοῦσα takes up παραφροῦσα.—
vvv (rather than vvv): 228 (n.), 232.—
τόκοι is at least as probable as τόκω:

when the speaker resumes we have the plur. κατεποδημένοι.

793 μάντις εἴη τῶν κακῶν: not 'I pressage what you are about to tell me' (a remark too naive for the circumstances), but 'I am (it appears) a prophet of the evil side of things' (referring to vv. 707 sqq.). The article is the same as that of 560 (n.), 581. It was a common reproach against μάρτιον that they nearly always predicted τὰ κακά, and seldom or never τὰ ἀγαθά. The Chorus admits that it deserves this character, and there is doubtless a certain self-reproach, since the notion that prophesying evil also induced it still lingered.

794 οὐδὲ ἀμφιλέκτως μήν κ.τ.λ. For οὐδὲ... μήν cf. 655 (n.), 525 (n.). The sense is either (1) 'out of question κατεποδημένοι,' i.e. the word κατεπ. can be applied to them beyond all question, or (2) 'equally (without distinction) κατεπ.' The latter appears the more satisfactory. The former would possess point only if κατεπ. were felt to be a peculiarly strong word, needing to be asserted with emphasis. The use of οὐδὲ rather than οὐκ is due to the thought. It is as if he had already said 'slaughtered'—'and without distinction too.'

795 ἐκεῖστε κῆλθον; 'Did they actually come to that?' (viz. to that fell deed which was threatened and which we feared: 668 sq., 705, 721 sqq.). Not 'Did they come to that?' (= εἰκεῖστε ηλθον). The reading ἐκεῖθι κείσθων was due to a

ΑΓ. δυδρες τεθνάσι εκ χερῶν αὐτοκτόνων.
 ΧΟ. οὐτως ἀδελφαῖς χερσιν ἡμαίροντ' ἄγαν;
 ΑΓ. οὐτως ὁ δαιμων κοινὸς τὴν ἀμφοῦ ἀμα.
 αὐτὸς δὲ ἀναλοὶ δῆτα δύσποτμον γένος.
 τοιαῦτα χαίρειν καὶ δακρύεσθαι πάρα·
 πόλιν μὲν εὖ πράσσουσαν, οἱ δὲ ἐπιστάται,
 διστώ στρατηγώ, διέλαχον σφυρηλάτῳ
 Σκύθῃ σιδήρῳ κτημάτων παμπησίαν·
 ἔξουσι δὲ τὴν λάβωσιν ἐν ταφῇ χθονὸς
 πατρὸς κατ' εὐχὰς δυσπότμους φορούμενοι.
 πόλις σέσωται· βασιλέουν δὲ ὁμοσπόροι
 πέπωκεν αἴμα γαῖ " ὑπ' ἀλλήλων φόνῳ.

(790)

800

805

790 δυδρες M, corr. Porson. χερῶν M, corr. recc. αὐτοράτων M with ετῶν
 superscr. (m?), but the corruption was unlikely. Qu. *αὐθαμάτων? αὐτοφεγγῶ
 Weil, αὐθαμάτων Dindorf. 796 fr M in marg. δύτων recc. δύτη Meineke for
 δύτη. Nauck transposes δύτη and δύτη (797). †. 797 δύτων recc. 798 M

correction of δέδητ by καίστη. The verb is corrected by m, but δέδητ (not elsewhere found in tragedy, although that consideration is perhaps not of great weight) was left. The expression itself reminds one of θλιψεῖ δὲ τὸ τάξ (Cho. 928), χαρῆται τὰ τέρηται (Soph. El. 614), τετρά τάξται (Ar. Lys. 543). [δέδητ καίστη is a very bald phrase, whether it be taken as a question or an excited completion of the Messenger's sentence.]

798 (= 790) δὲ χερῶν αὐτοκτόνων. This gives the dread news (*βαρὺα*). The reading αὐτοράτων is difficult to explain if the original was αὐτοκτόνων. For *αὐθαμάτων (see crit. n.) may be quoted (1) αὐθαμός, αὐθαμάτης, (2) the similar formations φιλάματος, διόδυματος. It is a stronger word (= δυσπότμον) than εὐαλμάτης or διαμιμάτης.

798 εὗταις ἀδελφαῖς...δύταις: i.e. εὗταις δύταις ἀδελφαῖς. The hands were those of brothers, but they were also too much 'alike,' too well matched in cruel temper and in successful slaying. For adj. ἀδελφός (*germanus*) cf. Soph. O. C. 1262 ἀδελφός...τερτους πατέρι τε...πρεστήρια (and frequently). In φιλάματος' the imperfect gives the panoramic effect. The brothers are seen in the deliberate effort to slay.

797 εὗταις δὲ θάρσους κ.τ.λ. The Messenger prefers to see the matter from another standpoint: the work was that of their evil genius (δύτη). He treated both alike, and at the same moment (ἀμα).

798 εὗταις δὲ ἀναλοὶ κ.τ.λ.: (1) 'by himself...' i.e. with the same thought as in 939 δύον κράτης θάρξ δαίμον; or better (2) 'in his own person' (no less), i.e. the deed seemed to be theirs, but it was the δαίμον himself assuredly (θάρξ), who in this act is destroying the race. [εὗταις δὲ may be suggested; 'and in one and the same way he is in fact destroying the whole race.' Cf. εὗταις & Soph. Ant. 715, εὗταις Ant. 85, O. T. 931, Eur. Med. 319. This gives point to the pres. ἀναλοι and also to θάρξ and γένος.]

800 sq. τόλιν μὲν εὖ πράσσουσαν: the motive of χαίρειν. Though the accus. is made the easier partly by the preceding τοιαῦτα and partly by διέλαχον, it would follow χαίρειν itself by a familiar idiom. Cf. Soph. Rh. 1314 θάρξ ταρέψα τὸ δύτην εὐλογεῖντά σε, A.J. 126 στ μὲν εὖ πράσσειν ἐπιχαίρειν, Hom. Il. 8. 377 ¶ νῦν Πρίμου τόλιν κορινθίαλος Βεττος | γρύθει προφανττε, [Eur.] Rh. 390 χαίρε δὲ σ' εὐτυχοῦσα, Hipp. 1340 τόλις γέρεισθε θεοι | θεόσκοττας εὖ χαίρουσι, El. Mag. χαίρε σε πληνθέτε· Ορατικοι εὗταις Μάγουσι, Pind. P. 7. 14, Eur. fr. 328, 673.

εἰ δὲ τριτεράδες: not regarded as commanders of the two armies (since tears would not be shed for Polyn. as leader of the Argives), but in opposition to τόλιν: 'its heads.' Though Ptolemy has been for a time *de facto* king of Thebes, Polynices had his claim. The state is now headless. The words δύταις στρατηγῶν might

SCOUT. The men are dead, by hands of the selfsame blood.

CHO. By hands so brotherlike—too like—did they seek death?

SCOUT. So equal the spirit of their fate for both alike.

Yea, 'tis for sure none other who blots out the ill-starred race. Such cause we have for joy and tears. With the country all is well, but its heads and chiefs, its pair of high commanders, have divided with the hammered Scythian steel their substance and estate, and their holding of land will be as they find it in the grave, borne thither on the stream of their sire's unhappy prayers.

The realm is saved, but, for the princes of joint seed, the earth hath drunk their blood by death at each other's hands.

[Exit SCOUT (to right).]

gives the sign for ἄγγελος to this line. m' writes γ' (Γ) over δ'. *airós γ' Heimsoeth.* ¶ Qu. * αὐτῶς δ' ? ¶. 799 δακρύσθαι μ' (i.e. σ superscr.), δακρύσθαι recc. 803 ἐνταῦθη M (γ' in marg.) and schol. χθόνα Brunc. ¶. 804 δυσπότμων Headlam. πορθούμενοι Meineke, εληρούμενοι Weil, φυλαύμενοι Kirchhoff. ποιρόμενοι is possible, but no conjecture is preferable to the text. ¶. 805 M has here σέωτας. βασιλεῖον M, corr. recc. 805 γάρ M, γαί μ'. ἐπαλλήλῳ Wecklein. ¶.

mean 'each at the head of an army,' but such a fact is irrelevant to their grief. Rather it amplifies the notion in ἔτωτάται '(our) two leaders.' Α στρατηγός is one who rules a στράτος, whether as army or people (see 107 n.); cf. Soph. *Ant.* 7 τί τοῦτ' αὖ φασι τανδῆμῳ τόλει | κηρύγμα θένται τὸν στρατηγὸν ἀρτίους; The title is also familiar for the 'chief magistrate.' The word δύστον and the emphasised dual point to their combination in one function (relatively to Thebes) rather than to their opposition at the head of different armies. For δύστον as two conjoined cf. Cho. 866, Soph. *Aj.* 57 δύστον 'Ἄτρεδας.'

801 sq. σφυρηλάτῳ Σεΐθῃ κ.τ.λ. The epithets are not purely ornamental, but refer once more to the cryptic prophecy. See 925 (n.). A 'lot' was generally of softer material than iron (cf. 714 sqq. n.) and, if of iron, it would not be 'hammered' into shape.—ταμπτηλας: 'full portion.' Cf. παγκηρίας (Cho. 484), but the present word is nearer to the legal language (Poll. 10. 12 καλλιώς & τὴν ἐποχειαν (*suplectilem*) παγκηρίας η ταμπτηλας διοράσαι...τραγκώτερον γάρ η παγκηρίας).

808 ξένωσι...χθόνες. The common alteration to χθόνα is technically very improbable.—ἡν belongs to παμπηλας (which may denote one person's share; cf. Cho. 484), and the construction is strictly ξένωσι δὲ χθόνες παμπηλας η λέβωσιν ἐν ταφῇ, 'they will hold, as their full share of land (i.e. as far as their

estate in land is concerned), that which they get in burial.' For the notion cf. 718 sq.

804 δυσπότμων = κακοδαίμων in the sense of 'misguided,' 'infatuated': cf. Bacchyl. 5. 138 μάγηρ κακεπότμων ἐμοὶ | βούλευεν διέθρον, Soph. *O. T.* 888 δυσπότμων χάρον χλιδᾶς. So *Aj.* 1156 ἀνόλθων = 'foolish' (where Jebb cites Dem. 3. 21 οὐ γάρ αὐτῶς ἀφρον οὐδὲ δινύχη εἰμι). Similarly δύστηρος (*Ae. Ecd.* 166). Hence φορούμενοι is sound. Their reckless conduct is due to their being borne helplessly along on the current of their father's misguided prayers. The notion in κατ' εὐχὰς φορεύμενοι is precisely that of κατ' εὑρος (677) following μῆτρι σε...έτα φερτω (674), and the whole thought is the same as in that context. Cf. also Cho. 926 (n.) παρέδειρε εἰς τὸν διερύζειν μόρον, Pind. *I.* 3. 5 ἀλλοτε δὲ ἀλλοῖος εὑρος | τάρτας διθρώτων ἐπαίσσων Λιάνην, Sol. *fr.* 12 (4). 45 ἀδέμωις φορεύμενος δρυαλέωνις.

808 πόλις σέωτας κ.τ.λ. Before departing the ἄγγελος formally sums up his tidings of good and bad. In δροσηπών followed by τῷ ἀλλήλων there is the thought that, as they were born together, so they died together and through each other. The opposition πέλλεις () βασιλέων as in 749 sq.

808 τῷ ἀλλήλων φόνῳ. It is doubtless tempting (though unnecessary) to read ἐπαλλήλῳ (cf. Soph. *Ant.* 56 εὐτοποιοῦτε τῷ ταλαιπώρῳ μόρον | τοῦ κατηρύδσατ' ἐπαλλήλων χεράς, where

ΧΟ. ὁ μεγάλε Ζεῦ καὶ πολιοῦχοι
δαιμονες, οἱ δὴ Κάδμου πύργους
τούσδε ρύεσθε,
πότερον χάρω κάποιοι λύξω
πόλεως ἀσινεῖ σωτηρίᾳ,
ἢ τοὺς μογεροὺς καὶ δυσδαιμονας
ἀτέκνους κλαύσω πολεμάρχους,
οἱ δὴ ὅρθῶς κατ' ἐπωνυμιαν
καὶ πολυνεκεῖς
ἄλοντ' ἀσεβεῖ διανοίᾳ;

810

815

στρ.
ὁ μέλαινα καὶ τελεία
γένεος Οἰδίπου τ' ἄρα,
κακόν με καρδίᾳ τι περιπίτνει κρύος.

807 τολισσοῦχοι M, corr. Pauw. **808** μέσθαι M^a, τοῦσδε^b ἔργεσθε rec. For metre †. **811** εὐτῆρι M, εὐτηρία rec. (of which some transcriber of M failed to make metre). †. εὐτῆρι <τέχη> Scholefield (φορᾶ, τότης, δόθη or φλῆς might also be

MSS give ἀτ' ἀλλήλων). The construction is φόρῳ (modal or instrumental) ἀτ' ἀλλήλων (with the verb) rather than τὸ φόρῳ 'under (to the accompaniment of) slaughter.' Cf. Ar. *Eg.* 1169 ἵνα τὴν θεοῦ τῷ χειρὶ τρίβεσθε, Eur. *Suppl.* 401 Ἐγεκλέον θανάτον... | ...δέλφοις χειρὶ Παλιγκέους ὑπο. A similar but more ambiguous combination in Eur. *H. F.* 20 Ἦπας ύπο | αἴτηροι δαμασθεῖσι. [It is possible also to construe φόρῳ τῷ ἀλλήλων as = τῷ ύπο ἀλλήλων φορευθεῖσα.]

807 μεγάλα Ζεῦ κ.τ.λ. Zeus, though invoked first and separately according to the principle *ab hoc principiū* (cf. *Soph.* 1 (n.)), is himself one of the πολιοῦχοι (111). Hence καὶ virtually = καὶ οἵτις (see schol.).

808 sq. of **811** κ.τ.λ. **811** takes up τολισσοῦχοι: they prove 'guardian gods indeed.' — **μέσθαι**: though the pause is perhaps greater in the instances cited by Jebb on *Soph. O. T.* 1303, the break in synapheia is allowable when there is any appreciable stop at all (cf. *Suppl.* 7, 13, 36, *Cho.* 861, *Pers.* 15). There is affection in τοῦσδε and a plea in Κάδμου (cf. 123 with 153).

810 sq. ιπολαλέσσω: 254 (n.), *Ag.* 28, 592 (δυωλαλέσσω μή τέλει χαρές θεος). If τολισσοῦ δεντρά εὐτηρία is correct it must apparently mean 'its unharmed Ζεῦς,' 'its Saving Power unimpaired.'

i.e. the state of the city is identified with the state of its Ζεῦς (not specifically Zeus, but a generalising of its saving agencies as a genius). The Ζεῦς is represented as being injured when his city is hurt. [Otherwise we may render 'bringing no harm' i.e. 'permitting no harm.' Activity and passivity were often scarcely distinguished by a Greek in certain classes of adjectives: cf. φοβερός, τυφλός.] The paroemiac verse regularly ends in ---, but --- is no less permissible (cf. *Suppl.* 7, *Pers.* 33). But εὐτηρία (of rec.) is probably correct, the scansion being Homeric (εὐθεστή, ιστή, δεκομετή, τροδυτής, δεργή, ὑπεδέξη, ἀπιμέσοι all occur). In *Soph. Ant.* 130 ὑπεροπλίας (anapaestic) appears correct, as in *Il.* 1. 205, *Theoc.* 25. 138. Cf. Xenophanes *fr.* 2 (19). 7 προεδρή, Hippo. *fr.* 40. 4 εὐτηρία. [All these occurrences are Ionic, and it is quite possible that Aesch. actually wrote εὐτηρία. In that case the corruption of εὐτηρία § τοῦ into εὐτηρία § τοῦ would follow.] The sense 'with the state of τὸ σώμα' is: he δ-

CHO. O mighty Zeus and the land's guardian Powers, who save indeed from harm these walls of Cadmus! Shall I rejoice with chant of jubilance that no hurt hath touched the safety of the realm, or shall I weep for the cruel and ill-starred fate of yon childless leaders of the war, who, true to their name and quarrelsome indeed, perished through wilful wickedness?

Black and inexorable Curse upon the race, O Curse of Oedipus! strophe.
a chill of wretchedness falls round my heart. 'Twas for a tomb

suggested, but it is hard to see why any of these, except φορῆ, should be lost).
δανῆς εὐσολά Ritschl. 814 οἱ δῆται ἔτειοι Halm. 815 <ἔτειοι κλεινοί> καὶ
(Prien) or <ἔτρωμα κλεινοί> or the like are not required. †. 816 δοεβῆ M*.
818 Οἰδίπους γ' ῥεκ. †. 819 καρδίαν rec. †. το M (i add. m). περιττών

no children behind them, whether to continue the race or (a point very essential to Greek notions of happiness in death) to pay honours to their tombs. In Lucian *Luct.* 13 the father who has lost his son will cry οὐχεὶ μοι καὶ τέθηκα...οὐ γαμήσας, οὐ παῖδεσσονδάμενος. Cf. Cho, 1004 δόλοιμην πρόσθετην ἐκ θεῶν δίπας (n.), Soph. *El.* 187 ἀτις ἀνεύ τεκέντα καταράκουα, Eur. *J. T.* 697 ὅροια τ' ἐμοὶ γένοιτο δέ,
οὐδὲ δίπας δόπιοι | πατρόφοι οὐδέποτε ἑβδειη φθειη ποτ' δέ. Though according to Find. (*O.* 2, 38) and Hdt. (4, 147) Polyneices left a son Thersander, and according to Hdt. (5, 61) Eteocles left a son Laodamas, to play their parts among the Epigoni, yet none of the tragedians recognise the existence of these sons, but all imply the contrary. So in Soph. *Ant.* 174 it is γένοντος κατ' ἀγγιστρὰ that Creon succeeds to the throne.—πολεμάρχον: see 800 sq. (*ποιστάραι* and *στρατηγοί*). Not 'leaders (on either side) in (this) war,' but those who would naturally lead Thebes in its wars. There are no princes left to take this place, and the fact is a cause of public concern.

814 sq. οἱ δῆται δρόθως κ.τ.λ. The notion that e.g. <έτειοι κλεινοί> has fallen out is due to an instinct for seeking in poetry the formality of prose. A prose-writer would perhaps say 'who perished true to their names—Right-Famous and Right-Quarrelsome.' But among poets Aesch. at least would hardly have used so pleonastic an introductory expression as δῆται δρόθως οἱ δῆται κατ' ἐπωνυμίαν. For him δῆται δρόθως οἱ δῆται κατ' ἐπωνυμίαν at most would have sufficed. He might, for instance, have written οἱ...έτειοι δῆται κλεινοί καὶ πολυνεκεῖς ωλοτο. What he actually says is οἱ ωλοτο ('who perished, in the one case') δρόθως κατ' ἐπωνυμίαν (viz.

Eteocles, 'true to his name,' i.e. with ἔτειοι κλεινοί, as fighting for his country and his honour) καὶ ('and in the other case') πολυνεκεῖς (i.e. Polyneices, &c. τὸ πολυνεκῆς εἴσαι). The only word which belongs equally to both persons and emphasises the fitness of the names is δῆται.

δρόθως κατ' ἐπωνυμίαν. For δρόθως in this connection cf. 392 (n.), Soph. *fr.* 880 δρόθως δὲ 'Οδυσσεὺς εἰμί' ἐπώνυμος κακοῦ. For instances of similar etymological play on names see Cho, append. to v. 32, Paley, Introd. to Eur. Vol. I. p. xxii, Smyth on Bacchyl. 6 (3), 1, and add e.g. *Hymn. Aphr.* 198 τῷ δὲ καὶ Λινειας δρόμῳ τοσσεται, οὐνεκά μ' αἴρον | ξύχει δχος.

817 sq. ὁ μέλανα καὶ τελέα. At first sight the combination of adjectives appears strange, but τελέα, in its sense of 'completing' or 'completed,' involves that of 'unrelenting.' The 'Aρά is personified; hence μέλανα (cf. 686 (n.) and Κῆρες μέλανα Mimmerm. 2, 5).

γένος Οἰδίπους τοι: i.e. the curse which has attached itself to the race as a whole since the πρώταρχος δῆτη (*Ag.* 191), and which was renewed in the malison of Oedipus. So far as concerns the subject in Aesch. the reference is to the consequences of the δυσβούλια of Laius, but even the prohibition laid upon Laius was due to a previous ban upon the γένος. The schol. on Eur. *Phoen.* 1611 δέπι παραλαβών (Οἰδίπους) Λαον καὶ τασὶ δούι relates that Laius had been cursed by Pelops for carrying off his son Chrysippus.

819 καρδία: either locat. or dat. incommodi.—καρδίαν of the later copies is the more common (*Suppl.* 384 φόβος μ' ξει φρένας, *Eum.* 88, Hom. *Il.* 23. 47 έμε...ξει' δχος κραδίη, *Hes. Scut.* 41

έτενξα τύμβῳ μέλος
Θυλὰς αἰματοσταγεῖς
νεκροὺς κλύοντα δυσφόρως
θανόντας· η δύσορνις ἀ-
δε ἔνταυλία δορός.

ἀπτ.

ἔξέπραξεν, οὐδὲ ἀπεῖπεν
πατρόθεν εὐκταία φάτις·
βουλαὶ δὲ ἀπιστοὶ Λαὸν διήρκεσαν.
μέριμνα δὲ ἀμφὶ πτόλιν
θέσφατ' οὐκ ἀμβλύνεται.

820

825

m'. δευόν (for κακόν) Heimsoeth. †. 821 m of Θυλᾶς is written by m' in an erasure. Θυλᾶς ὁς rec. (ὁς being interpretative). *Θυλᾶς δέ, αἴστοφαγεῖς would answer exactly to the antistrophe (829), but the syllable affected is of either quantity. (For -φαγής

τοῖς γάρ κρεδίῃ τόθος αἴντο ταύτη
λαῦν), but is scarcely therefore the more
probable.

With κρέος of grief and fear cf. *Eum.* 161, Ar. *Ach.* 1191 στυγερὴ τάδε
κρεπὴ τάθει, Pind. *P.* 4. 73 κρεπε
μάτεμα, *Batrachom.* 74 φέρον κρε-
πεττος, and the same metaphor, in *Che.*
82 κρεπαλου πτόθεσιν ταχρημάτη (n.),
Hom. *Ili.* 22. 452, *P. V.* 719 γόχειν
ψυχέιν, with the contraries λαΐνειν, θάλ-
τειν. All κρέος is unpleasant, and the
force of κακόν is to intensify—a κρέος of
more than ordinary distress. It should
be noted. It is not merely κρέος τι, as if
the met. were qualified by τι, but = κρέος
τετι τινει; there is 'a certain matter'
causing the chill. The meaning is brought
out in what follows. There is a sense
of guilt in their feeling.

820 sqq. Τρυφα π.τ.λ. It is perhaps
natural to think of Τρυφα as a virtual
present (or 'timeless') after the pattern
of ἐπιφέρει, ζεθει, ἄγδασι (=ζεθη),
ξυριει, βραβει, γένεσιει, ιφρει' ιπριει &c.
But all these express feelings or attitudes
of mind, and they have no analogy with
Τρυφα μέλος. In *Che.* 423 Τρυφα κορυφα
'After the tense is a true past. Moreover
in v. 823 those who render Σέρφης
δέ τε ένταυλία π.τ.λ. as 'ill-omened har-
mony (or symphony) of the spear'—
whether it mean the equal combat of the
brothers or (as Verrall takes it) the dirge
which the Chorus is now to sing—do not
give to Σέρφης any satisfactory value.
The combat (or dirge) may be 'sad,' but
why 'inauspicious'? As used to de-
scribe a fight: ένταυλία is surely a naively

incongruous term, and as used of a musi-
cal performance ένταυλία θαρρή should
mean music which accompanies fighting,
not which follows it. The tense of Τρυφα
can only relate to the past, and the μέλος
must be that of the last ode (707—776).
This was sung while the fight was pro-
ceeding and was therefore ένταυλία θαρρή,
the latter word being stressed, since the
μέλος usually accompanies more peaceful
actions. But it was an unfortunate and
inauspicious theme to have chosen at such
a time, the θερμήμα being a species of
μαρτηρία κακῶν (703 n.), and therefore it
was θέσφατος. There is no difficulty in
δέ, which = τούτος (for τοιαῦτο).

The surface objection to this interpre-
tation lies in the words αἴστοφαγεῖς
... κλέσσοντα δαίννας, and the mistaken
rendering naturally arose from assuming
that the singing does not occur till it is
heard that the brothers are slain. But
we may join the words closely to Θυλᾶ,
'in my frantic condition (in my Thylid
possession) hearing...' i.e. 'my frenzy
made me hear' (prophetically).—τούτος
is emphatic, and the sense of the whole
passage is 'The tone I made was a tune
for the tomb, when in a Thylid state I
heard of blood-dripping corpses miserably
slain. Verily such an accompaniment to
a fight was inauspicious (and hence my
shudder of self-reproach).'

[For the reading see crit. n.—Θυλᾶ δέ,
αἴστοφαγεῖς would help towards inau-
spiceness as well as produce exact musical cor-
respondence, but the metronome is enough
and the omission of δέ to idiomatize.]

820 Τρυφα τρύπη; i.e. not fit tame

I raised a song, when, as in frenzied vision, I heard of dead forms miserably slain, dripping with blood. Ill-omened it was for men to fight to music such as that!

The father's malison, once uttered, wrought its end un-wearying. In disobedience Laius chose, and his choosing has run the course. No care of country can make blunt the word of Heaven.

and σταγής confused see MSS at Pers. 818.) θνάτος ὁτι, αἱρεσταγῆς Heimsoeth.

822 δυσφόρος M, δυσχόρος schol. and rec. †. δυσχόρον recce. **823** ἀλλέ M.

827 ἀπειστοι rec. †. διαιστοι, Λάδη, οὐ Verrall. **828** The usual punctuation is πτῶμα | θεοφάτ' †. δημόσια would be an easy suggestion for the metre, but is less

pleasurable διατριβή.—*θεοφάτα* simply = θεοφόρης: cf. Hom. *Od.* 10. 118 τεῦχε βοῖν, Pind. *P.* 1. 4 ὄπόταν προοιμίων ἀμβολάς τεύχη, *ibid.* 12. 19 τεῦχε πάμφων μέλος.

821 Θνάτος: in frenzied inspiration. Cf. Eur. *H. F.* 1121 Αἰδουν βάχος. The absence of οτι makes the phrase more idiomatic: *θεοφάτα μέλος θνάτος* = ἡ οτι θνάτος τεύχουσα μέλος. Cf. Ar. *Ran.* 159 ὅντος ἀγνωματήρια, Cephalos. (*Com. Frag.* II. 883) ἔγω δὲ τοῖς λόγοις ὅτος οὐμαί. Cic. de *Or.* 2. 57 docebo sus oratorem. In αἱρεσταγῆς we have once more a woman's dread of blood as the chief feature in the slaughter which she visualises (cf. 406 αἱρετηρόντων).

822 δυσφόρος: i.e. in a manner distressing for us to bear. This is supported by Cho. 344–352, where it is wished that Agam. had died with glory and left a tomb δύμασιν εὐφρόγυντος. The moral aspect is added to the physical by this word as much as by δυσχόρος (i.e. fratricidal).

823 sq. δυσφόρης: since δυσφῆμα induces an evil result.—ἀλλά: 'this (of ours)'; practically = τοῦδε. Otherwise we may make ξιναύλα concrete (cf. ξιναύλεια 237, προσφῆμα 502): 'we were an ill-omened accompaniment.'

ξιναύλα. The αὐλός was played as the accompaniment to various operations, e.g. at weddings, banquets, theatrical performances, and doubtless during various peaceful δύνεις. Here the song accompanied a bloody δύών, an δύών δορός.

825 sq. οὐέπροξεν οὐδέ δητεων κ.τ.λ. The words are an answer of one half-chorus to the self-reproach of the other. 'Our inauspicious μέλος is not the cause; the deed came through the relentless exaction of the debt by the

Curse of Oedipus and in consequence of the folly of Laius.'—ἔξεπραξεν: without obj. (e.g. τὸ χρέος); cf. 776 τελεσηρ.—παρόδιον belongs to the combined εἴκταλα φάτη (the ἀρά or εὐχή of 804), but in strict grammar is connected with the verbal notion in εἴκταλα. The fuller phrase is not merely a variation of εὐχή, but expresses more specifically 'the prayer, when once uttered.'

827 βούλαί δ' ἀπιστοι κ.τ.λ.: 'the unconvinced will of Laius has run its full course' (lit. 'has lasted out'), i.e. has gone on to its full and natural effects: cf. 787 κράτειν παλαιάτε Λαον δυσβουλίας (n.).—βούλαί ἀπιστοι = αἱ ἀπισταγῆς δυσφούλαι. Laius thought he knew better than the oracle. (ἀπιστοις διαράπτωσος, διεθῆτι Hesych. from Soph. *Troades*.) The sense is the same as that of ἀπιστατα 'not persuadable,' but there is probably no clear rule for the substitution of the latter form (cf. σταγῆς, στειγῆς and note on Ar. *Ran.* 505). We may perhaps be content to write ἀπιστοι: when there would be ambiguity (as perhaps *inf.* 861).

828 sq. μέρημα δ' αὐλή πτῶμα θεοφάτ' κ.τ.λ. The lines are generally punctuated otherwise (crit. n.), being regarded as separate sentences with emphatic asyndeton. The first then means 'I fear for the country' (a sort of premonition of the war of the Epigoni?). But this is very abrupt and could scarcely have conveyed an intelligible sense to the audience. By making αὐλήντειν causal middle we remove the difficulty: 'and care for the country does not cause divine utterances to lose their edge.' For such middles cf. 841 (n.), Cho. 567 τί δὴ πτῶμα τὸν ικέτην διεργεταί | Αγισθος; Eurip. 169 (τεχράτο), Eur. *H. F.* 168 τῶρε διμωρού...λιπέσθαι. The allusion is not to the conduct of Eteocles

ὶὰ πολύστονοι, τόδ' ἡρ-
γάσασθ' ἀπιστον; ηλθε δὲ αἰ-
ακτὰ πήματ' οὐ λόγῳ;

τάδ' αὐτόδηλα, προϊπτος ἀγγέλου λόγος·
διπλὰ μερίμναια διδύμαια ὄραν
κάκ' αὐτοφόνα δίμοιρα τέ-
λεα τά<δε> πάρ'. ή τί φῶ;
τί δὲ ἄλλο γ' η πόνοι πόνων
δόμων ἐφέστιοι;

ἄλλὰ γών, ὡ φίλαι, κατ' οὔρον

expressive. 880 εἰργόσασθ', M without question-mark. Corr. *ed. 4. For δ̄ see Meisterhans² 135 sqq. 881 ἀπνετον Schütz, θελητον Wecklein. 882 πρ-τος M (presumably from πρώτος), corr. m'. 884 sqq. διπλαῖ μερίμναια διδύμη ἀνορέα | τάξις αὐτοφόνα, δίμοιρα τέλεα τὰ τάθη· τί φῶ; M. διπλαῖ μερίμναια διδύμη κ.τ.λ., m.

alone, but to that of all the kings, Laius, Oedipus and Eteocles. All these were patriotic enough and watched the good of the country, but no amount of such μέμνησις will (ever) prevent oracles from finding effect with the same trenchancy. The pres. tense makes the remark one of general application.

880 sqq. τόδ' εἰργόσασθ' ἀπνετον; a rhetorical question, which is answered by 833sqq., when the dead are seen approaching.—ἀπνετον is either proleptic or at least =ἀπνετον δέ. —οὐ λόγος: διλλ' ἐργα (as in Thuc. 6. 18, Hdt. 5. 24). Cf. Eur. *Herac.* 5 οὐδὲ δέ οὐ λόγη μάρτιον. More fully οὐ λόγη μάρτιον (Soph. *El.* 1453, *Aj.* 813), ἐργα καὶ λόγη (P. *V.* 353), ἐργα κούκτη μάρτιον (P. *V.* 1114), οὐ λόγους διλλ' ἐμφανός (Ar. *Nub.* 611). The λόγος consisted in the oracular warning and the curse of Oedipus, by which these τῆματα were foretold.

882 τάδ' αὐτόδηλα κ.τ.λ.: 'Yonder it is, self-evident; a messenger's news is foreseen,' i.e. there is no need of an ἀγγελος to announce what is approaching. The Chorus thus informs the audience of the coming procession (a ταραχότυμα). With the general treatment of the situation cf. the entrance of the corpse of Neoptolemus in Eur. *Andr.* 1166 sqq. and of the dead chieftains in Eur. *Syph.* 794 sqq. (*ibid.* 1115 sqq.). An Athenian audience found a tragic pleasure in 'contemplating a funeral.'

884 sqq. The metre can hardly be determined. Hermann makes it iambic

(see crit. n.), and this has some probability, but is by no means certain. Neither can it be decided in what way the words here are to be distributed between members or halves of the Chorus. On the whole it seems best to ascribe them as in the text. The succession of short syllables is a feature of excitement: cf. the resolved dochmiae in Soph. *O. T.* 1330 δ κακὰ κακὰ τελῶν ἐμὲ τάδ' ἐμὲ τίθε. The reading of M διπλαῖ μερίμναια δι- δύμη ἀνορέα yields no meaning and the διδύμηνa of recd. is very weak. Διπλαῖ μερίμναια (of m) would mean 'double is the care' (for the two brothers). This might be followed by διδύμη δνορέα κάκ' αὐτοφόνα 'twin sorrows of fratricide (wrought) through high courage' (thus putting the more favourable view of the struggle). But the uncertain tradition of the MSS and the peculiar accentuations in M point to the reading given in the text above: 'Here for us to see are the twofold ends—cruel, suicidal, fraught with double fate—of twin objects of care.'—κάκ' is the adj. and τέλεα the noun, the latter combining the meanings 'issues' (of their actions) and 'danger' (τέλεα βλεψε: cf. Hdt. 1. 31 δε τέλεα δέχεστο, Soph. *O. C.* 1730 τέλεα Plat. *Ley.* 740 C τόν τε δέχεται καὶ δέηται τέλεα δέχεται).—"μερίμναια δι- the two princes, regarded as care and grief (cf. μέμνησις applied to persons) likely Eur. τλητον μηρι-

Oh lamentable! have ye wreaked this thing passing belief?
Have woes so meet for groans come in very deed?

[*The bearers of the bodies of ETEOCLES and POLYNEICES
are seen approaching (from left).*

Yon sight tells its own tale; it needs no harbinger. Here is the end, plain to behold, of twin objects of our care—end cruel, fraught with double doom by mutual slaying. What other can I call it? What but griefs born of griefs homing at the hearth?

Come, friends; down the full wind of sighs ply round your

διδυμάνθρωπος τεσσ. τάδε τεσσ. Corr. *ed. (i.e. διδυμάνθρωπος and παρη). ¶ διτλαῖ μέρημαί, δίδυμοί ἀγανάρεα κακά, | αὐτοφόνα δύμορα τέλεα τάδε πάθη Herm., αὐτοφόνα Herwerden. I formerly thought of διτλαῖ μέρημαί δίδυμοί αὐτοφόνα δύμορα τέλεα τάδε πάθη (assigning each clause to different speakers). 837 Paley (after Robort.) omits πάνων, thus weakening the passage. 839 γάρ M, corr. τεσσ.

κρυψθήσθαι χθονί.—δύμορα: since the end of each involved the end of the other in 'a double fate.'—τέλεα is subject to 'πάρ', not object to 'δύναν': cf. Pers. 422 θάλασσα δ' οὐκέτ' ήτις λειτούρ. Hence the nom. πάνων in the answer.

837 sq. τι δ' ἀλλο γ' κ.τ.λ. sc. πάρεστι δύναν.—δύναν in such (responding) questions = 'nay' (French *mais*).—πάνων πάνων: 'troubles, the children of troubles.' Join in grammar δύμορα ἐφέστοι (Soph. Aj. 796 σκηνῆς ὑπαλος).

839 sqq. This highly figurative passage (cf. Cho. 32—36 (n.) and the passage there quoted from Ag. 445 sqq.) is perfectly clear in meaning and construction, the text being doubtful only at one point (842), which does not affect either the general interpretation or the syntax.

The Chorus metaphorically prepares to aid in wafting or ferrying the spirits of the dead brothers over the waters of Acheron to the sunless land. The manner of this will be by performing the ritual of mourning, which consists in lamentations and beatings of the hands upon the head. The sighings of lament are for the wind; the beating of the hands is for the stroke of the oars; and these together carry the boat with its melancholy freight across the water. To the Greek mind this sustained similitude is made the easier by (1) the words ἐφέστοι and πάνων, each of which has a special nautical application as well as the wider use, (2) the accepted notion that the dead are only admitted to Charon's boat to make a speedy passage when they

are buried with due rites. While pondering this notion the Chorus fancies it sees the boat departing across the water to the sunless land, and there springs to its mind a contrast of this boat—black-rigged and melancholy—departing to 'Pluto's gloomy reign,' with the ship which puts forth in circumstances and with a destination so different, viz. the mission-ship (*θεωρίδα*) which proceeds with bright sails and in festive trim to Delos. Delos is the 'bright' island (*δῆλος, εὐδελος*), while Hades is the 'dark' (*δίδης, ἀδηλος, ἀφανής*): Delos is the land of Apollo, while Hades is a land *δαυτίδης Απόδλων*; Delos is therefore loved of the sun, while Hades is *ἀνήλιος*. At Delos on these festal days only the pure are welcomed, to Hades (*πάνδοκος*) all classes are admitted; Delos is an island, Hades is a *χώρος*. Aesch. is thinking of the same antithetic terms as those in Plut. Mor. 394 Λέγεται γάρ δὲ μὲν Ἀπόδλων ὁ δέ Πλούτων, καὶ δὲ μὲν Δῆλος ὁ δέ Αἰδωνός, καὶ μὲν Φοῖβος ὁ δέ Σελήνης. It should also be observed that in the Delian *θεωρίδα* there went a chorus to chant προσόδια, and the Chorus here is thinking of such a service as contrasted with the present song of γάρ (Eur. Suppl. 976 δαΐδα δέ χρωκόδημας Ἀπόδλων οὐκ ἴδεχεται).

A chief mistake of interpretation has lain in joining τὰν δαυτίδης Απόδλων to *θεωρίδα* instead of to *χώρον*. With this error rectified there remains no perplexity except that of the reading in v. 842. There M gives τὰν δαυτίδης μελάγκροκεν ναύστολον *θεωρίδα*. It is obvious

έρεσσετ' ἀμφὶ κρατὶ πόμπιμον χεροῦν
πίτυλον, δι' αἰὲν δι' Ἀχέροντ' ἀμείβεται
τὰν ἀστολὸν μελάγκροκον θεωρίδα,
τὰν ἀστιθή Ἀπόλλω-
νι, τὰν ἀνάλιον
πάνδοκον εἰς ἀφανῆ τε χέρσον.

ἀλλὰ γὰρ ηκουσ' αὖτε ἐπὶ πρᾶγος
πικρὸν Ἀιτιγόνη τ' ἡδὸνή Ισμήνη,
θρῆνον ἀδελφοῦ· οὐκ ἀμφιβόλως

840

845

οὗρον M, corr. m'. 841 σὺ in marg. M. 842 sq. τὰς διστοσούς μελάγκροκος | ταῖστολος M, διστολῶ recd. Thom. Mag. (181, 10) quotes ταῖστολος μελάγκροκος θεωρίδα (and so Dind., with τὰς). The original ταῖστολος appears to have been read variously as ταῖστονος and ταῖστολος. †. A possibility is *διστόμος or

that διστος is impossible in sense, while ταῖστολος enfeebles the whole expression. Later MSS have the excellent διστολὸν for διστος, and it is highly probable that ταῖστονος and ταῖστολος are both misreadings of ταῖστολος, and that, of these, the ταῖστολος of one copy has become (from a marginal note) incorporated into a text containing διστος. Thom. Mag. quotes the line with τὰς ταῖστολος μ. θ., and this bears out the above theory. [If this is not, as it would appear to be, the true explanation, we might suggest διστέμενος διστότημον. The sense would be that of an unusual kind of θερπίς, which does not bring back its passengers, since they have gone to *That undiscovered country from whence no one* | *No traveller returns* (*Hamil.* 3. 1. 79), across the *irremovable winds* (*Verg. Aen.* 6. 425) *et τὰς διστογόνους χώρους...τέλερους* (*Anth. Pal.* 7. 467). Hades is proverbially διστόλος (*Eur. fr.* 868), ἀπέξοδος, διστος τάκησιν οὐδέποτε νέστετος (*Theoc.* 17. 120). For the actual word in this connection cf. *Eur. H. F.* 430 τὰς διστογόνους τίκτους | Χάρωνος ἐπιψήσιες τάλατα | βίον καλύπτους.]

839 γάλον καὶ^τ οἴρος: 'along (with) a full wind of sighs'; i.e. let our sighs be full and deep, forming an οἴρος to fill the sails. The notion of sighs as a 'windy suspiration' is not confined to Aeschylus, but is much played upon in Elizabethan conceits, e.g. Shak. *T. G. of Ver.* 2. 3 *If the wind were down, I could drive the boat with my sighs, Ant. and Cl.* 1. 3 *winds and waters, sighs and tears, R. and J.* 3. 5 *the winds, thy sighs.*

840 sq. ἔρεσσετ'. The word is used

specially of rowing, but is applicable to any regular or measured motion. Cf. *Pers.* 1047 ἔρεσσετ' ἔρεσσετ' καὶ στρατῆ. Dionys. ap. Ath. 443 Δικλίνεις ἔρεσσα, Eur. *I. A.* 139 οὐ ἔρεσσαν εὖ τίδε.

ἔμφι κρατὶ κ.τ.λ. Beating of head and breast was part of the funeral ceremonies. Cf. *Cho.* 434 ἀπρεπότελαστε τολυτλάρατα δ' φίλειν | τασσεντεροτρίβῃ τὰ χρόνια ὄργυματα | δινθεῖς ἀνέκαθεν, κτύνει δ' ἐπιφρεδεῖ | κράτηγος ἀμνοὶ καὶ ταῦθιλοις κάρη, Eur. *Th.* 788, *Phoen.* 1351, *Andr.* 1210.—πόρταμος: 'rapid' or 'vigorous' (marg. 358): cf. Soph. *Tr.* 560 οὐτε τομητίους | κάτατας ἔρεσσαν οὐτε λαθεσσούς τεῖται.

χρόνι τίταλον. The gen. defines or identifies as in 64 κάτια στρατῆ (n.). The usual τίταλος is κατάτω, but that application was not primary. With the present use cf. Hesych. τίταλον: οἱ διατταταὶ τὰς ἐν τερόδῳ καταβαῖλας τῶν τατράν, Eur. *Th.* 1235 δρασσετε κράτε | τιτάλον διδοῖσιν χρόνι.

841 αἵνει: i.e. the ritual is always required, or always used, to enable the vessel to cross.—διμένεται is causal (cf. διμένεται 829). So Pind. *N.* 2. 56 οὐδεὶς, τίκη τρέπει διλαβεῖται | δέρεται δέρεται τάλπες παραμείθει; ('make to change its course').—δι' Ἀχέροντ': whereas the Delian θερπίς goes across the

The sense of διχεις is realized:

cf. Melanipp. *fr.* 3 μελανίης γαῖας | δύρης «θεατος»:

'Ἀχέρων, Eur. *Alt.*

842 τὸν δικτυον

undressed' (τὸν

the θεατον)

58 c1

heads that oar-stroke of your hands, whereby across the Acheron
the unbedecked black-mantled mission-ship is ever borne into
the land that Apollo may not tread, the sunless land, the land
that welcomes all into the dark.

[*The sisters, who have heard the news, appear (from the right).*

Stay! yonder is come Antigone; Ismene too. Bitter their
business—the deathsong of two brothers. In no questionable

(with change of metre) *τὰς δυοστορ. ♫ . μελάγκρον ταῦ δέστολος Sidgwick,
πεκρόστολος Casaub. (to which a schol. might point), πεκιβότολος Blomf., ἀδύστολος
Weil. 844 δοτιβῆ Μ*. ταῦτη H. L. Ahrens. ♫ . 845 Dobree ejects τὰς
δύστολος. ♫ . 847 ἀχαρῆ (Meineke) destroys the passage.

δέ τερεῖς τοῦ Ἀπόλλωνος στέρη τὴν τρύμαναν τοῦ πλοίου. Cf. Soph. *Ph.* 343 ὡλός
με τῇ ποικιλοστόλῳ μέτρᾳ ('with gaily-decked prow' Jebb), Pind. *P.* 2. 62
εὐανθέα δ' ἀναβάσσουμαι στόλος. The dressing was with flowers and probably with
bunting.

μελάγκρον. κρέκειν (cf. κρέπη)=
'weave' (Eur. *El.* 542, Pind. *O.* 6. 16 φοικόγροκον βωώτια). The 'black wool' here
is the mourning garb accompanying the bier. On the Delian ship the sails would
be white and the garments festal. Cf. Eur. *Suppl.* 97 κουραὶ δὲ καὶ πετλώματα
οὐ θεωρίκα, *Hec.* 1105 τὸν ἐς Ἀΐδα | μελανοχώρια πορθμόν, Leonidas in *Anth.* *Pal.*
7. 67 τοῦτον Ἀχέροντος | ὅπωρ δὲ πλάνεις πορθμοὶ κνατέη. Athenaeus (535 D) describes
how Alcibiades entered the Peiraeus ἀλογροῖς λειτούς.—Θεωρία: see Plat. *Phaed.* 58 A, B. [Some have understood the word of a sacred road, after one interpretation of Hesych. λέγουσι δὲ καὶ τὴν ὁδὸν, δι' ἣς ταῦτα ἔτι τὰ τερά, θεωρία. But of course no such road existed to Delos.]

848 sqq. τὰν δοτιβῆ Ἀπόλλωνι: with χέρος. The dat. Ἀπόλλωνι differs from the gen. as 'not to be trodden by Apollo' from 'untrodden by....' It is a land which he may not tread. Cf. *Suppl.* 570 ὅπωρ νόσους δέστικτος ('which no disease may touch'). Delos is the land of Apollo, who is also to Aesch. the Sun-god (the notion to the contrary is entirely mistaken; see notes to *Cho.* 984, *Suppl.* 186 (= 218)). Yet ἀνάλογον is not merely synonymous with, or explanatory of, δοτιβῆ Ἀπόλλωνι. The thought is that Hades is neither trodden by Apollo as the god of health and brightness, nor shone upon by him as the Sun-god, whereas Delos is favoured in both ways (cf. Hor. *Od.* 1. 14. 19 *nitentes*

Cycladas). The contrast between Delos and Hades is elaborated in each of the four epithets, as well as in χέρος (opposed to νήσος; cf. χερόνησος). The usual interpretation of Δῆλος was naturally that of 'clearly-seen,' the exact antithesis of δφανῆ. Hades is δίδηλος (Soph. *Aj.* 607), its πλάκες are δάσκονται (*O. C.* 1681); cf. Hermesianax ap. Ath. 597 οὐ πλενεσταὶ δὲ κακῶν καὶ διενθέα χώροι. On the other hand the Δῆλος of men is called by the gods τηλέφαντος (Pind. *fr.* 87, 4) and in the riddle (Ath. 455 D) ἐς φανέρη γενόματα is to be interpreted ἐς Δῆλον. So πάνδοκον is opposed to the purity maintained at Delos and the exclusion of disease and the dead from the island. Hades is proverbially πάγκονος (Soph. *El.* 137), παγκενθή (*O. C.* 1561), πανδοκεύς (Lycoph. 655), παλιάτηρ, παλιάτυρος (*Hymn. Dem.* 17). So *Suppl.* 163 τὸ παλιάτυρον | Σῆρα τὸν παρεργόντα.

847 ἄκοντας αἴσθ. The procession has already entered; next the sisters, who have heard the news, appear from the other wing. As usual the new characters are introduced by name for the benefit of the audience (cf. 6).—τράγος: 'business,' cf. 2 (n.).

οὐκ ὄφην ἀδελφον may either explain πράγος παρόν, or may be joined with the following ήσαν, ἄλλος being in apposition. The former is the simpler. The 'bitterness' is brought out by the stressed ἀδελφον.

οὐκ ἀμφιβίδας: i.e. 'sincerely.' The tragedians often make their characters insist upon the sincerity of their funeral lamentations. The professional ἑλετορεῖται, when beating their heads and breasts, tearing their hair &c., naturally spared themselves; their groans and tears were of course artificial: Hor. *A. P.* 431 *ut qui conducti plorant in funere dicunt* |

οίμαι σφ' ἔρατῶν ἐκ βαθυκόλπων
στηθέων ἥσεω ἄλγος ἐπάξιον.
ἡμᾶς δὲ δίκη πρότερον φῆμης
τὸν δυσκέλαδόν θ' ὑμνον Ἐρινός
ἰαχεῖν Ἀΐδα τ'
ἐχθρὸν παιᾶν ἐπιμέλπειν.

ιώ. δυσαδελφόταται πασῶν ὁπόσαι
στρόφουν ἐσθῆσιν περιβάλλονται,
κλαίω, στένομαι, καὶ δόλος οὐδεὶς
μὴ κ' φρενὸς ὄρθως με λυγαίνειν.

854 sq. M writes the two lines as one. θέλει Elmsley, ἀχεῖ Lachmann. 'Ἄΐδη'

et faciunt prope plura dolentibus ex animo, Lucil. 22. 1, Juv. 13. 131 *nemo dolorēm | singit in hoc casu, vestem dī- ducere sumnam | contentus, vexare oculos umore coacto: | ploratur lacrimis amissa pecunia veris.* So (Ath. 259 E) the tyrants of Erythrae compel the citizens *στρεφο- τίσθαι μετὰ βλασ καὶ βοῶν δέν καὶ μύγα*. It is therefore necessary, where the grief is heartfelt, to assert the reality (*Ἄχεις*. 894 *ἰαδέμης αὐθίγεναι... σ' διοφθόραις*). Cf. 858 sq., 890 sqq., and see notes to Cho. 23–31. In Soph. *El.* 89 *τοῦλλας δ' ἀντηρεις θεον | στέρνις τληγάδις αἰμα- σορθον* there is emphasis on the particle, 'the blows fetch blood.' The situation is clear in Plut. *Timol.* 39. 2 *φωναί δὲ καὶ δάκρυα συγκεκριμένα τῷ μακαρισμῷ τοῦ τετράποτος οὐ τυχεῖ δρο- σίσαις εἰδὲ ληγυρύσαι τα πρωτεύοντας, ἀλλὰ τόπος δίκαιος ἐπεδεινώσατο καὶ χάριν ἀληθινής εποντας.* [The sense 'in two tones,' i.e. differently for the two brothers, is difficult to get from the word and is not likely to have been in the mind of the Chorus.]

850 sq. *ἱρατῶν δὲ βαθυκόλπων στη- θεῖν.* The adjectives set the soft charms of the tender breasts in contrast with the bitter sights which rend them.—*βαθύκολ- πων* and *βαθύθυντος* imply *έπρεπεν* (Cho. 168 n.), to which sorrow is so unfit. Cf. Hom. Il. 18. 339 *Διρδάνιτες βαθύκολποι | κλαύσονται γάτες τε καὶ φωναί δάκρυα χι- σουσαι*, ibid. 122 καὶ ταῦτα *Τραύδας καὶ Διρ- δάνιτες βαθύκολποι | δάκρυα διρρήγρατην δάκρυον στεναχθεῖσαν θέτειν.* Leaf remarks that 'άλαρος itself always indicates in Homer the breast itself (bare or clothed), not the loose bosom of the robe.' ⁷ Bosoms are, however, thought of

with luxurious nurture, and the dress of the non-working classes would emphasise this point of charm. The word therefore often describes the Greek 'lady': cf. Hom. Od. 3. 154 *εἴημεντα τ' ἐπιθέμεσθα βαθυίσιον τε γυναικας* (as prizes), Lyco-phronidas *fr. 1 ταρθίνα | τὸν χρυσόν φύρων οὐδὲ γυναικῶν βαθυκόλπων.* In [Hes.] Scut. 31 *ἰαδέμην φιλέγοντο ἐνήδιονο γυναικός* the attractions of figure and the elegance of dress are considered together. Hesych. explains *βαθυκόλπων* *ἡμίδωμα*, *διό τοῦ μεγύθινον*, and, though this is too precise, the feature may have been a racial characteristic of the feudal lady of epic times, like her *ξανθότητα*.

851 *Ὥγος ἔντάξιον*: i.e. worthy of the occasion and of their relationship. Cf. Pers. 549 *κάγιον δὲ μάρον τὸν εἰχ- μένων | αἵρεις δικίας πολιτεύεσθαι*, Cho. 329 *γότος ἔνδικος.*

852 *ἡμᾶς*: emphatic.—*ζέκην*: 'the right course' (in duty or etiquette). See 585 *δίκαιον* (n.).

πρότερον φῆμης: 'before any utterance (of theirs).' This is part of the ritual. The words serve as an explanation of the prolonged silence of the sisters after appearing upon the scene. The Chorus will act like the *θρήνοις Εὔρυχοι* in Hom. Il. 24. 720.

853 sqq. *τὸν ὑπενθάλασσον ἤρνεν Ἐρ- νίδες κ.τ.λ.* The qualification in adj. and gen. is of exactly the same kind as in *αἵρεις εἰχ- μένων*.

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—
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way, methinks, will they give forth from their breasts, so lovely and deep of bosom, grief due and full.

But 'tis our part, ere word be uttered, to raise loud the dismal hymn of the Avenging Spirit, and to chant thereto the loathed paean of the Lord of Death.

Ah! ye least blest in your brothers of all women who bind their robes athwart the breast! I weep, I sigh; in all guileless truth 'tis from out my heart my shrill cry comes.

Victorius.

855 ἔχθρος M, corr. m'.

856 M prefixes τὸ ἔπειρον μέρος τοῦ χαρᾶ.

remember the common use of κελαδεῖν in celebrating glories, and of ὄμυος in connection with victories (ὄμυος καλλιηνός, 'Ολυμπιονίκη). The same point occurs in Eur. *Ion* 1050 δυσκελέδαιοσι | ...δειδεῖον ὄμυοις | ἀμέτερα λέχει. With the oxymoron 'Ἄλδε παιάνα cf. Ag. 650 παιάνα τῷδε' 'Ερινών, Cho. 151 παιάνα τοῦ θαύματος, Eur. *Alc.* 424 παιάνα τῷ κάτωθεν...θεῷ, Eur. *Tro.* 578 παιάνα...στρατεῖσι. Strictly speaking 'Ἄλδες ὑπὲι δύχα παιάνων (Eur. *I. T.* 182). [On the paean see Smyth *Gk. Mel. Poetry* pp. xxvii sqq.]

ἔπιρθται: i.e. ἐπὶ τῷ ὄμυῳ. They are to sing the words of the ὄμυος and then add the παιάν of Hades, viz. cries of lamentation as a παιανικὸν ἔπιρρημα.

856 sq. δυσκελέδαιοταταὶ κ.τ.λ. For the form of expression cf. 911 sq. Some treat the present passage as meaning no more than 'of all women,' others as 'of all maidens.' The objection to the latter is that there is no sign of the use of the στρόφος (or στρόφιος) being restricted to maidens. Nonius (p. 538. 7) indeed calls it in its Latin form *fascia brevis quae virginalem tumorem cohibet papillarum*, but this, even if it really implies a limitation, was not a limitation for the Athenians. In Ar. *Thesm.* 630 χάλε παιάνων τὸ στρόφιον (cf. *ibid.* 139, *Lys.* 931) married women are in question. The στρόφος (the popular word), as distinguished from the σώμα, was in particular a twisted band or sash round the bust under the breasts (Catull. 64, 65 *tereti strophi lactentes vincita papillas*). (That it is thought of as worn outside is clear from περιβάλλονται, since περιβλήματα are outer wear.) It appears however that at least the form στρόφος was used of any 'sash,' and it is only in direct opposition to σώμα (Suppl. 466, Ar. *Thesm.* 255) that it specially belongs to the breast. See *Dict. Ant.* II. p. 720, Rich p. 625.

On the other hand it is quite unlike Aeschylus to use such a periphrasis for 'of all women.' He would have used some such natural expression as that in Eur. *Herac.* 570 τληνοεστάτη δὲ σὲ | ταῦτα γυναῖκαν εἴδος ὄφθαλμοι ἔγα, or Hipp. 679 κακοτυχεστάτη γυναῖκαν ἔγα. We could defend the periphrasis only on the ground that it might be part of an old allusive phraseology of dirges and the like. But there is no evidence of this, and it seems more likely that the allusion is similar to that in βαθυεδέτων (850). The wearing of the στρόφος is probably part of the attire of ease and elegance, not of working-dress. She who στρόφος περιβάλλεται is the same who is εἴβωντος, βαθύεδέτων, καλλιζώντος (Bacchyl. 5. 89).

858 sq. κλαῖσο, στένουμαι: see 60 (n.), 643 (n.).

δόλος οὐδέποτε μὴ κ.τ.λ. It is true that μὴ οὐ is the more regular idiom after the negative, but the simple μὴ is very frequent. Cf. Ag. 1169 οὐκ ἔτηρεσσα | τὸ μὴ τόπιον μὲν ὥστε οὐκ ἔχει παιάνων; Soph. *Aj.* 950 οὐκ ἀ ταῦτα τοτη τῷδε μὴ θέω μέτα, 96 καὶ διαρροῦσι τὸ μὴ, *Phil.* 348 sq., *Tr.* 90, *Eur.* *Or.* 1033 οὐκ οὖτε τε μὴ στίχος γενεῖ. It is surely unscientific to substitute μὴ οὐ wherever synizesis would permit of it. Doubtless the copyists might sometimes omit οὐ (as in Soph. *Tr.* 622 where A has τὸ μὴ οὐ and rec. τὸ μῆ)), but the copyists were capable of erring in the other direction. In *P. V.* 812 οὐδὲ ἴωρτιόντως | τὸ μὴ γεγνωμένης has οὐ superscript, and the same addition occurs *ibid.* 950, but it is impossible to say whether οὐ had been omitted or whether some reader is noting the usual combination. Fortunately the metre rejects οὐ in the present instance. [Under whatever name we classify this infin. (e.g. 'exegetic') it is equal in effect to δέοτε μὴ... and is in strict grammar the locat. of a verbal noun, i.e. 'in re-

στρ. α'.	<p>ἴω ἵω δύσφρονες, φίλων ἄπειστοι καὶ κακῶν ἀτρυμνονες, δόμους πατρώνος ἐλόν- τες μελεοι σὺν ἀλκῇ. μελεοι δῆθ', οἱ μελέους θανάτους εῦροντο δόμων ἐπὶ λύμα.</p>	860
στρ. α'.	<p>ἴω ἵω δωμάτων ἔρειψίτοιχοι καὶ πικρὰς μοναρχίας ιδόντες, ηδη διήλ- λαχθε σὺν σιδάρῳ. κάρτα δ' ἀλαθῆ πατρὸς Οἰδιπόδα πότνι' Ἐρινὺς ἐπέκρανεν.</p>	865

860—940 The parts are marked in M sometimes with the paragraphus (viz. at 860, 864, 866, 878, 879, 880, 883, 895, 899, 910), sometimes with the indication of the person, viz. for οὐ. at 900, 923, Ημχ. at 906, 12. at 917, 933, ΑΝ. at 929. At 860, 864 the sign for Ημχ. comes from m, and at 895, 896, 898 the signs have been erased. It is impossible to tell upon what evidence the ascriptions are based, but they manifestly lack probability or adequacy. Any modern division must rest on subjective grounds. In view of the necessary uncertainty, and to avoid confusion, the present text leaves much of the distribution an open question. It has seemed sufficient to indicate the change of speaker without further identification. For

spect of my not lamenting.] For the sentiment cf. 849 οὐδὲ μαρτυρῶμεν (n.).

λγανσαν. The cry of lamentation, as of intense feeling, was shrill. Cf. Hom. Il. 19. 5 κλαύσαντα λγαντα, ibid. 284 λγανταί εἴσαντε. Σο 1014 δέμαλον, Soph. Aj. 630 δέμαντος ψάλλει θρήσκεια, Cho. 818 (n.).

861 φῶν δικαιοτοι κ.τ.λ. The gen. follows privative compounds not only when it is fundamentally partitive (as in δέκενος δετίλων, μιγγὴ θέαρος, μηρῶν δικρήμων &c.), but (from the analogy of these) when the adj. is verbal and the gen. stands for either the object of the active verb (as in P. V. 432 μάχας διρεστοι=οἱ τρίουσαι μάχην, Soph. Tr. 23 διερρήθη τῷ θεῷ=οἱ τραβήσαι τῷ θεῷ) or the subject of the passive (e.g. Soph. Pk. 867 διτίδων δικαιοτοι, 'not credited by my hopes,' Ant. 1034 μεγαλεῖς δικαιοτοι, Bacchyl. fr. 60 δέματες νόσων, Eur. Hipp. 949 κακῶν δικαιοτοι). Here φῶν δικαιοτοι = οἱ πεπαιδεύμενοι ὅταν τῷ φῶν, while κακῶν δικαιοτοι may either be (1) οἱ τετρυμένοι ὅταν κακῶν ('never wearied by troubles'= 'ever ready for more'; cf. Il. 20. 2 μάχῃ διδρόν), or (2) 'inexhaustible in (creating) troubles' (the gen. being really partitive). δικαιο-

is applied to τόνος (Pind. P. 4. 178) and κακῶν (Soph. Aj. 788) in the sense of 'unfailing,' and one who is 'unfailing in creating troubles' may very well be called κακῶν δικαιοτοι. [Ηειχ. διτρόνος τολέστων.] There is a deliberate antithesis of φῶν (κακῶν).

862 sq. δόμους πατρώνος κ.τ.λ.: i.e. 'what their prowess has caught is the house of their fathers.' There is a play upon the senses of words.—δόμοις = (a) 'obtain,' (b) 'overcome' (as in αἰρεῖς τοὺς ταλέμενοι, and in the legal use). So Suppl. 794 (n.) πατρὸς στολῶν δ' εμ' εἶλον ('and it is I that my father's watchings have caught'). The surface meaning here is 'get possession of their father's house (and substance, 635 (n.)).' The underlying sense is 'overthrow (παρθέναρρες schol.) the house of their fathers,' viz. by slaying each other and leaving the house childless (813).—μάλα is aptly placed in the midst of the phrase δέλντες σὺν ἀλκῇ. 'They showed prowess—a misguided prowess.'

ἀλκῇ is quite sound. Cf. Cho. 236 μλγή τεταύων δώμ' ανατήσης πατρός, Eur. Phoen. 421 ('fight'), and even κόματος μλγή (poet ap. Plut. Mor. 818 A).—μάλα is disyll., as inf. 929.

(A) Ah, ye perverse, to friends so stubborn, in mischiefs so ^{1st} weariless, whose prowess hath o'ercome—the pity of it!—your ^{2nd} father's house.

(B) The pity in truth! 'Twas to ruin their house that they won themselves a pitiable death.

(A) Alas! Ah ye, who beat down walls—the walls of ^{1st} your own house: who gan sole sway—and gan it to your sorrow! ^{2nd}—your quarrels are here ended with help of steel.

(B) Yea, right true is the fulfilment of the great Vengeful Spirit of Oedipus their sire.

various arrangements see Wecklein (Appendix). **861** δίπιστοι M, δίπιστοι Hartung. **862** πατρόνος δόμους, corr. Schütz. **863** δίλκαι M, γρ. αἰχμᾶ m (which many editors unfortunately adopt). +. **865** εἴροντο M. The augment is not demanded in lyric anapaests. **867** ἐρρύψιταχοι M, ἐρρύψιτοχοι m'. Corr. rec. **868** ιδόντες, τι δὴ Lachmann (see str. 861). The schol. (q.v.) may point to the dual *ιδόντες, τογ δὴ. Transcribers often altered the unfamiliar dual (see MSS at Soph. *Phil.* 533, Ar. *Av.* 36, 43, 44, 97, *Eg.* 71, Xen. *Mem.* 1. 2. 24, Ath. 180 D). **869** Following this line there is an interpol. οὐκ τὸν διτὶ φύλα, διλλ' ἐπὶ φύλῳ διερύθητε (ejected by Triclinius). This might suggest that the original of M was a copy with some few scholia already written between the lines, and that the copyist of M read one such schol. as part of the text itself. **870** διληθῆ M. διληθῆ Schütz. καταράς δῆθ' ἡ

864 sq. μηλεος δῆθ', of κ.τ.λ. μηλεοι had conveyed the moral sense of 'misguided,' 'foolish' (see 864 n.). The reply plays upon that meaning and the more common one of 'wretched' (μηλέος θανάτου). The plur. θανάτους is not used simply because there were two to die, whose deaths are considered separately. Rather as in Soph. *El.* 205 τοὺς ἄνδρας τοῦ πατέρος | θανάτους αλκῆς, *ibid.* 778 ἔγκαλῶν δέ μοι | φύροντο πατρόνοις, the plur. is allusive. The use is frequent in the case of 'death' and its synonyms, where the exact English would be 'sort of death,' 'process (or operations) of slaying.'—*εἴροντο*: 'won for themselves' (*P. V.* 283).

869 τὸν λόρα: (1) 'the ruin of the house' (repeating the notion of 862) is put sarcastically as if it were the aim of the struggle. It was the sure result, and they seemed to be bent upon it. Cf. Hdt. 2. 121 τὸν φιλάκων ἐπὶ λόρα πάτων ξυρήσαι τὰς δεξιὰς παρηδας: or (2) 'over and above the ruin of the house.' The latter is distinctly less vigorous.

866 sq. δωμάτων: not only takes up δόμων but is needed to limit and define ἐρρύψιτοχοι (see 64 n.). The cognates of that word are generally used in compliment upon might and prowess in breaking down the walls of towns by siege as conquerors. In this instance they are only ἐρρύψιτοχοι of their house.

For the word cf. Bacchyl. 5. 56 ἐρρύψιταχοι | ταῖδ' ἀνίκατος... Δάσος. In the same writer 12 (13), 134 Αλακόδας ἐρρύψιτοχοι is one suggestion for filling the gap, but, since τοῖχος is the wall of a house and not of a city, perhaps ἐρρύψιτοχοι may be more approved. The plurals are allusive, ἐρρύψιτοχοι referring to Polyneices, who was seeking to break down the walls of Thebes, while πικρὰς μοναρχίας ιδόντες refers to Eteocles, who had grasped μοναρχία (instead of dividing with his brother) and had done so to his cost (πικράς). With πικρὰς cf. Hom. *Od.* 17. 448 μὴ τέχε πικρὸς Λγυντος καὶ Κόπρων ἵκει, *Pers.* 476 πικρὸς δὲ ταῖς ἄνδρις πικρόντας | κλεισών Ἀθηνῶν πύρε, Eur. *Bacch.* 357 ὁ δέ... | θάργη πικρὰ βάρχενον δέ Θερβαντίων, Eubul. ap. Ath. 25 εἰ πικρὰ σπαρελαν δέ εἶδος, Ap. Rhod. 3. 373 &c. Similarly *Od.* 1. 266 πικρύποις (context).

868 sq. ηδη διηλλαχθε: 'your quarrels are ended here.' The words ηδη σιδάρρη come with stress and the tone of a παρὰ προσδοκαν '—(yes), with the steel.'

870 sq. κάρτα δέ διλαθῆ κ.τ.λ. The sense runs on with the preceding words: 'and so your father's curse has proved true.'—*πικρός* belongs either to διλαθῆ or to Ερύνιος, but 'the Erinys of your father has accomplished the very truth'

τρ. β': δι' εὐωνύμων τετυμένοι,
τετυμένοι δῆθ', ὅμο-
σπλάγχνων τε πλευρωμάτων
αἰαῖ δαιμόνιοι,
αἰαῖ δ' ἀντιφόνων
θανάτων ἄραι.

875

διανταίαν λέγεις δόμοισι καὶ
σώμασι πεπλαγμένους
ἀνανδάτῳ μένει
ἄραι τ' ἐκ πατρὸς
<οὐ> διχόφρονι πότμῳ.

880

τρ. β'. διήκει δὲ καὶ πόλιν στόνος,
στένουσι πύργοι, στένει
πέδον φίλανδρον· μένει

885

Weekl. (after Burgard). † . τὰ πρὸς Οἰδωνά Francken. 878 sq. δῆτα M.
ὅμοιοις Heimsoeth. † . The division of M is τετυμένοι δῆθ', | ὁμοσπλάγχνων, but
for some evidence of a truer division see 866. Lachmann first marked a lacuna after

(which she foretold in dreams: cf. 709 n.) is more natural than 'the Erinyes has accomplished right truthful (words or prophecies) of your father.'—πότνι: see 963 (n.), Soph. O. C. 84 πότναι δεῖνει. Originally the title was one of respectful propitiation applied to a dread power: 'lady.'

872 δέ εὐνήρησον: the side which would naturally be pierced by the spear in the enemy's right hand. Not only is it the side of the heart, but there is also an implied antithesis to the usual manner of reconciliation, viz. δέ δέξιον. It is a reconciliation not δέ δέξιον (and χειρῶν) but (with a different force of δέ) δέ εὐνήρησον (and πλευρωμάτων). Also they are not reconciled δεσπάσιμοι but τετυμένοι.

873 sq. τετυμένοι δῆθ': 'smitten indeed!' is a cry called forth by the sight of the actual wounds. τετυμένοι seems to the speakers almost too weak. The words may either be given to other speakers or may be a repetition in the emphasis of horror.

ὅμοσπλάγχνων τε πλευρωμάτων: 'sides born of the same parent.' Cf. 1022 δεῦτε τὸ κοινὸν σπλάγχνων εἴ τε περίκλεμα, Soph. Ant. 511, 1060, Hom. Il. 24. 47 πατητοῦτος ὄμοιοστρος. If εὐνήρησον

is to be taken as adj. with πλευρωμάτων the τε is difficult. It can scarcely serve as a connective between the two epithets, which have no kinship of meaning. It is better to regard εὐωνύμων as substantive (cf. ἡν' ἀριστερά, πρὸς δέξια &c.), the τε-clause being exegetic: 'yes, through those sides &c.' [Yet, as a line was apparently lost here, we cannot be sure of the exact sequence of grammar.]

876 sqq. αἰαῖ δαιμόνιοι is answered by αἰαῖ δέ...ἄραι and we have two aspects or causes of the deed. The blame lies partly on their own frenzy, partly on the curses invoking this mutual slaying (cf. 773 sq.). It appears therefore necessary to assume different speakers. For the plur. θανάτων see 864 (n.). The gen. is objective, representing ἀριστερά (τοιού) θανάτων.

878 sq. διανταίαν... πεπλαγμένους. The manifest interpolations of the MSS (crit. n.) are easy to explain. πλεύρη speaks for itself. δινέτο was also written because some reader imagined λύγειαν to be provided with an accus. διανταίαν, but sought a verb to govern πεπλαγμένους. Since however a reader so unready with idiom must have been of somewhat late date, it would at first sight appear as if δινέτο would hardly be the kind of

(A) Smitten through the left—Smitten indeed! through ^{2nd} sides from the selfsame loins! Alas! their frenzy! strope.

(B) Alas the curse that doomed a mutual death!

(A) Aye, with home-thrust to house and body were they smitten, through rage too dire for words—

(B) And through impartial doom brought by a father's curse.

(A) Through the land too hath gone the pang of mourning. 2nd anti-strophe.
The stronghold groans, and the soil that loves its men.

this line, to answer to v. 886. 878 sq. διανταίας λέγει στληγάρι | δόμοισι καὶ σώμασι | πενταγύρων τέττα M^a (λέγει στληγάρι μί, δόμοις M, ἔπειτα μ). The manifest glosses στληγάρι and ἔπειτα were removed by Elmsley. †. 882 <οὐ> add. Wecklein. The loss is not rare: cf. Stob. Eccl. 185. 19 <οὐ> τοῦ δοκεῖ μοι, τὴν δ' ἀληθείας μῆλα (Gaisford). 885 μετέ M (with

word which he would supply. Yet in Soph. *El.* 676 precisely this interpolation has occurred (in A) through a gloss which appears as such in L. With διανταίας cf. Soph. *Ant.* 1307 τί μ' οὐκ ἀνταίας ἐπαισθίει τις;

δόμοισι καὶ σώμασι: dat. incomm. (or of reference) with διανταίας: 'a blow which goes right home to....' σώμασι might indeed have been the loc. (or the instrumental) dat. which is interchangeable with the accus. of respect (e.g. Eur. *Bacch.* 683 σώμασι παρειμέναι, Herond. 3. 32 γέρων ἀνήρ ωστε τε κάμμασι κάμμων, Cho. 510), but δόμοισι must stand on another footing.

880 sqq. διανθέτρη μέντοι κ.τ.λ.: 'through unspeakable (=wicked) temper.' This is followed (cf. 875 sqq.) by another view, 'and through the fate brought on by their father's curse.'

διχόφρον of MSS, apart from the metrical question, makes no reasonable sense.—<οὐ> διχόφρον = 'treating both alike' (cf. διτιθόρων 876).

888 sqq. καὶ πόλιν. After speaking of the brothers themselves and their house (δόμοισι καὶ σώμασι) the Chorus turns to the effect on the realm.—Θύκη takes up διανταίας. It might seem that the πόλις as a whole is first said to mourn, and then the στόλος is divided between the walled town (πίρυοι) of Thebes and the country. But for this πέθοντο would be required, not πέθοντο. The line in the strope has a spondee corresponding to πέθοντο, and it is not impossible that we should read πέθοντο, which would supply the above antithesis (cf. 257, where the πολισσοῦχαι are divided into πεδιστόμοι

and ἄγροπες ἐπίσκοποι). πέθοντο, however, is more comprehensive ('soil,' Soph. O. C. 380 τὸ Καδμεῖον πέθοντο, Ph. 69 τὸ Δαρδανὸν πέθοντο) and the antithesis is between the built town and the native soil of the whole πόλις underlying all, η Καδμεία γῆ.

φθανδρον. A country loves population and especially one of (brave) men. Its greatest misfortune is to be κέραυδρος (*Pers.* 122, 732 Σόδον μὲν δοτο τῶν κεραυδρίας στέτει) or ἀδρόν χηραθῆρα (Solon *fr.* 25, 26, Hdt. 6. 83). Destitute of any prince the land is a widow who has just lost her beloved spouse.

885 sq. πέλα κ.τ.λ.: see crit. n. A direct reference to the Epigoni is manifestly out of place. The Chorus cannot be specifically prophetic, and though a general utterance might prove to be a prophecy, it is clear that Aesch. thinks of no issue left by the brothers (see 813 διέκρουν). θηγόνες has a more natural sense. The word is not the Greek for 'sons' or 'children' (ἀγενοί), but δι- in compounds has a force of 'after,' 'in addition' which is relative to the context. ἐγγόνοι are born 'in addition to' or 'after' the natural heirs (cf. Plat. *Legg.* 740 c), or (like *agnati*) those who are birth-connections (collateral) standing in the next relation to such heirs. Here they are the new successors (whoever they may prove to be) to whom the possessions will now pass. There is no heir apparent (the sisters not being regarded), and the ἐγγόνοι will now come in. Cf. the use of the word in Diodorus 1. 3.—κέντοι: 'without an owner' (lit. 'unoccupied'): cf. the

κενὰ τάδ' ἐπιγύρνοις,
δί ὡν αἰνομόροις—
δί ὡν νεῖκος ἔβα
θανάτου τέλος.

ἐμοιράσαντο δ' ὁξυκάρδιοι
κτάμαθ', ωστ' ἵσον λαχεῖν.
διαλλακτῆρι δ' οὐκ
ἀμεμφείᾳ φίλοις,
οὐδὲ ἐπίχαρις Ἀρης.

τρ. γ'. σιδαρόπλακτοι μὲν ἀδ' ἔχουσιν,
σιδαρόπλακτοι δὲ τοὺς μένουσι
λαχαὶ πατρώων—τίνες;
τάχ' ἄν τις εἴποι—τάφων.

δοῦλοιν μᾶλ' ἀχέτας τοὺς

the next line). 886 κτίσαντα τὸν Μ. Corr. *ed. κτίσαντα τὸν Weil. Some (with C. G. Haupt) omit the line, assuming no lacuna at 874. 889 καὶ θαράτου Μ, corr. C. G. Haupt. +. 891 κτήμαθ' Μ. θεθ' Μ (τ superscr. m). Ιστορ. Μ. Apparently there was some notion of θεθ' θεσσοι (for the corruption see Ar. *Pwl.* 1307 a 18 θέτοι).

frequent use of *bona vacantia* and of *vacans*, e.g. Cic. *Rosc. Am.* 9. 26 *prædicta vacans*, glancing also at the sense 'bereaved' (e.g. Bion 1. 55 *χήρα δὲ Κυθέρων, κατοι δὲ δέ δώματα* Ερωτ.).

887 sq. The repeated δεῖσι shows that different speakers are concerned. The gen. (instead of δεῖς δεῖ) regards the motive as an agency rather than as an object. See Kühner-Gerth 1. p. 485 (Anm.).

888 sq. νίκος ἦβα θαράτου τόδος: 'the quarrel went on to an issue which was—death.'—καὶ was interpolated by a reader who did not understand the construction of τόδος, for which cf. Eur. *Bacch.* 526 ἔμας ἀρέτην τόδος βάθι τρόδος, *Hipp.* 1371 καὶ τὸν δόθεν μὲν δόθεν βαίνει, fr. 1011 τὸν χρόνον ἔβα δόθει; (burlesqued by Aristoph. *Nub.* 30).

889 sq. ἀγνοήσθω: stressed. They were sharply determined to get their full rights. Legally exact division would be made δέξιοι νόης (intelligence), but in this case there was a sharpness in the temper and feeling.—Ιστορ. The rule of Athenian division of an inheritance was that of *isomēpla* between sons, and, though primogeniture must determine succession to the throne, yet where sons were twins (as apparently in this case), there might be a sharp dispute and a claim for equality even in that respect.

890

895

892 sqq. διαλλακτῆρι δὲ οὐκ εἰ τ. λ. The division has in truth been equal, but it has not been natural nor kindly. The διαλλακτήρ (χρηματοδοτηταις 716, λυτρῷ τεκτῶν 924) has indeed been πυρός (717), the ἀμέρρων εἰδόποιος. He has deprived them of their proper inheritance, assigning to each only enough land to be buried in (718). So the Ἀρης, who is the same arbitrator under another name (regarded as the destructive power which directed the sword), has been πυρός χρημάτων παρὰ διατητής (926 sq.). Hence the 'friends' (on either side) blame the arbitrator for the cruelty of his decision and Ares for the same temper. Ares and the sword have been impartial, but they have not been just; they have treated both alike, but both cruelly. This sense is so clear that it is surprising to find editors emending the text.—φίλοις: 'in the eyes of their friends.'—ἀμφιφίδια: cf. 389, 672, 811 and Ionic forms like ἀληθεῖς, ἀπιστεῖς (Semon. 1. 6).

893' ἐπίχαρις Ἀρης: 'nor did Ares come (or act) in welcome fashion.'

896 sqq. τοῦτο = αἰτήσθαι: 373 (n.). The order of the MSS τοῦτο δὲ τοι εἰρεται, τίνεις; τοῦτον παρέργων λαχεῖται is surely absurd. How could anyone be likely to ask τίνεις; before the speaker had attached

Ownerless, waiting new heirs, are these possessions, through which, for these cruelly slain—

(B) Through which the quarrel went to its end—in death!

(A) With keen hearts, jealous for equal share, did they divide their substance. Not blameless do their friends hold him who made the peace—

(B) Nay, the Wargod earns no thanks.

(A) By blows of iron are they brought to this; and by 3
blows of iron there awaiteth them the parting of that which was their sire's—'What parting?' is it said?—of their sire's tomb.

(B) Right loud this dirge of ours that thus attends them,

λχωτες (R^b) for *λσων* (cett.) and Ath. 410 ει *ισούσθαι* (i.e. ησουσθαι) for the ησουσθαι of Herodotus. 892 δ' οὐδ' for δ' οὐδ' Wecklein. ↓. 893 ἀμεμφά M, corr. Hermann. ↓. (Cf. *Suppl.* 38 πατραβελφίαν M for -ελας Pauw.) 895 σιδηρωτληκτος M, corr. Robortello. 896 After this verse M interpolates τετυμένοι δῆθ' οὐδος, the eye having wandered to τετυμένοι δῆθ' οὐδος of 873. Ὄμ. recce. 897 sq. M has the order τάχ' ἀν τις εἴτοι, τίτοις; | τάφων πατροῖον λαχαί. Corr. *ed. ↓. 898 δόμων μάλ' ἀχέσσα τοῦ προτέμπει | M. μάλ' ἀχώ (ἀχήν) εἰς (ἐπ') αὐτοῦς recce.
^{αετος}

The error arose through ἀχέτας. Corr. *ed. ↓. See schol. and antistr. 910. δειπάν
for δόμων Brunck, δόμων μάλ' ἀχώ εἰς αὐτοῖς Hermann, μάλ' ἀχέσσος' ή δόμων τοῦς

any noun to σιδαρόπλακτος? The play upon the meanings of λαχαί is also destroyed. That there was something wrong with the eye of the copyist at this point is clear from the interpolation recorded in cr. n. If the expression σιδαρόπλακτος μένοντι λαχαί had occurred it would be natural enough for another to ask τίτοις; 'what sort of σιδ. λαχαί do you mean?', and then the answer would come "λαχαί in the sense of 'digging,' the digging of a tomb (λαχαί τάφων), not in the sense 'apportionings' of property (λαχαί κτημάτων)." But to make this effective it is obvious that πατροῖον should precede τάφων. The words λαχαί πατροῖον are intentionally ambiguous: the deciding, or 'surprise,' word is given in τάφων. λαχαί πατροῖον would first suggest a division of τάφων: the addition of τάφων suddenly converts πατροῖον into an adjective and startlingly changes the meaning of λαχαί. [The confusion was probably due, in part at least, to the similarity of λαχαί and τάχ' ἀν at the beginnings of the lines.] λαχή or λάχη (but cf. λαβή, ἀφή) = λάχις (Hesych.), but the same word is connected with λαχαίων and the schol. here says αἱ σκαφαὶ τὸ φυτὸν ἀμφελάχανε (Od. 24. 241).

σιδαρόπλακτος: the 'blows with the

iron' prove to be those of the δικέλλα or other instruments which open the family tomb for a new occupant. Cf. Soph. Ant. 249 οὐτε τοι τενῆδος η | πλῆγμ, οὐ δικέλλης ἐκβολή. The brothers will not σιδήρῳ διαλαγχάνειν τὰ πατρῷα επίμετα but σιδήρῳ διαλαγχάνειν τοῦς πατρῷους τάφους.

899 The metre of M cannot be related to that of the antistrophe, which has every appearance of being sound. There are also manifest objections to the words as they stand in M. In 869 there is no point. It is not the abl. gen. of the place from which the bodies are brought (i.e. δόμων προτέμπει), since they come from the city gate. Nor does it suit any description of the Chorus, who are not women of the house. There is also nothing to agree with the fem. ἀχέσσα. The first syllable of the line being of either quantity we may read *88' δμών. The appearance of ἀχέσσα is due to ἀχέτας glossed by ἀχέσσι. This was followed by αὐτοῖς as a gloss upon τοῦς, and the total gloss αχέσσαντος caused the confusion of the text. The Chorus is once more emphasising the genuineness of its own manifestations of grief (849 n., 858 sq.). In ἀχέτας the ηχώ is that both of the voice and of the κτένως (Eur. *Suppl.* 72 ἀχούσια προπόλιων χέρες).

προπέμπει δαικτήρ γόος αὐ-
τόστονος αὐτοπήμων,
δαιώφρων δ' οὐ φιλογαθής, ἐπύμως
δακρυχέων δ' ἐκ φρενός, ἀ
κλαιομένας μου μινύθει
τοῦδε δγοῶ ἀνάκτοιν.

900

ἀντ. γ'. πάρεστιν εἰπεῖν ἐπ' ἀθλίοισιν
ὡς ἔρξάτην πολλὰ μὲν πολίτας
ξένων τε πάντων στίχας
πολυφθόρους ἐν δαῖ.

δυσδαίμων σφιν ἀ τεκοῦσα
πρὸ πασᾶν γυναικῶν ὄπόσαι
τεκνογόνοι κέκληνται.
παῖδα τὸν αὐτᾶς πόσιν αὐτῷ θεμένα

905

910

Westphal. 900 sq. M divides with αὐτόστονος. 902 δαιέρων M^a, δαιέρων M.
Corr. Blomfield. δ' οὐ M, οὐ Ald. †. 903 δ' ίκ M, δ' om. rec. †. 905 δαιών
M, corr. rec. (τοῦ δαιόμον is possible.) 903 sq. M divides with ἐπ' ἀθλίοισιν

900 sq. δαιέρω: 'rending' the heart or breast. Cf. *Sapph.* 806 δαιέρωτος γένεος (which is βίᾳ καρδίας), Shak. *Hamil.* 3. 4. 153, and schol. We should not take it of the rending of the cheeks (*Cho.* 24 &c.). —αὐτόστονος. The sigh (1) 'comes of itself,' and not factitiously (cf. αὐτοδάκτ., αὐτόνομος, αὐτοδιάκριτος), and (2) is 'its very self,' i.e. no counterfeit (cf. αὐτογράφων and the philosophical αὐτορρύπτωτος &c.). The two senses run into each other, 'spontaneous and genuine.'

902 sq. δαιέρων. The primary sense of δαιόν implied here is plainly that of misery (*Pers.* 283 δαιόμων βάθε | δυστελῆ Πέρσαι | δαιόν, Soph. *Aj.* 784 ὃ δαιά Τέκνηστα, δαιόμορος γένος), though it is highly probable that, using it so near to δαιέρω, the poet had the feeling of a relationship with δαιόν. The lament δαιήν τὴν φρήν in the physical sense of φρήν (for which cf. *Eust.* 158 and the next line here). It is not to be supposed that differences of meaning as tabulated in our dictionaries were consciously realised by Greek writers with every use of a word, and the sense of 'cruel' is superadded to that of 'wretched.' So Bacchyl. 5. 137 δαιέρων | μάτηρ κακέρω-
μος δαιόν | δαιόλεντον δαιέρων. The appearance of δ' is explained only by breaking up the clauses between different speakers. οὐ φιλογαθή. An enforced lament,

e.g. of a detested master or ruler, might be a performance of joy. The γένος in itself is but a ceremony.—φίλος livelier than τοῦδε. (163 n.).

In δαιέρως δακρυχέων δ' ι.τ.λ. the particle makes antithesis to φιλογαθή. The tears come truly from the heart and not merely from the eyes ('deep in heart-wrung tears' Burns); cf. 859. Headlam quotes the proverb αἴματι κλαῖσιν.

904 μισθία. The wasting away is that of the φρήν in the physical sense. Cf. Hippocr. *Art.* 796 μισθίουσι αἱ σάρκες, *Theogn.* 361, Hom. *Od.* 4. 374 μισθίει δέ τα γέρα τραύματα. In *Eust.* 371 μισθίουσι is joined with ταύδημα, and the body is said τάκεσθαι in *Plat. Rep.* 609 C. Weeping is considered as an actual melting away (cf. Ar. *Ran.* 1089 τραφρυδίθηρ γέλων of tears of laughter taking all moisture from the body), and when the tears come 'in very truth' from the φρήν, the φρήν μισθία. (Verrall also finds this physical sense in the words.)

905 τεῦδε δυοῖς δαικτοῖς: the fulness of this dual is deliberate. The lament is for two at once, both kings, and dead together.—τεῦδε with a pathetic demonstration: 'lying here.' The gen. is causal (Hom. *Od.* 24. 425 τεῦ δαιρυχέων, 22. 424 τεῦ τάγνων οὐ τεῦσος διέρρειν, Eur. *H. A.* 1114 πράσσων δ' ἦγε τὶ λυτρόν, οὐ δαι-
ρύποτες).

and it rends us with the very groan of unforced grief. Yes, from suffering minds—no gladness there!—and with tears poured truly from a heart that wastes, as we melt in tears for the two lords lying here.

(A) Poor souls! Thus may one say of them. For their own citizens, and for strangers—come one, come all—they did much with loss and waste...in slaying.

(B) Ill-starred was she who bore them, beyond all women that bear the name of mothers. Her own child she took for

ἀς ἵβάντη | . πάρεστι M, corr. Burgard. πάρεστι δ' al. 907 αὶ' Heimsoeth. πολίτης M, corr. rec. §. 908 & rec. §. τ' ἐπακτύω Meineke. §. 910 δεσμῖνος Dind. (to fit his reading in stroph. 899). ḥ M. 911 προταστή M, προταστή m. 912 αὐτῆς M, perhaps rightly (see Cho. 110 n.).

908 πάρεστι στενῶ: all that one can say in terms of the usual funeral *έπαυτος* is this. In the keening the virtues of the deceased were enumerated. Here *εἰρήνη* turns out to mean a reproach.

907 sqq. ἀς ἵβάντη πολλὰ μὲν πολίτης κ.τ.λ. [The dat. comm. πολίτης of M is by no means impossible in itself after *ἴρεται* or *ποιήσαι* (see Jebb on Soph. *O. T.* 1373); but it cannot be retained here before the accus. *στίχας*.] The usual *ἄλος* might set forth that a man had been a benefactor to the citizens and a φιλόξενος to ξένοις of all kinds (*πάντων*), no matter in what numbers or 'ranks' (*στίχας*) they came. Cf. Xen. *Oec.* 2. 5 ἔπειτα ξένους προσήκει σα πολλοῦς δέχεσθαι καὶ τούτους μεγαλεπτώτεροι· ἔρεται δὲ πολλαὶ δεινωτέραι κ.τ.λ. The Chorus plays upon this customary language: 'we can say in the case of these unhappy men that they wrought much for the citizens and for ranks of all manner of ξένοι,—,' and then comes the παρὰ προσδοκίας, 'viz. ἐν δατ.' From a translator's point of view the expression is complicated by sundry *nunances* which are sufficiently apparent in the Greek and eminently characteristic of the Aeschylean fondness for play upon meanings. Thus *ἴρεται πολλὰ* may bear either a favourable or an unfavourable meaning; ξένοις may mean guests and also foreigners; *στίχας* may have a military and a non-military sense. But further, πολυφθόρεως has (a) an active meaning, 'causing much waste of property' (cf. δωματοφθορεὺς, οἰκοφθορεὺς), which is well suited to express the loss caused by lavish entertainment; (b) a passive meaning, 'destroyed in great numbers.' Mean-

while δὲ δατ should be regarded as suggesting *τὸ δατῖ*. In the hospitality of feasting the πολίτης and the ξένοις στίχας are πολυφθόραι ἐν δατῖ; in war they are πολυφθόραι ἐν δατ. [In the accus. πολυφθόρους the accentuation becomes identical.]

μὲν is not answered by τε (although that correspondence is not rare: cf. Eur. *Or.* 22–24, *Phoen.* 57, Jebb on Soph. *Ant.* 1162, Bury on Pind. *Isth.* (App. p. 153)), but τε simply connects the ξένοις στίχας with πολίτης, while μὲν is answered by the thought only: i.e. πολλὰ μὲν (καὶ δὲ) takes a shape which is virtually πολλὰ μὲν...δαλλ' ἐν δατ. The speaker keeps his surprise word till last; until then the phrase is apparently a true *ἄλος*: 'did for them much, and at great cost, in—destroying them.'

For the credit of the φιλόξενος cf. Hom. *Od.* 13. 202, Bacchyl. 1. 12 ξενῶν φιλόξενος τιμῇ, 3. 16 βρόνται φιλόξενος ἀγναντος, Pind. *I.* 2. 39 οὐδέ ποτε ξενίαν | οὐρανού παντεπειδί λογιον ἀμφὶ τραγέσαν, *N.* 1. 22 θαρρά δὲ ἀλλοδαπον | οὐκ εἰπερεις δόμοι ἔτι, 9. 2 διαπεπαιδευται ξενῶν πεικαρται θύραι δέκ. With ξένοις τε πάντων cf. Ar. *Lenn.* fr. 4 ἀνδρῶν ἐπακτύω πάντα γάργαρ' εύστοια (where probably we should read πάντα γάργαρ' εύστοια).—πάντων: no matter whence or why they came. In hospitality (*ἐν δατῖ*) or in battle (*ἐν δατ.*) 'come one, come all.'

913 αὐτὴ θεμένα: the unusual addition of the reflexive pronoun to the middle verb emphasises the incest. The use is only allowable at all when, without such emphasis, the verb would be naturally used in the middle (as in 'take' a wife or husband: cf. Bacchyl. 5. 169 τάς κεν λιπαρὰν οὐθέλων θεμένη).

τούσδε ἔτεχ', οἱ δ' ὅδε ἐτελεύ-
τασαν ὑπ' ἀλλαλοφόνοις
χερσὶν ὁμοσπόροισιν.

915

στρ. δ'. ὁμόσποροι δῆτα καὶ πανάλεθροι
διατομαῖς οὐ φίλαις
ἔριδι ματομένῃ
νείκεος ἐν τελευτῇ.

920

πέπανται δὲ ἔχθος, ἐν δὲ γαίᾳ
ζόα φονορύτῳ
μέμεικται· κάρτα δὲ εἰσ' ὅμαψιν
πικρὸς λυτήριος νεικέων ὁ πόντιος.
ξένος ἐκ πυρὸς συθεὶς
θακτὸς σιδαρος· πικρὸς δὲ χρημάτων
κακὸς δατητὰς "Ἄρης, ἄραια πα-
τρὸς τιθεὶς ἀλαθῆ.

925

ἀντ. δ'. ἔχουσι μοῖραν λαχόντες, <ῶ> μέλεοι,

914 M writes as one line τοῦτος...ἀλλαλοφόνοις. 917 συνάλεθροι Weil. ¶.

918 δαναραῖς Weil, δαραραῖς E. A. I. Ahrens. δέδους H. Voss. ¶. 920 The

second ε of νείκεος has been erased in M. 922 M writes ζόα φονορύτῳ μέμικται as

δαστιν, Ηε. 78. 937 'Αρμοτίηθε', φέ
Κάδμοις ὑπέρθυμος θέτει δαστιν). For the
added reflexive cf. Ar. *Eccles.* 402 δε αὐτὸς
αὐτῷ βλεφαρίδ' οὐδὲ ἀσθετο (q.v.), Eur.
fr. 256 κέρδος αὐτῷ τοῦτο τοιάτις ('con-
siders') μῆτρα, Soph. *Tr.* 245 ἔξελθε
'(chose) αὐτῷ επῆμα.

917 sqq. φρέσκοποροι δῆτα: 'διέστηροι
indeed!' i.e. φρέσκοποι in a special and
novel sense, defined or specified by καὶ
πανάλεθροι. The responding speakers
play upon the sense by etymologising
(φρέσκος σταρβεῖν). The brothers were
'sown together' in birth, and they have
been 'sown together' in death, since their
blood was shed upon the ground and
commingled. The notion (carried on by
τὸ γένος 921) recurs in δαμαψι 923 (n.)—
καὶ πανάλεθροι: 'yes, in utter destruc-
tion.' παν denotes that their family
ends with them.

δαναραῖς φέ φόναις: 'through a
division made in hatred,' an improper
spirit and manner of dividing an estate.
Since the form of τὸ δαναλαχῶν τὸ επιθέμα
was 'hostile,' viz. σύνθημα, and since the
division in question was performed upon
their own bodies, δαναραῖς has also the
physical meaning: i.e. in one sense
δαναραῖς is the cleaving of the estate, in

another it is the cleaving of their bodies
(cf. Eur. *Hec.* 782 ὅδε διατεμὴν χρᾶ). It is for this reason that the Chorus
prefers the word to e.g. δαναραῖς. The
point of φέ φόναις is that an ideal appor-
tioning would have been carried out μετὰ
φόλλας; in this case it was done in fight.
For further definition φέ φόνερά (causal)
is added to the instrumental, but
φόνερά has its own force. The dispute
—which might in itself be pardonable—
went to mad extremes. Cf. Eur. fr. 453.
1. μανούρας ἦρι | θακτῷ τερπομέτρων
εἰδέρει.

νέκυος δὲ τελευτῆ: with πανάλεθροι
δαναραῖς; 'when it came to a final
decision of their quarrel.'

921 sqq. τίνανται δέ δύο takes up
νέκυος δὲ τελευτῆ, while δὲ γένος κ.τ.λ.
qualifies the present words. 'The enmity
has ceased (indeed), but in the shape that
it is their life's blood which has met and
blended in amity.'—μέμικται: cf. [Eur.]
Rhes. 431 συγκυρῆς φόνεος (of Thracian
with Scythian enemy).

922 μέρα δέ δέ δαναραῖς: 'and of
one blood are they in truth,' i.e. their blood
is now mingled into one upon the ground.
This meaning was appreciated by a modern
man of letters (J. R. Lowell in *Shakspeare*)

her own spouse, and brought forth these; and they have died like this 'neath one another's hands, hands made with the self-same sowing.

(A) With selfsame sowing! Yes! So have they wholly perished, ending their quarrel by a cleaving made in hate and frenzied jealousy.

(B) Their enmity is done. Their life is mingled in the earth in streams of gore. Of one blood are they, yea indeed! Harsh settler of quarrels is the alien from the sea, sprung from fire—the sharpened steel. And harsh is the cruel apportioner of goods—the Wargod, who makes true the father's malisons.

(A) They have their portion, poor souls! according to their 4th anti-strophe.

one line (but with φονορρότια, corr. Seidler). 926 θηγέτης M. 927 sq. M writes and divides δράς | παρόδε τιθεις ἀληθῆ (δρά M¹). Corr. *ed. f. δρά παρόδαι Bothe, δρά γε παρόδε Schütz. 928 ὡ μέλαιον τεκε. The scansion is μέλαιον (cf. θεοί, πόλεως).

Once More. This further defines διβούροι (917). Somewhat similar in picture is Hom. Il. 18. 329 δύμω γάρ πέτρωται δυάλοις γαῖαν ἔρενται. [There may also be an allusion to the old custom of two parties to a contract mingling their blood. In this case it is their lifeflood (*ἷδα*) that is shed, not in agreement, but in death (φονορρότιφ).] For κάρτα in such reference cf. 400 (n.), 402.

924 sqq. πικρὸς λυτήρ κ.τ.λ.: cf. 714 sqq. The present words indicate more clearly than any elsewhere that the original terms of the cryptic prophecy were πικρὸς δαπητής (or its equivalent) ξένος πόντιος πυργενής: 'a harsh arbitrator, a stranger, πόντιος, born of fire.' The word πόντιος would naturally be interpreted 'of the sea.' The apparent contradiction of this to πυργενής was a mystification. It turns out that the meaning is iron, which is ξένος, as a new metal to early Greece; πόντιος, as coming (not from the sea but) from Πόντος (since pronunciation and ancient script have nothing to do with a difference between capitals and cursive); πυργενής (here ἐκ πυρὸς συθεῖς) as being wrought by fire or even supposed to be produced by fire (see 191 n.). The construction is πικρὸς (γέγονε or ἐστι) λυτήρ κ.τ.λ., the words δακτός σιδάρος being in explanatory apposition, 'viz. the sharpened steel.' The addition of θακτὸς is not idle. It refers to senses of πικρὸς and λυτήρ; 'the sharp undoer (of knots)' is 'the sharpened steel.'

925 sq. πικρὸς δέ κ.τ.λ.: another presentation of the same thought (cf.

892–894), but here the consideration is of the property (χρήματα) rather than the quarrel. The construction is again πικρὸς δέ (γέγονε) ὁ χρημάτων 'κακὸς δαπητός,' (viz.) Αρης. For δαπητός see 697 (n.) and Suid. δαπείσθαι: δαπηταὶ κυρλαοὶ τὰ κονά δαπέμονται τοῖς μὴ βουλομένοις.

*δράτα: see crit. n. The word is substantive. The παρήχοις with 'Αρης' is of course intentional.

926 sqq. ἔχοντι μόρια λαχόντες. We must not join ἔχοντι λαχόντες (as = Λαχόντος). For μόριον cf. 863 sq. μόρια is not 'fate,' but 'portion,' and that portion is defined by the next words. Unfortunately ἀγέλων of MSS is as feeble in sense as it is bad in metre. The thought seems certainly to be 'as their portion of the land they have the share which will suffice to bury them (718–720), but under their bodies there will be abundance in depth.' The βάθος is thus opposed to the μῆκος. If *πάχεων is right, the corruption may be due in part to the unrecognised α for η. The share of land which they receive is the measure of their own length, 'the cubits given by the gods.' Cf. Shak. *Henry IV. 5. 4. 91* But now two paces of the vilest earth | Is room enough. On Soph. O. C. 790 Jebb quotes the offer of Harold of England to Harold of Norway, *Seven foot of the ground of England, or more perchance, seeing he is taller than other men.* The notion of πῆχυς in stature (the 'cubit' of the Bible) appears in ἀνήρ τετράπηχυς and the ἀνήρ τρικαϊδεκάπηχυς of Theoc. 15. 17.

διοδότων πάχεων·
ήπο δὲ σώματι γᾶς
πλούτος ἄβυσσος ἔσται.

ἰὼ πολλοῖς ἐπανθίσαντες
πόνοισι γενέαν·

τελευτὴ δ' αἰδὸς ἐπηλάλαξαν
Ἄραι τὸν δέξιν νόμον, τετραμμένου
παντρόπω φυγὴ γένους.
ἔστακε δ' Ἀτας τροπαῖον ἐν πῦλαις,
ἐν αἷς ἐθείωντο, καὶ δυοῖς κρατή-
σας ἐληξε δαίμων.

930

935

940

ΑΝΤΙΓΟΝΗ.

παισθεὶς ἔπαισας.

ΙΣΜΗΝΗ.

σὺ δὲ ἔθανες κατακτανών.

930 διοδότων M, corr. Bothe. θεόδωτος C. G. Haupt. διχέων M. Corr. *ed. †. διχέων Schwenk, διγέων Blomfield. **931** χάριται Blomfield. †. **932** ἴτανθίσαντες M, corr. Bothe. ἴτανθίσαντες Hartung. **934** Omitted by recd. After this verse M has the interpolation τέλεσι γε δέμονι (δέμοις μ'), which Hermann removed. The

933 ἴτανθίσαντες = στεφανίσαντες; an oxymoron. The wreaths of victory or flowers of festal decoration are in this case στένα. That is the only wreath with which they have glorified their family.

935 sqq. τελευτὴ depends on ἐπηλάλαξαν. ἐλαλέ may be the war-cry or (as here) the cry of victory (Soph. *Ant.* 133 τίτην δρυμῶντ' ἐλαλάζει, Αι. *Ant.* 1763 ἐλαλαῖ, τῇ Παιών, | τίτελλα καλλίστων). The fact seems to be that the war-cry is uttered as a presage, or in confidence, of victory, and thus also in the victory itself.—αἵτο : 'in this instance' it was the Arai who sang the song of victory, and the trophy is one to Ate. 'Ἀραι = Ἐπαύτες : cf. *Eurip.* 420 'Ἀραι δὲ τὸν εἰκόνα γῆς θεα τελέσμεθα.—τὸν δέποντα νόμον. The art. implies the choice of one νόμον as distinct from another. The 'Ἀραι, in uttering their triumphant cry, have chosen to do so in the style which is ἀξός, i.e. the note of a dirge (cf. 839 λαγαῖνες n.).—παντρόπων : the race is routed beyond recovery, since all the males are dead.—Ἄτας is stressed. The trophy is not that of either brother, dedicated to Zeus (*Eur. Phoen.* 572) or some other god (*Plut. Sol. Sall.* 19. 5 τοῦ

τροπαῖον ἐπέγραψεν 'Ἄρη καὶ Ήκτώρ καὶ Αἴροδείτην').—Θεόδωρος : reciprocal middle; the tense as in 796 τελευτὴ (n.).—θεόν : the winner in the end was the evil genius who (αἴτης of 798) overcame both.

941 sqq. Here commences the θρῆνος proper on the part of the two sisters. It is to be understood as accompanied throughout by weeping and gestures of mourning. Since Antigone is the elder and the more important character, being regularly mentioned first in the story and in this play itself (848), it is natural to assign to her the opening words. Since also it is she who subsequently undertakes the cause of Polyneices, it is natural to imagine her as standing at the head (*Hom. Il.* 23. 136) of the bier of that brother, while Ismene is at the head of Eteocles'. It should not, however, be supposed that each sister addresses herself always to one corpse at the expense of the other. It is true that the special sympathy of Antigone goes out to Polyneices when burial is refused to him, but this is rather because her sense of right is outraged along with her affection than because her affection belongs in the first instance chiefly to the exile. Their

share of God-given cubits; but under their bodies will be an unplumbed wealth of earth.

(B) Ah, ye who have crowned your race with crown of many sorrows! Lo, 'tis the Curses who here sang triumph o'er the issue with the shrill-voiced strain, now that the house is routed in utter flight. It is to Ruin that the trophy stands at the gates whereat they smote each other, and 'tis the bad Genius who hath mastered both ere he would cease.

[The sisters, one at the head of each corpse, chant the formal dirge.]

ANTIGONE. Smiter and smitten!

ISMENE. Slayer, but slain!

δέρματα

two readings seem to have arisen from πόνοις γέρεδε. 935 τελευτᾶς δ' αἰδ' M. +. τελευτᾶς δ' Hermann. 938 δύστακες M^a, δύστακες δ' (superscr.) M. τρόβαιος M. 939 sq. κρατήσας rec. θάγξ' δ' δαίμων recce. 941—998 The distribution here adopted was first hinted by the Aldine. In M the paragraphus stands before each line except 949—952, 963 sq., 978 sq., 983, 989. But 941, 953 are marked as belonging to Ismene. 942 κτακών recce. Enger is probably right in transposing and sub-

language is intended to apply impartially, even if one corpse is more directly addressed by each in turn. The equality of the brothers' fate and the equality of their perverse action are realised by both women. While each is in a measure blamed, each is in a measure excused.

The arrangement here adopted is in the main that of Wecklein, but it requires somewhat audacious changes to support his notion of complete syllabic correspondence as between each utterance and its reply and between strophe and antistrophe. His text is therefore not here accepted.

Vv. 941—949 consist of brief couplets, in which the second speaker answers the first. Vv. 950—979 consist of a system forming a strophe and antistrophe. Within the system the couplet arrangement is maintained, and each portion ends with a joint or choric ephymnum (963—964, repeated 977—979). Then follows another series of independent couplets, the whole ending (992—995) with four lines arranged in the form *a b b a*, assigned as in the text. The difficulty of metrical correspondence is considerable, but some at least of the discrepancies are explainable as due (1) to the freedom of the anacrustic syllable, (2) to the part played by interjections, which are not always faithfully recorded.

941 *ταυθεὶς* *τραύματα*: synchronous. This and the next line not only state a fact; they also extenuate. 'If thou didst

smite, thou wert smitten too'—'And if thou didst slay, thou wert also slain.' Cf. Soph., *An.* 170 *ἐκένοις πρὸς δικῆς μορφαῖς μίαν | καθ' ἡμέραν ὀλορροὴ ταλαιπότες τε καὶ | πληγύετες.*

942 The MSS have σὺ δ' οὐαίς κατακτανόν, a line which is left without metrical relation. At v. 949 M has προκείσθεται κατακτάται, which Hermann rightly emended to πρόκεισθαι. But the words come somewhat strangely there, whereas at the present place they would be a natural answer to *ταυθεὶς τραύματα*, and (except for *τραύματα*) would be metrically what is needed. If we transfer them (with Enger) to the present place we may perceive that *κατακτάται* would readily beget the gloss *κατακτάται*. Again, while *πρόκεισθαι* is good in itself, even without pressing a reference to the formal sense of the *πρόκεισθαι* (cf. Soph. *Aj.* 1059 *θαρρεῖς δὲ πρόκεισθεντος μόρον*), yet it is not so simple an antithesis to *κατακτάται* as *κείσαι* alone would be. *κείσαι κατακτάται*=*κατέθανει κατακτάται*. In response therefore to *ταυθεὶς τραύματα* it is extremely remarkable that the transposition shou'd be made, and in that form. If the line was glossed by *οὐαίς κατακτάτων*, and then ousted, it might easily be afterwards written in the margin and thence inserted at the wrong place. It should be noticed further that σὺ is better absent. The words should be (like those which follow) applicable to either brother.

ΑΝ. δορὶ δ' ἔκανες		
ΙΣ. δορὶ δ' ἔθανες		
ΑΝ. μελεόπονος.	945	
ΙΣ. μελεοπαθής.		
ΑΝ. ἵτω γύος.		
ΙΣ. ἵτω δάκρυ.		
ΑΝ. πρόκεισαι		
ΙΣ. καγακτάς.	950	
στρ. ΑΝ. ἡέ.		
ΙΣ. ἡέ.		
ΑΝ. μαίνεται γύοισι φρήν.		
ΙΣ. ἐντὸς δὲ καρδία στένει.		
ΑΝ. ἵω τὸ πᾶν δάκρυτε σύ,		
ΙΣ. σὺ δ' αὐτεὶ καὶ πανάθλιε,	955	
ΑΝ. πρὸς φίλου ἔφθισο.		
ΙΣ. καὶ φίλου ἔκτανες.		
ΑΝ. διπλὰ λέγεις		
ΙΣ. διπλὰ δ' ὀρᾶν		
ΑΝ. ἄχεις τοῦς τάδ<ε γ'> ἐγγύθειν.	960	
ΙΣ. πέλας <τάδ'> ἀδελφέ' ἀδελφέων.		
ΧΟ. ἴώ Μοῖρα βαρυδότειρα μογερά, πότνιά τ' Οἰδίπου σκιά, μέλαιν' Ἔρινύς, η μεγασθενής τις εἶ.		

stituting here v. 949 in the shape κένεια κατακτάς. †. 948 ἔκτανες M, corr. Hermann. 948 δάκρυα M, corr. Lachmann. 948 προστέστηται M^a (the first ε-erased M), corr. Hermann. Lachmann's ΑΝ. πρόκεισαι || ΙΣ. καγακτάς is given in the text above, but see 942 (c.n.). 952 <ἡ> μαίνεται Lachmann. <έ> would be equally good, but most probably no added syllable is necessary. 953 δὲ Burney. 954 ίώ τανδάκρυτε M. ίώ τοις & Heimoeth, but the first syllable is indifferent. 954 ίώ τανδάκρυτε M. ίώ

948 sqq. Βορὴ δ' ἔκανες. The sentence is completed with μελεόπονος. The working of mischief by slaying is answered by the suffering of it by dying (μελεοπαθής). Each brother is spoken of from two points of view.

952 μαίνεται γύοισι φρήν. Here φρήν is as physical as καρδία, and μαίνεται possesses the same half-physical sense as in αἴθητος δ' ἐτμαίνεται of 140 (n.). φρήν is stressed. The grief is no mere outward demonstration. So ἔντρει in the reply.

953 ἔντρει δὲ κ.τ.λ. The metre agrees with the antistr. (968), and differs from that of the previous line only in the anacrustic syll., which that line omits.

We might doubtless insert an interjection in 953 and 967, e.g. <έ> μαίνεται κ.τ.λ., but there is doubtless no necessity.

953 διπλὰ λέγεις. This line and the next should not be stopped as if completed in sense.

950 *ἔχεις τοῖς κ.τ.λ. See crit. n. The metre is uncertain, but the corresponding διεντεντα κύβε' δράμνοντα (975) appears sound, whereas here the τοῖς of M is feeble. The sense (following διπλὰ) is manifestly that the sufferings, or motives for grief, are equal in the two cases. The text = 'to answer to those griefs (τοῖς = τρόπους) there are these.' The remark is accompanied by explanatory gesture.—*γ' has an obvious force:

ANT. With the spear thou didst kill—

ISM. With the spear thou didst die—

ANT. Cruel in deed.

ISM. Cruel in doom.

ANT. Spare not the cry.

ISM. Spare not the tear.

ANT. Dead corpse—

ISM. That hast slain!

ANT. Ah me! my breast maddens with sighs!

strope.

ISM. Yea! my heart groans within!

ANT. Ah! thou all-lamented—

ISM. Thou too, and all-wretched—

ANT. By thine own thou didst die.

ISM. And thine own thou didst slay.

ANT. Twofold to tell—

ISM. Twofold to see—

ANT. These griefs hard by those!

ISM. These anigh, twin with them!

CHO. Ah! Fate, who givest with heavy and cruel hand, and thou dread shade of Oedipus, black Vengeful Spirit, of a truth thy strength is mighty!

πολυδάκρυντα rec. Corr. *ed. πόλεις δακρυτές Lachmann (but note the following καὶ τανάθιει), πάνδυρη Ritschl. 955 αὐτόν rec., Blomfield. 956 φίλον γ' M, corr. Bothe. 960 ἀ·χέτων τοιών M, γνώμη rec. Corr. *ed. ¶. See antistr. 975, which is probably sound. ἀχεος τούς τάδ' <το>'> ἐγγύθεν is less likely. ἀχεα δοιά τάδ' Hermann, ἀχεα τώνδε τάδ' Weil, Oberdick, ἀχεα δυοῦν τάδ' Enger. 961 πέλας δ' αἴδεις δέλφαι δέλφαιν M, corr. Heimsoeth. ¶. τέλας δέλφα δ' Hermann. 962—964 M has ἐφύμιον before these lines. Hermann assigns them to the sisters (ΑΝ. ΙΣ.), Blomfield to the Chorus. 964 μέλανα τ' M, corr. Porson.

'if that brother has suffered, so also has this.' The construction implies τοῖς to be supplied. In its absence ἀχεος was drawn to the gen. usual with ἐγγύθεν.

961 πέλας κ.τ.λ. The πέλας δέλφαι δέλφαιν of M does not answer to either the previous line or the antistrophe (976). πέλας is upheld by ἐγγύθεν; the rest is emended by Weil. The words, however, mean 'near by are (griefs), sisters of sisters,' i.e. griefs on this side which are the counterpart of those. The reference is not to δέλφαι, the sisters themselves, but δέλφαιν is neut. (sc. ἀχεών). Each set of griefs are δέλφαι of the other (cf. μένος μένον, φίλος φίλον &c.). For δέλφα = παραπλήσια cf. Soph. Ant. 192 δέλφα τώνδε κηρύξας ἔχω, Plat. Phaedr. 276 D δέλφα τούτων δέλφα, sup. 481, 563 (n.).

962 sqq. βαρυδότερα: for the formation cf. σεμιοδότερα (Bacchyl. 2. 1). πόντια: cf. 871. This title of timid respect was frequently applied to the Erinyes (e.g. Eum. 952, Soph. O.C. 84, πόντια δευώπεται). Here the 'haunting' (σκιά) of Oedipus is identified with the Erinys (or his Άρά: cf. 70, Soph. El. 111 πόντιν' Άρά). 'The Erinys is, in fact, an angry ghost' (Harrison *Prol. Gk. Rel.* p. 217, comparing the phantom of Argus in *P.V.*). The dead themselves are σκιά: Hom. Od. 10. 495, Eur. H. F. 494 ἀργέτος, ἐλθε, καὶ σκιά φάγηθι μοι (of Heracles, supposed dead), fr. 532 κατθανὼν δὲ πάσ' ἀνὴρ | γῆ καὶ σκιά, fr. adesp. 95. For the ghostly influence cf. the ψυχή of Patroclus appearing to Achilles (Il. 23. 65). Hermann rather strangely explains as 'simulacrum Oedipi

άτ. ΑΝ.	ἡέ.		
IΣ.	ἡέ.	965	
ΑΝ.	δυσθέατα πήματα		
IΣ.	ἔδειξατ' ἐκ φυγᾶς ἔμοι		
ΑΝ.	οὐδὲ ίκεθ' ὡς κατέκτανεν.		
IΣ.	σωθεὶς δὲ πνεῦμ' ἀπώλεσεν.	970	
ΑΝ.	ἀλεσε δῆτ' ἄπο.		
IΣ.	καὶ τοῖ ἐνόσφισεν.		
ΑΝ.	τάλαν γένος.		
IΣ.	τάλαν παθόν.		
ΑΝ.	δύστονα κήδε' ὁμώνυμα.	975	
IΣ.	δίνυρα τριπάλτων πημάτων.		
ΧΟ.	<ιώ> Μοῖρα βαρυδότειρα μογερά, πότνιά τ' Οἰδίπου σκια, μελαν' Ἐρινός, η μεγασθενής τις εἰ.		
ΑΝ.	σὺ τούννυν οἰσθα διαπερῶν,	980	
IΣ.	σὺ δ' οὐδὲν ὑστερος μαθών,		

968 sqq. M writes ή...πήματα as one line. 967 <ἢ> δυσθέατα Lachmann, but see 952 (c.n.). 968 θέατα Paley, ίδεξατ' ἐκ φυγᾶς μαλάν Heimssoeth, τέθ' έδειξατ' ἐκ φυγᾶς Weil (μαλ having been already ejected by Robortello). One might suggest θέατα τάξ, but the text is probably sound. ¶. 969 ίκεθ' ὡς κατέκτανεν Halm. ¶. 970 συβίς Stanley. ¶. 971 ἀπώλεσε θήρα M. Corr. G. C. W. Schneider. ἀλεσε δῆτ' ἄπο Weil, θήρα ταῦ Hermann, δῆρα ταῦ Halm. 972 καὶ τέθ' M. Corr. *ed. (τάν G. C. W. Schneider). τέθε δ' Hermann. 973 μένος Weil. 974 τάλαν ταῦ ταῦθε M. Recc. have τάλαν ταῦθε or τάλαν

quod Eteocli in somniis apparuit.—μεγασθενής was a recognised epithet of the Erinyes (cf. 70). Hence η: 'indeed,' while τε has the accentuating force which it shares with *guidam* after adjectives.

968 θέατα in φυγᾶς ικεθ. It is not to be supposed that Antigone uttered the words θέατα πήματα with any notion of their being completed in this fashion. To her exclamation a conclusion is fitted by Ismene. ικεθ (*patheticum*) belongs to θέατα. If θέατα is correct it must be causal mid. (cf. 829 n.) and the subject is Polyneices, to whom alone ἐκ φυγᾶς can refer. For this reason, as well as the following singular, we cannot regard it as έδειξατε. The notion is that of acquisitions brought back from abroad to be produced at home. In this case they are but θέατα πήματα. This accounts for the choice of the verb θέαταν. [If the middle is somewhat obscure we may perhaps amend with

the slight transposition θέατα τάξ for θέατα τάξ.]

969 οὐδὲ ίκεθ' κ.τ.λ.: i.e. and Polynices did not 'get home' (*arrive*), i.e. gain his object (*τὸν κατέραν*), when he slew. He slew Eteocles, but his own restoration was not achieved thereby.

970 συβίς δι κ.τ.λ.: a play upon contradictiones. The reference is to Eteocles: 'and though he escaped (the threatened deposition), he lost his life.' In other words, the defeat of the Argives and the slaying of Polynices was so far συβίρα (τὸ συβίρα) that he did not lose his μοναρχία, but meanwhile he lost the breath of life.

971 sq. ἀλεσε δῆτ' ἄπο: see crit. n., and cf. 873. There is a play upon the senses 'lose' and 'destroy'—μαλ τέθ δέσφισθεν: sc. τὸ πτεύμα. (τέθ is flat.)

973 sq. τάλαν γένος κ.τ.λ. Two senses of τάλαν are blended: (1) 'reckless,' 'perverse,' (2) 'miserable.' τάλαν γένος presents the former, while τάλαν

ANT. Ah me! Sorrows ill to behold—

ISM. Brought he me from his exile!

ANT. He won not his way when he slew.

ISM. Though upholder, he lost his life's breath.

ANT. Aye, lost it in truth!

ISM. And robbed him of his!

ANT. Unhappy sort!

ISM. Unhappy lot!

ANT. Grief uttering the selfsame lament!

ISM. Raining tears for a threefold blow!

CHO. Ah, Fate, who givest with heavy and cruel hand, and thou dread shade of Oedipus, black Vengeful Spirit, of a truth, thy strength is mighty!

ANT. Now thou knowest thy step was wrong—

ISM. And thou learnedst the lesson as soon—

καὶ πάθος. τὰλας πάθος Schütz; but τὰ καὶ πάθος (*ed.) may be correct (*i.e.* τάθρα καὶ πάθρα, sc. τάλατα, by which τὰ was glossed). ¶ 975 δίνυρα Hermann. Metrical error (which many editors suspect here) more probably lies in the strope (960). διάπλαστος Sidgwick. ¶ 976 The text may be sound (¶), but the schol. seems to have had *e.g.* *χλωρά, of which δίνυρα may be a gloss. ¶ λυγύρα Dind., δίνυρα τάλατα Hermann, διερή τάλατα πλάτατος Heimsoeth. After this verse M has the interpolation διδόκ λέγειν διδό δ' ὥρα from 984 (the copyist's eye perhaps wandering from *ἴω* of 977 to *ἴω* of 986). *ἴω* (omitted by M) appears in 980 τοι νῦν rec. 981 διτέρων rec.

πάθος presents the latter as a plea in extenuation. γένος is not the whole race of Laius, but describes the brothers, as a kind of men. [The true reading may be τὰ καὶ πάθον, where τὰ = τάθρα (*viz.* τάλατα which occurs as a gloss). Cf. 1057, Pind. *J.* 7. 15 λαρῆ δ' ἐπι βροτοῖς σὺ γ' Διανεύρη | καὶ τὰ, Hom. *Od.* 5. 259 δ' εἰ τεχνήσατο καὶ τὰ.]

975 κύβε' διάνυρα: 'sorrows demanding (to be described in) the same words.' The κύδεα on the two sides are identical in kind. κύδεα is moreover used of persons (relatives) to be mourned, and in this case they bear the same name, sc. 'brothers.' διώτονα = δύος στονα: cf. Hom. *Il.* 1. 445 'Ἀργείων τολμετονα κύβε' ἔφηκεν and see Cho. 467 (n.). It should be noted for this derivation that δύο(σ)-στονα is answered by δύυρα as γένος by δάκρυ (947 sq.).

976 δίνυρα: *i.e.* 'bewept,' with the same notion as in τέλεγομαι or δάκρυσι μυδαλλα (Soph. *EI.* 166). The following gen. is causal (cf. 905). For the scansion δίνυρα see Append. to v. 115.—τριπλάστον: a term of intensification. As δίπλατος, used of that which is wielded in both hands (Jebb on Soph. *Aj.* 408), comes to lose its literal sense and to mean

'with double force,' so τριπλατος, expressive of still more vehemence, is coined for 'with triple force.' δίπλατος may also be used of an attack from two sides at once (Eur. *I. T.* 323), and the same notion in τριπλατος would once more amount to 'with triple onset.' Though the τριπλα, consisting only of the sad end of the brothers, may in themselves be spoken of in the heightened way usual with τριπλος (*e.g.* τριπλος δίπλατος), there may also be an allusion to the three generations (cf. 730) on which disaster has fallen.

980 σὺ τέννυν κ.τ.λ.: 'thou knowest that thou wert trespassing,' *i.e.* crossing the border of right and wrong. Cf. Soph. *O. C.* 155 περὶ γάρ, περὶς ('thou goest too far'), Aesch. *fr.* 22 τὸ τε κακὸν ποδῶντος ἐρχεται βροτοῖς | καὶ τάμπλατην τῷ περῶντι τῷ θέμιν.—τέννυν is resumptive.—διτέρων is imperf., as the context explains, *viz.* διτέρας ἐτελεύθερος. [Though διτέρων would be an easy suggestion, διτε- is correct and answers to the long syll. of the next line.] The line is addressed to Polyneices.

981 σὺ δ' οὐδὲ διτέρων, μαθών οὐδὲν διτέρος. They learned at the same moment, by being slain together.

- ΑΝ. ἐπεὶ κατῆλθες ἐς πόλιν,
ΙΣ. δορός γε τῷδ' ἀντηρέτας.
ΑΝ. ὅλοὰ λέγεω.
ΙΣ. ὅλοά δ' ὄραν. 985
- ΑΝ. ἵω πόνος.
ΙΣ. ἵω κακά.
ΑΝ. δώμασι καὶ χθονί.
ΙΣ. καὶ τὸ πρόσω γ' ἔμοι.
ΑΝ. ἵω ἵω δύστάνων κακῶν ἄνα.
ΙΣ. ἵω πάντων πολυπονώτατοι. 990
- ΑΝ. ΙΣ. ἵω <ἵω> δαμονῶντες ἐν ἄτῃ.
ΑΝ. ἵω ποῦ σφε θήσομεν χθονός;
ΙΣ. ἵω ὅπου <εφί> τιμιώτατοι.
ΑΝ. ΙΣ. ἵω ἵω πῆμα πατρὶ πάρευνον. 995

ΚΗΡΤΞ.

δοκοῦντα καὶ δόξαντ' ἀπαγγέλλειν με χρὴ
δήμου προβούλοις τῆσδε Καδμείας πόλεως.

888 ἀντηρέτας M (with H over the second a by m). 887 sqq. ἵω ἵω κακὰ δώμασι | —καὶ χθονί· προτάτων δ' ἔμοι· | —καὶ τὸ πρόσω γ' ἔμοι M. The interpolation (a gloss πρὸ τάπων δ' = τὸ πρόσω δ') was removed by G. C. Haupt. 890 διαξ M. Corr. "ed. ¶. δυστάνων, δυστόνων, δυστόγραμμα and τιμιώτατοι are variants in recd. δόμεται τῶν κακῶν διαξ Wecklein. 891 τοιλυπονώτατοι or τελυπονώτατοι recd. Qu. *τελ-

888 sq. ἵω κατῆλθες: viz. ἐκ φυγῆς. It was rather the manner than the fact of his καθοδος which was wrong. This is brought out by γε: 'yes, in coming as *opponent* to him here (viz. a brother).'

890 δυστάνων κακῶν "ἄνα. The objections to διαξ are (1) the meaning: 'Lord of sorrows' is not similar to e.g. κύριος διαξ, since διαξ there means the 'handler' or 'controller.' Nor can the notion 'who, as king, hast been but king of sorrows' be regarded as plausible: (2) as the next line shows, both brothers are addressed, and the sing. is scarcely possible. The marginal note ἑταῖλας ἀρχεγύτρα should be read 'Ερεδελτις, ἀρχεγύτρα'. The two words are two explanations of διαξ, which was taken for the vocative. Aeschylus meant it for διαξ (700 f.v.), the meaning being 'the end (or consummation) of miseries.'—δυστάνων includes folly (see 804 n.).

892 δυστόντες τὸ διαξ perhaps differs from δ. διαξ as 'acting like madmen in their perversity' from 'possessed by Ate.'

893 τῆμα περὶ σύδρουν: lit. 'as a trouble to the father by whose side they sleep.' The preceding line is seen to

imply burying them in the πετρὰς ἀρχαῖς τάφοις (Soph. *Eli*. 893). But the father has cursed them, and to him, lying in the same grave, they will be a τῆμα. There is a manifest allusion to the proverb τῆμα κακὸς γένεται (Heb. Opp. 346). For τῆμα elsewhere of a person vexations to another cf. Hom. *Od.* 17. 446 τὸ δαμαντὸς τῆμα προστρίψαγε, δαντὸς διάφει; so *Pertis, perniciies* &c. In the conception of Aesch. Oedipus is buried at Thebes. He has no thought of the legend of the *Od. Col.* of Sophocles. Cf. Paus. 1. 28. 7.

896 sqq. The dramatic situation is made effective by the sudden prohibition just as the procession is moving off.

The part of the εἴρηξ is taken by the previous διγέλετο, while that of Antigone is taken by 'Eteocles,' the corpse being represented by a lay figure. (See notes to the 'Dramatis Personae'.)

It should be observed that the sympathies of the audience are to be gained for the bold action of Antigone not merely by the moral rightness of her conduct (which some might question) but also by the character and tone of the εἴρηξ. He not only delivers the harsh

ANT. When thou camest back to the land—

ISM. To cope with this other in fight.

ANT. Baleful tale!

ISM. Baleful sight!

ANT. Ah! the grief—

ISM. Ah! the wrong—

ANT. To the house and the land.

ISM. And e'en more to me.

ANT. Ah, the mischief's wretched end!

ISM. All-mournful beyond all men!

ANT. Alas, possessed by mad sin!

ISM. Where lay them in earth?

ANT. Where their honour is most.

ISM. Alas! to sleep beside their father to his grief.

[Enter HERALD (*from right*).

HERALD.

In duty I proclaim the pleasure and decree of the regents for the people of this Cadmean realm.

ποιῶτας? πολυστονώτας Robortello (*-re* Weil). **992** *λὼ λὼ* recd. *λὼ* om. recd. *λὼ*. *δαιμονῶντ'* *ἐν* Paley (cf. 868 c.n.). **993** *λὼ τοῦ* M, with a second *λὼ* above the line (m). **994** *ὅτου τιμιώτατος* M. *ὅτου ἐστὶ* Dindorf. I have preferred **σφι*. *ὅτου* *η* Heimsoeth. *ἴνθα τιμιώτατος* Sidgwick. **995** The sign for the κῆρυξ comes from *μόδιαντα καὶ δοκοῦτ'* Weil. *μ.* *δοκοῦτα καὶ δόξοντ'* Headlam. *ἀπαγγίζειν* M*. *ἀπαγγέλλειν* recd. *μ.* **997** *χοντρός* for *πόλεως* rec.

orders of the πρόβουλος; he is himself—and behaves as—one of a class upon whom the Athenians habitually looked with contempt. There existed toward the Greek κῆρυξ something of the feeling formerly displayed towards the English beadle. Pollux (6. 128), in reckoning the pursuits *ἔφ* *οἰς* *ἐν ταῖς διειδεύθεις*, includes κήρυκες (cf. Gilbert *Gk. Const.* *Ant.* p. 230 n., Eng. Tr.). Archestr. *ap.* *Αἴθ.* 92 ε has *τὸς κήρυκας δ'* *εὐτερίψαι* | *δὲ Ζεὺς τὸς τε θελασσογενεῖς* (i.e. the fish of that name) *καὶ τὸς ἄγοπαλος*. This character appears in the dramatists in e.g. Eur. *Or.* 805 *ἐτὶ τὸν εὐτυχῆ* | *πεπόνθεις* *τοῖς κήρυκες*; *δός δ'* *αὐτοῖς φίλοις* | *δὲ δὲ δύνηται τόλεος ἐν τ' ἀρχαῖσι* *ἡ*; *ibid.* 888 *Ταλθύβιος... ὑπὸ τοῖς διαμένοσιν ὡν* *τελ.* *Tro.* 425 κήρυκες, *ἐν* *ἀπέχθημα τάγκουνον βροτοῖς*; *οἱ περὶ τυράννους καὶ τόλεος ἵπηρέται*. Much of this would be conveyed by the manner, the delivery containing an offensive pomposity.

The proclamation here made under the orders of the πρόβουλος answers to that issued by Creon in Soph. *Ant.* 23 sqq., where the expressions are very similar (e.g. 26 *τὸν δ'* *ἀθλίως θαυμάτα Πολωνείκους* *τέκνους* | *δασοῖσι φασιν ἐκκεηρύχθαι τὸ μῆτ* | *τάφῳ καλύψῃ μηδὲ κωκύσαι τινα*, | *ἔν δ'*

ἀταφὸν δελαυτος, οιωνοῖς γλυκίν | θησαυρὸς εἰσορῶσι πρὸς χάριν βορᾶς, and more fully *ibid.* 192—200).

996 *δοκοῦτα καὶ δόξαντ'*: a perfectly natural part of the language of formality, especially in the mouth of a professional κῆρυξ. Formularies are often marked by a somewhat tautological comprehensiveness. *δὲ δοκεῖ τῷ δίκαιῳ* = 'the people's pleasure,' while *δὲ δοξεῖ* = its 'resolve.' The πρόβουλος 'think fit and have decided,' *δὲ συνιεῖν* *εἰς τελετὴν*. *δοκοῦτα* alone would not necessarily convey the fact that the opinion had been formally adopted as a resolution to be put in force; *καὶ δόξαντα* adds the expression of finality. Doubtless the prea. *δοκεῖ* is often (cf. *inf.* 1011) used in less precise or technical speech for the resolve itself, but in the strict language of the publicists *δοξεῖ* is the unequivocal term. Less formally therefore Eur. *Her.* 503 *δρε* *εἴμι* | *ἐπισφέλαι* *τάφῳ* | *δοκοῦν* 'Αχαιοῖς *ἡλθεις*; Soph. *Aj.* 1049 *ΤΕΤ.* *τίνος χάρων* *τοσὸνδ' αὐτήλωσας λόγοις*; | *ΜΕΝ.* *δοκοῦτ* *έμοι*, *δοκοῦτα δ'* *οἱ κράτεις στρατεῖς*.

ἀπαγγίζειν: the pres. signifies 'do my best to announce' or 'proceed to announce.' Gildersleeve *Gk. Synt.* § 192.
997 *θήμου προβούλοις* κ.τ.λ. Once

Ἐτεοκλέα μὲν τόνδ' ἐπ' εὐνοίᾳ χθονὸς
θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς.
στυγῶν γὰρ ἔχθροὺς θάνατον εἰλεῖται εἰς πόλει,
ἱερῶν πατρώων δ' ὅσιος ὁν μορφῆς ἀτέρ
τέθηκεν οὕτερος τοῖς νέοις θυγόσκειν καλον.
οὐτῷ μὲν ἀμφὶ τοῦνδ' ἐπέσταλται λέγειν.

998 εὐταί M, corr. rec. ἐπ' εὐταίς χθονὸς might be suggested, but †. 999 φίλαι Blomfield. †. 1000 στύγω Wakefield, στύγω Hartung. †. ἐπ τόλαι M, corr. *ed. †. (For confusion of επ, επ, εν in MSS cf. Pers. 28 επ τάμαν for εὐτάμαν, Suppl. 970 εὐθυμάν for επθ' θύμ, Theogn. 1211 δ' εὐθεῖ for δέντρα, Eubul. ap. Ath.

more there is full ceremony of style, particularly brought out in τῆσδε. We should perceive in (the otherwise unnecessary) δήμου a rather aggressive announcement that, the princes being dead, there is now a δήμος of 'this Cadmean state,' which has elected πρόβουλος (see 1017 n.). Doubtless this contains an anachronism, about which Aesch. would not concern himself. The δήμος is not, indeed, a fully constituted democracy, and therefore it is not a case of δῆμος δοκούντα καὶ δέξαντα as if in a regular ἐκκλησία. But in the emergency the people have chosen a 'committee of public safety,' somewhat of the kind described in Thuc. 8. 1 δέδει...δράχτη τα τρεψυτέρων δέδρων δέλθει, εἰρωνει τερι τὸν ταρθτων ὡς ἐν καιρῷ ἢ προβούλευσσον (after the news of the Sicilian disaster B.C. 413). The function of these πρόβουλοι was not like that of the ξυγγράφεις of B.C. 411 (Thuc. 8. 67), viz. to advise the people καθ' ὃ τι δράστα τὸν πόλιον εἰρήσεται, but to bridge over an interregnum in the administration: cf. Arist. Ath. Const. c. 29 § 2 (proboulois) εἰρεῖ...οὐγγράφουσι τερι τὴν εὐτροπίαν. In Arist. Pol. 4. 14 πρόβουλοι are spoken of as δράχτειοι, οἷοι ἐπειδιαί τελεταῖς εἰσιν. Such committees must often have existed in Greek states within the knowledge of Aeschylus, but he would also remember the Panhellenic πρόβουλοι during the Persian wars (Hdt. 7. 172).

Here the resolution of the πρόβουλοι is treated as final in itself, and it would manifestly become necessary for such committees to be invested with 'power to act' in all cases of urgency. In the present case their action must be taken at once, or it would be too late.

998 τένει. Throughout this speech the varying application of δέει is made clear by pointing on the part of the

actor.—ἐπ' εὐταίς χθονὸς: 'for his loyalty to the land.' ἐπ expresses the basis or occasion of the resolution: cf. Theogn. 29 μήτ' αλεχρόοις ἐπ' ἥρμασι... | τριδε... θάσος, Thuc. 1. 138 ἐπι τρεδονίῃ φεύγειν. The εὐταί is that of Eteocles himself, the public benefactor (cf. Soph. Ant. 212 τὸν τῆς δέσποιντο καὶ τὸν εὐμενή τόλαι, Ath. 519 D τούτους διατηρεῖστον... προσερπίσσοντες εὖ εὐταί, ἀλλὰ τὴν εἰς τὰ δέσποιντα χορηγίαν), and we should not render 'with goodwill on the part of the land.' Moreover, though ἐπι is treated by grammarians (e.g. Kühner-Gerth I. p. 502) as used with dat. 'of accompanying circumstances,' the statement is not supported by the instances quoted (cf. Jebb on Soph. Ant. 759). The real sense of the latter rendering would have to be 'with a view to the goodwill of the land,' i.e. so as to receive it. But this is manifestly far-fetched.—χθονὸς = τόλαιος, while the following γῆς is the literal soil.

ἐπ' εὐταί M is impossible. The schol. interprets εὐταί as ὁ τόπος τοῦ τάφου (cf. εὐταί of a grave, Cho. 317 n.), and in Eur. Ion 172 ὁπόδιος εὐταίς | καρφάς θέσσων τέκνος the word (if the text is sound) is used as a noun. Eustath. (II. p. 474. 45) explains a noun εὐταί as a tragic term for δύναμις (so Hesych.). But ἐπ' becomes practically unintelligible, and the repetition of the notion in γῆς φίλαις κατασκαφαῖς pointless. One might suggest ἐπ' εὐταίς χθονὸς, εὐταίς having the sense indicated in εὐταί (Cho. l.c.); but the tautology would remain. Moreover in a formal resolution (which is being quoted as such) the phrase of justification (ἐπ' εὐταίς) would surely occur, while the peculiar εὐταί would be hardly likely.

999 θάνατος: includes cremation, when that rite is practised. The pres. (as distinguished from βαλεῖ 1003) im-

For this Eteocles, it is resolved that for his loyalty to the land we bury him in a grave dug kindly in its soil, since in hatred of the foe he chose death for the country's good, and, guiltless towards the temples of his fathers, he hath found death without reproach where it beseems the young to die. Thus, as for him, am I charged to give command; but that his brother

663 τὸν φραστὸν for εἴρηστον, and so very frequently.) ¶. ἐπὶ τῷλαις Francken, ἐπὶ τάκει Jacoba. Διγρία τῶν Verrall. 1001 πατρίου Μ^α, πατρίου δέ M. Paley omits δέ here and reads μορφή δέ διερ | τίθυκεν. 1002 ὑπὲρ Blomfield, στοχεῖ δρόσος Verrall ingeniously, but fancifully, from schol. ¶. οὐδέποτε π.

plies a series of ceremonies.—κατασκῆψαι: verbal in sense, and instrumental or modal in case.—φύλαις: such as are given by τὰ φύλα to τὰ φύλα. The thought is of reciprocity for his εἰρήσιον (i.e. φύλαις κατασκῆψαι φύλων δέδρα διένοσα). Cf. fr. *trag.* *adloc.* 281: ἐπὶ τὴν φύλην (al. φύλοις) πυροῦς κριθῆσαι καλός. For φύλαις rather than φύλη cf. 1069. The notions as in Eur. *Hel.* 852 εὐφυχεῖς δέδρα τολμεῖσι θαυμοῖς έπει | καθόρησαντες δέ τύμβῳ χθονί, | εακοῦσι δέ τῷ Ίριᾳ στρεψόντες δέβαλλονται γῆν.

1000 στυγῶν γάρ κ.τ.λ.: 'While showing his hate of (her) enemies he chose death for the good of the realm.' στυγῶν is unimpeachable for action demonstrating hatred (221 n.), and the ἀργανούσιον of schol. (q.v.) in no way proves στυγῶν. That word may be used, in a nautical metaphor, of a bulwark or rampart (202, 782) which 'keeps water-tight,' but it could scarcely be transferred (and without a nautical context) to a person.—τῷ τόλαι (M) is hopelessly feeble, and is generally condemned. Moreover it would rather suggest to the Athenian ear 'on the acropolis.' His service to the country is the salient matter, and *οὐ τῷλαι answers to e.g. *Cho.* 820 τῷλαι τέλος εἰδέ | δύον δύον κέρδος αἰθέρας τέλος. For the dat. after the adv. cf. Eur. *Suppl.* 529 ημίναστε τολμεῖσι καλῶς, | αλεχῶν δέ δέσλεντος. The expression brings out more clearly the two reasons assigned for approving of his burial: (1) he met his death in the service of the state, (2) he died without an ἄγος in respect of the gods.—Ωλετ. The sense of preference is that he would rather die than weaken in his feeling towards the public enemy. Less well we might regard εἰλετον as simply 'took' or 'took up': cf. 786 (n.), Hes. *Th.* 833 Ζεὺς...εἰλετο δέ δέλτα.

1001 λέρον πατρίου δέ κ.τ.λ. The gen. depends upon the combined notion

δοτος ἢν μορφής διερ, i.e. with μορφής διερ exegetic of δοτος (cf. Soph. *Phe.* 31 ὅρη κατὰς οἰστος διερίστων δίχα, *Ant.* 445 οἷος βαρεῖας αἰτίας διερίστερος). δοτος in itself might take the construction of e.g. διερίστως (*Pers.* 694 τάχιστες δέ, οὐ διερίστως ὡς χρόνοι), καθαρός ('pure of touching...'), as the opposite of διερύτως (*Thuc.* 1. 126, *Aeschin.* 60, 13). μορφή λερῶν again is easy Greek: cf. Soph. *Aj.* 180 μορφής έχων ξυνοῦ δορύς, Hom. *Il.* 1. 93 οὐδέ δέρ δέ γ' εὐχαλητης διεμισθετας οὐδέ ἐπανδρεῖται, 5. 178 ἴριον μηρίσας. Here the two constructions coalesce. [Less satisfactorily we may join λερῶν δοτος, and construct μορφής διερ with τίθυκεν.] The conduct of Eteocles is thus contrasted with that of Polynices (569, 1009): cf. Soph. *Ant.* 283 δοτος διφύλετος | ναοῖς παρέστης φύλετονδέματα, 198.

1002 τίθυκεν: rather than δοτος: 'he lies here dead without any δοτος upon him.' Hence τίθυκεν σώτερ κ.τ.λ. = σώται, θανὼν σώτερ κ.τ.λ.—σώται τοῖς κ.τ.λ.: viz. in the forefront of battle for their country (hence the schol. quotes εἰς οἰωνὸς δρότος διμόνεσθαι τερπὶ τάρηρος). The sentiment *dulce et decorum est pro patria mori* is frequent in Tyrtaeus; e.g. (Hiller) 8. 1 τετράμενος γάρ καλὸς ἐν τρομάχοις πεσεται | δύδροις ἀγαθῶν τερπὶ τάρηρος μαράμενος, *ibid.* 27 τεντοι δέ τάρητος δέσλεντος, | δύροις ἀρατῆς ὥθητος ἀγλαδός δύνοντος έχη | ...καλὸς δέ ἐν τρομάχοις πεσεται, 10. 13 δύροις ἀρετῇ, τέλος δέσλεντος δέσλεντος πέσεται τε φέρειν γίγνεται διερὶ τέλοι. See more in Headlam *On Edit.* *Aesch.* pp. 93 sqq.—νέος = ιντεντοντι (fit for war). The word is emphasised as in Eur. *J. T.* 123 μόχθεος γάρ οὐδεὶς τοῖς νέοις σκῆψιν φέρει. The notion is not that young men ought to die in battle, but that, if they are to die young, battle is the most honourable place.

τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν
 ἔξω βαλεῖν ἄθαπτον, ἀρπαγὴν κυσίν,
 ὡς ὅντ' ἀναστατῆρα Καδμείων χθονός,
 εἰ μὴ θεῶν τις ἐμποδὼν ἔστη δορὶ¹⁰⁰⁵
 τῷ τοῦδε. ἄγος δὲ καὶ θανὼν κεκτήσεται
 θεῶν πατρών, οὓς ἀτιμάστας ὅδε
 στράτευμι ἐπακτὸν ἐμβαλὼν ἦρε πόλιν.
 οὐτω πετηνῶν τόνδε ὑπ' οἰωνῶν δοκεῖ¹⁰¹⁰
 ταφέντες ἀτίμως τούπιτίμιον λαβεῖν,
 καὶ μήδ' ὁμαρτεῖν τυμβοχόα χειρώματα
 μήτ' ὀξυμόλποις προσσέβειν οἰμώγμασιν,
 ἀτιμον εἶναι δὲ ἐκφορᾶς φίλων ὑπο.¹⁰¹⁵
 τοιαῦτ' ἰδοξεν τῷδε Καδμείων τέλει

1011 πετηνῶν recd.

1018 M had apparently first written ἀτιμον δ', but has

1004 τούτου...τόνδε. As the κῆρις turns from Eteocles to Polyneices the former becomes οὗτος, the latter δέ—Πολυνείκους νεκρὸν = 'the dead Polyneices,' and hence ἀδελφὸν is still easier to the Greek than if we could only regard the expression strictly as 'his brother corpse' (Soph. *An.* 26 τὸν δὲ ἀδελφὸν θανότα Πολυνείκους νίκω). On Soph. *Aj.* 1177 Jebb observes 'under Athenian law a person put to death for treason (προδοσία) or sacrilege was not to be buried in Attica (Xen. *Hell.* 1. 7. 22).' Polyneices had committed both these crimes.

1005 βαλεῖν: perhaps rather follows λέγειν ('I am ordered to bid you cast...') than ἀνέστελλαι, but the point is immaterial.—ἀρπαγὴν κυσίν: a commonplace; Hom. *Il.* 1. 4 αἴροις δὲ θάλασσα τούχε κύνεσσι | οἰστοι τε δάστη, 8. 379, Od. 14. 133, Soph. *Aj.* 830 μὴ...μέρος κυνέοντος οἰστοις θ' θλυρ, *Suppl.* 800, Eur. *Ion* 503, *Hec.* 1076.

1006 δέ δέτι ἀναστατῆρα. Since δέστατῆρα, δι μὴ...ερατ...νισι is lively idiom, it is natural to find the same absence of δέ with the participle. Rutherford's ὡς δέτι δέστατῆρα only weakens the passage.

1007 εἰ μὴ θεῶν τις κ.τ.λ.: 'if some god had not stood in the way with (by means of) the spear of *this man* (his brother).' In pronouncing τοῦδε' the speaker addresses himself with a gesture towards the body of Eteocles. He then turns back and in the next line speaks

again of Polyneices as δέτα. As written, the words are somewhat perplexing, but there is no ambiguity in them as delivered. They show how naturally Aesch. performed the dramatist's part of visualizing the action (*πρὸ δημάστων ταθέρεσ* Ar. *Poet.* 16 (17). 1). Precisely similar is Soph. *O. T.* 947 τούτος οἰδίτον τελει τρόπον | τὸν δέδειρεν εἴθεντο μὴ τάρα, καὶ τὸν δέ | τρόπον τὴν τύχην θωλειν οὐδὲ τοῦτον δέο. [To render as 'if some god had not stood in the way of this man's (Polyneices') spear' is to make τῷ τοῦτον a useless tag.]

1008 δέος δέ καὶ κ.τ.λ.: 'and even though dead, he will keep a pollution.' If alive, Polyneices would be under an δέος or taboo, which θύη κέκτυται, for his sacrifice, and it does not disappear with his death. Therefore he is not to be buried in the country. For the thought cf. *Suppl.* 234 οὐδὲ μὴ τοῦ Αἰδον θανόν | φέρει μαραλον αἵρετα πράξεις τάσι, *Eum.* 175 ὥτε τε γάρ φυγάν | οὐ τοτε' ἀλεύθερονται, *ibid.* 340.

1008 sq. δέτα: stressed and with contempt, in contrast to the other (τοῦδε): 'this (reckless) being.'—ἀντίδετας: synchronous with ἐμβαλὼν; 'in contempt of whom he....'—ἐπακτὸν: 570 n.—τρόπα:

1011 sq. οὗτος: 'and so,' i.e. in accordance with his guilt (1006 sqq.). We can hardly interpret by 'in the same way (as he acted)', thus connecting ἀτιμον with ἀτιμάστας (1009). This would require a nearer position of οὗτος to ἀτιμον.

here, dead Polyneices, be cast outside unburied, a prey to dogs, in that he was the o'erthrower of the land of the Cadmeans, had not some God stood in his path with this other's spear. Even in death he shall keep the ban of his sin against his fathers' Gods, whom he—behold him!—flouted, when he hurled an alien host upon the land to overcome it. So 'tis resolved that he find for recompense a burial of shame by winged fowl, with neither following of slaves to build his tomb nor honours of shrill tunes of lamentation; but that his own deny him obsequies. This, touching him, is the resolve of the Cadmean powers that be.

erased δ'. εἶναι δ' ἀπίμως Brunck. †. 1016 τῷ γε τοι. θόρ' ἐν τῷδε Lachmann, ἐν τῷδε Halm. †. τέταλη M (probably a dittography τέταλη had occurred).

—πετηνῶν. The point of the epithet is that the tomb of Polyneices will be nowhere. His body will be dispersed, carried this way and that by creatures 'on wings' and therefore vagabond. In Soph. *Ant.* 1082 πτυρὸς οἰωνὸς φέρων | ἀνθειοῖς ὄσμηρ ἑστιοῦχος ἐτόλιος there is a manifest point of another kind in the adjective; but in [Eur.] *Rhes.* 515 στήσως πετηνοῖς γυνὶ χωνατήριος the epithet is otiose.—ἐν' οἰωνὸν ταφέντ' suggests the γύνετε ῥυμψικοῖς τάφοις of Gorgias, so much disapproved by Longinus (3. 2) and Hermogenes (*de Id.* 3. p. 226), though adopted by Lucretius (5. 993 *vito sepeliri viscera busto*) after Ennius (*Ann.* 142). But here it is *ταφή* and not *τάφος* which is in point, and *ταφέντ'* = 'buried, in so far as he can be said to be buried.' His only *ταφή* will be performed by birds (cf. Soph. *El.* 1487 where they are the *ταφῆ*)—a *ταφή* ἀπάφος.—τοβτυπίμων: the payment for his offences. The sing. is rare in words of this class, yet cf. μήτρυρος (*Hymn. Herm.* 264), νυκτηρίου (*Eubul.* ap. Ath. 668 D), λέπρος, τὸ καλλιστεῖον (*Eur. I. T.* 23). There is an intentional play upon the sound and sense in *δριμοῖς ἐπιτίμοις*.

1018 sq. καὶ μηδὲ δημαρτεῖν κ.τ.λ. These two lines express the usual double deprivation: Hom. *Il.* 22. 386 δελαύνος δηπτότος, *Od.* 11. 72, Soph. *Ant.* 29 τὸν δηπτόν δελαύνος, *ibid.* 203 μήτρε κτερίζεις μήτρε κωκύσα τινα. Cf. also the request of Orestes Eur. *I. T.* 701 πρὸς δεξιὰς σε τῆρος ἐπιστήτω τάδε: | τύμβον τε χωστον κάτιθες μημεῖ μου, | καὶ δάκρυν' ἀδελφὴ καὶ κόμας δύτια τάφῳ.

δημαρτεῖν: i.e. go in procession.—χειρόματα is quite sound in the sense of 'slaves' (σώματα κεχειρωμένα). There is practically no limit to the coinage of

passive neuters in -μα to express persons. Cf. παιδεύματα (*Eur. Hipp.* 11), συγκεκρίματα (*Andr.* 1273), ταραγκέλιμα (*Soph. Ant.* 650), τάξιμα (*O. T.* 85), πελάγμα (*Cho.* 15 n.). In Soph. *O. C.* 923 ἀγωτα φωτὸς ἀθλίων ιστήμα (= φωτας ιστηπλος) the defining gen. corresponds to the adj. τυμποχόν (= τύμβος χώστρα) here. For the heaped τύμβος cf. Soph. *Ant.* 80 ἔνδε δὲ οὐ τάφος | χάσιον ἀδελφῷ φελτάτῳ πορεύομαι with *ibid.* 1203 τύμβον... χώστρας, *Eur. Suppl.* 54 τάφοις χώματα γαλας, *Rhes.* 414 ἐν χωστοῖς τάφοις. The original process is described in Hom. *Il.* 23. 255 τορδόσαττο δὲ σῆμα θεμέλια τε προβάλλοντο | ἀμφὶ πυρήν· εἴθαρ δὲ χυτὴν ἐπὶ γαῖαν ἔχενα. Aeschylus is expressing epic, not contemporary, notions.

In the building of the τύμβος the work was done either by the soldiers of a leader (*Od.* 24. 80) or by captives (*Eur. Suppl.* 939 σὸν μὲν τὸν δρυσιν ἀν μηδεὶς πάντες, viz. the μῆτρα of Capaneus). The more conspicuous the mound and the more persons employed upon it, the greater the distinction: see *Cho.* 350 τολμάσατο δὲ εἷχε τάφος διατορίον γῆς and note. So, with the mourners, the number counted for honour (*Pind. I. 7. 64* ἐπὶ θρήνοις ... τολύφαμον ἔχενα).—δέμαρτης: 859 λιγανεύ (n.).

1018 ἀπίμως εἶναι δ' κ.τ.λ. ἐκφορᾶς follows ἀπίμων (861 n.).—φέλαιν τέτοιο belongs not simply to the verbal noun ἐκφορᾶς but to the whole notion ἀπίμων εἴτε ἐκφορᾶς. The sense is thus αἱ φέλαιν ἐσσούσιν αὐτὸν ἀπίμων ἐκφορᾶς.

1018 τοιαῦτ' θόρειν τῷδε κ.τ.λ.: τῷδε cannot be joined to τοιαῦται with any satisfactory result. The body of τράβουλας is not present. The sense is that sought by Lachmann's θόρειν τῷδε ('in the

ΑΝ. ἐγὼ δὲ Καδμείων γε προστάταις λέγω·
 ἦν μή τις ἄλλος τόνδε συνθάπτειν θέλη,
 ἐγὼ σφε θάψω, κανὰ κίνδυνον βαλῶ
 θάψασ' ἀδελφὸν τὸν ἔμον· οὐδὲ αἰσχύνομαι
 ἔχουσ' ἄπιστον τῆνδ' ἀναρχίαν πόλει·
 δεινὸν τὸ κοωὸν σπλάγχνον, οὐ πεφύκαμεν
 μητρὸς ταλαίης κάπτο δυστήνου πατρός.
 τοιγάρ θέλουσ' ἄκοντι κοινώνει κακῶν,
 ψυχῆ, θανόντι ζῶσα, συγγόνῳ φρενί.
 τούτῳ δὲ σάρκας οὐδὲ κοιλογάστορες

1020

1025

1017 γε οπ. rec. προστάταις Καδμείων (missing the tone) Blomfield. §. 1018.64.
 λα. M, corr. rec. 1020 τιμῶ for θάψω Heimsoeth. §. 1024 ἀνέντι rec. §.
 κοινώνει κακά. (or κακά.) M, κακῶν τη (and a schol.), κακῶν rec. If κακῶν is right

case of Polyneices'), but the dat. of reference (or incommodi) may bear precisely the same meaning. Though it may seem awkward to a reader to separate *τῆδε* from *τὴλαι*, it is evident from other places that such ambiguity of the written words did not strike the poet, who mentally heard his own lines spoken with the proper dramatic intonation. See 407, where *φῶν* does not belong to *ἀλεσθεῖν*, and 424, where *τῆδε* is to be separated from *κέρδει*. Cf. Jebb on Soph. *Tr.* 815.—*τὴλαι*. The *τράβουλοι* now form 'the authority' in Thebes. Had there been various bodies to consider, we should have had *τὴλαι* or *ταῖς τὴλαι*. The *τάρκ* chooses the word with the sense 'the order comes from those whose bidding is final.'

1017 τῷδε οἱ Καδμείων γε κ.τ.λ.: 'and I tell the προστάταις of your Cadmeans.' The suggestion of *γε* is that of contemptuous sarcasm. The princess of the royal house adopts the natural tone towards these new authorities of the δῆμος (997). It is scarcely possible that in προστάτης Aesch. has in mind any notion akin to that of the later προστάτης τοῦ δήμου. The term is indefinite and non-committal. In Eur. *Herac.* (*ad fin.*) ταῖς τῆδε χώρας προστάταις οὐ δοκεῖ the reference is to Demophon. The *τάρκ* may call them, with all respect to an accepted position, *τράβουλοι*, but Antigone recognises only that there are leaders of some sort.

1018 sq. κανὰ κίνδυνον βαλῶ. From the literal *διαβάλλειν*, *διαρρίπτειν* κίνδυνος comes this metaphorical extension, in which, strictly speaking, κίνδυνος is con-

tained accus., the 'risk' consisting in the nature of the cast. Cf. Hdt. 7. 50, Thuc. 4. 83, and the simple verb *μέτρειν κίνδυνον* Eur. *Herac.* 148. *Rhes.* 154. The tense of θάψασ' should be noted. The burying is antecedent to the 'chance.' 'I will bury him, and I will stand my chance (of what may happen) for having—*buried my own brother!*' This rendering will show that θάψασ' is anything but redundant, and will explain the articular *τὸν δέρμαν*: 'my own brother (who is more to me than all the orders of the Cadmeans).' So Soph. *Ant.* 44 ΙΣ. η γάρ τοις θάπτειν εφ', διτρύγγος τὸλαι; | ΔΛ. τὸν γαῖν ἔμεν, καὶ τὸν εὖ, ή σὺ μὴ θάπτε, | δέρλεθε.

1021 ἔχουν...ἀναρχίαν: not 'labouring under the charge of disorderly' (as if *αἵτινες ἔχουν* *ἀναρχίας*: cf. *μετίας δέρλεθεν*), but 'showing disobedience' (= *οὐ ταναρχήσασιν*). Cf. Soph. *Aj.* 540 παρεστατεῖς, 564 διεμενόν θήρας ἔχειν, *Ant.* 300 ταναρχίας...ἔχειν, Hom. *Illi.* 18. 495 βεΐρις ἔχει, 16. 105 τῆλες ταναρχήτης ἔχει, *Od.* 1. 368 μητροφρέ...θέματος ἔχωτει, [Eur.] *Rhes.* 255 τερπτότους | μίμος ἔχω... θηρός, the familiar φυλακής ἔχειν, and e.g. Shak. *Hamil.* 1. 3. 6 hold enmity, K. L. 3. 2. 45 keep this dreadful brother.—*ἄντεστον*=οὐ ταναρχήσατο: sup. 837 (n.). Hesych. quotes from Soph. *ἀντεστός* δέρλεθε; so *ἀντεστόν*=*ἀντεστῶ*.—*τὸλαι* is stressed in antithesis to *ἀδελφόν*. If she perceives a divided duty she decides wholly for her brother. The dat. depends on the whole line.

1022 οὐ. Σανδί τὸ κοινόν σπλάγχνον: 'a powerful tie—the common loins from which we are sprung.' Cf. P. V. 39 τὸ συγγόνον τοῦ δαντὸς § 6 *δημίλια*, Eur.

ANT. And I say to them who take lead of your Cad-means; if none other will help in burying him, I will bury him, and if to bury mine own brother be danger, I will take my risk. Nor have I any shame to shew this stubborn disobedience to the state. Mighty the bond of the common loins whence we are sprung—from unhappy mother and from ill-starred sire. Therefore, my soul, gladly—though no voice hath he—make common cause in misery with him, the living with the dead, as loyal sister should. The flesh of him—no! no hollow-

the reading of M is difficult to account for. Probably the true reading is *κοίρ' αἰνει
αἰνει. #. 1026 τούτῳ M, τούτῳ rec. My previous suggestion τέργυν is scarcely
needed. #. ὅρη Blomf. for αἴδε.

Phoen. 355. The σωλάγχνον is that of the father as well as the mother (*Soph. Ant.* 1066).—μητρός ταλαντης κ.τ.λ. Though it is possible (1) to run on τὸ καύσιον στλ. μητρὸς ταλαντης and to take κάτο διετήρου πατρός as 'an afterthought' (Sidgwick), or (2) to construe οὐ τεφύκαμεν μητρός τ. κάτο δ. τ. in the sense 'from which we are sprung of a common mother and from an ill-starred sire,' it is far simpler (3) to supply δώδ with the earlier noun, i.e. δώδ μητρός τ. κάτο κ.τ.λ. This construction is extremely common: cf. *Soph. O.T.* 733 σχιστὴ δ' οὐδε | εἰ ταῦτα Δελφῶν κάποι Δαυλίας ἀγει, *Ant.* 1176 πότερα πατριών ή τρόποι οἰκεῖα χρόνοι; *Trach.* 765, *Eur. Hel.* 863 Τροίας δὲ σωτειάντες βαρβάρον χθεύει, *Pind. N.* 10. 37 ἐφτει... | ...τιμε Χαρίσσει τε καὶ εἰν Τυνδαρίδαις, 9. 13. 1. 1. 29 μεθόρουτε Δίκρας ἔφατε καὶ ταρ' Εὔρώπη, *Alcman Jr.* 22, *Archestr. ap.* Ath. 302 A; cf. *Verg. Aen.* 5. 512 illa notos atque altra velut in nubila fugit.

1024 θάλονος δικον: explained by θαύμη ζεῦ. The sense of δικον is not that of unwillingness, but of absence of wish or will at all. He has no say in the matter. θάλον = 'zealously' (449 n.).—κοινέντα κακά. of M is hard to account for if κακόν is right. Probably Aesch. wrote 'κοίρ' αἰνει κακόν: 'make common cause in trouble.' He uses αἰνει and ἔτρεντις of 'accepting a view' (*censere*, cf. *Cho.* 191, *Ag.* 1369, *inf.* 1063) and of 'acquiescing in' or adopting a situation (*Cho.* 79, *Suppl.* 914, 1081).

1025 ψυχή. Such apostrophe to the heart or courage is frequent. Cf. Hom. *Od.* 20. 17 στῆθος δὲ πλήκτας κραδίην ἡρίκατε μύθῳ, | τέτλαθε δέ, κραδίη, *Il.* 31. 552, *Archil. Jr.* 62. 1 θυμός, θύμος, δημη-

χάριστος κήδεσσι τυκόπετε, | <ἀπτέχειν>, *Theogn.* 1019 τάχα, θυμός, *Sopater ap.* Ath. 160 C θάρση, θυμός, *Soph. Tr.* 1259, *Eur. Med.* 1242 δᾶλ' εἰ δύλισσον, θυμός, *Pind. N.* 3. 26, O. 1. 4, P. 3. 61, and the burlesque in *Ar. Vesp.* 756 στενός, ὁ ψυχή· τοῦ μα ψυχή; So Shak. *Ham.* 1. 2. 257 Sit still, my soul.—συγγόνος φρενί: with κοινώνει.—φρενί is stressed. She is συγγόνος and would have her heart prove that the kinship goes thus deep.

1026 sq. τούτῳ δὲ κ.τ.λ. See crit. n. If ποιονται is read, τούτον is preferable, while with σωτειόνται the dat. incomm. is somewhat better than the genitive. The appearance of τούτον in rec. is probably due to the alteration to σωτειόνται, while τούτῳ of M indicates the original reading. Also on the whole the notion of the birds tearing the flesh appears somewhat stronger as a tragic picture than that of eating. Either expression or thought is found: e.g. (1) Hom. *Il.* 15. 351 ἄλλὰ κίνει ἴρωντο πρόστοτες ἥμεροι, 22. 335 κίνεις τοῖς οἰλοῖς | ἀλκεῖον' οἰλοῖς, *Soph. Ant.* 1198 κανεστάρατος σύμη Πολυπέκτων, *Chancer Clerkes Tale* 570 Buried this litel bodyne in som place | That bestes ne no briddes it to-race; (2) *Il.* 18. 271 τολλούς δὲ κίνεις καὶ γύνες ἔδονται, 4. 237 τῶν δὲ τοι εἰδὼν τέρπει χρόνος γύνες ἔδονται: or both are combined, e.g. *Il.* 22. 66 κίνει... ὀμητεται ἔριονος.—οὐδείς is used idiomatically: 'and, as for his flesh, wolves shall not tear it, either.' Cf. *Plat. Rep.* 328 C καὶ εἰτε Ο Σόκρατες, οὐδὲ θαυμάσιος τρῶ καταβαίνων. The full thought is (οὐδείς εἰτε διάφορος) οὐδὲ κ.τ.λ.—κοιλούδοτορες: not strictly 'empty-bellied,' but 'hollow-bellied' (the 'belly-pinched wolf' of *King Lear* 3. 1. 12 is somewhat different). The concavity is that of the outside aspect

λύκοι σπάσονται· μὴ δοκησάτω τινί¹⁰²⁷
τάφου γὰρ αὐτῷ καὶ κατασκαφὰς ἔγω,
γυνή περ οὖσα, τῷδε μηχανῆσομαι
κόλπῳ φέρουσα βισσώνου πεπλώματος,
καντή καλύψω· μηδέ τῷ δέξῃ πάλι.
θάρσει· παρέσται μηχανὴ δραστήριος.

ΚΗ. αὐδῶ πόλιν σε μὴ βιάζεσθαι τάδε.

ΑΝ. αὐδῶ σὲ μὴ περισσὰ κηρύσσειν ἐμοί.

ΚΗ. τραχύς γε μέντοι δῆμος ἐκφυγῶν κακά.

ΑΝ. τράχυν· ἄθαπτος δὲ οὗτος οὐ γενήσεται.

ΚΗ. ἀλλ' ὁν πόλις στυγεῖ, σὺ τιμήσεις τάφῳ;

ΑΝ. ἥδη τὰ τοῦδε οὐ διατετίμηται θεοῖς;

1030

1035

1027 σπάσονται Μ^α, σπάσονται Μ^β. ¶. 1028 αὐτῷ M, αὐτῇ Pierson (but τῷδε belongs to κόλπῳ). ¶. The true reading may, however, be 'αὐτοῦ ('on the spot').
1029 καὶ γῆ Dobree. 1030 θάρσει· παρέσται M. θάρσει παρέσται Porson. ¶.
1031 τόδε rec., but τόδε is more characteristically impatient ('in ways like this').

(cf. τὰ κοῖλα τῶν ποδῶν, τὰ κοῖλα τῆς Εὐβοίας, and Soph. *O.T.* 126; *de* δὲ πυρμύτων | ἐκλινεις κοῖλα κλύρρα, where the sense is of bending them inward). The shape of a wolf suggests the starving, and the word here implies that sense, but it is not primary.

μηδ δοκησάτω τινί: 'let none resolve it, is much more pointed than 'let none think it.' Antigone is alluding sarcastically to the Herald's repeated phrase, δοκεῖτε καὶ δέκατα (996), έδεξ (999), δοκεῖ (1011), έδεξ (1016). She means 'I care nothing for your δοκεῖ and έδεξ.' —τινί is allusive, the πρόσθντα being meant: cf. 389 (n.). There is no difference between δέκα and δέκατα in this meaning: cf. Eur. *Herac.* 186 γέρρης δοκήσεις, *Soph.* 129 έδεξ δοκήσεις εἰδὲ τόδε τὰς πόλια; see 1031.

1028 sqq. κατασκαφῆς: not in the full sense. The εἴρης has spoken of κατασκαφῆ for Eteocles (999). She will 'contrive' for Polynices a tomb and some equivalent of κατασκαφῆ. She will scrape up the dust and earth and lay him in such hollow as she can make, and then carry earth in her robe to cover him.—τρόπε... κόλπῳ κ.τ.λ. Despite the fine work of her costly garment she will thus use it. The precise nature of φέρεις is uncertain, but it appears to have been linen from a fine species of flax (*Dict. Ant.* 1. 319).—πεπλώματος is more expressive than πέπλου, as drawing atten-

tion to the cost or labour in making it.—κόλπῳ = 'fold' or 'lap' (*sinn*). With φέρουσα we must supply some word naturally suggested by the context, e.g. γέρρης or κέντη (Soph. *Ant.* 429), or perhaps more strictly a vague *rō ðēos*.

1029 καθῆται: 'and by myself.'—846 n:
1027.—πάλιν: 'otherwise'; see 244 (n.).

1030 θάρσει: apostrophising herself. The word has, however, become an interjection: 'Courage!' θάρσει is similarly followed in Soph. *Ph.* 667, *O.C.* 726.—παρέσται κ.τ.λ. = 'where there's a will there's a way.' [Others make θάρσει dat. and read θάρση παρέσται κ.τ.λ.]

1031 εἶδος πόλιν σε κ.τ.λ. σε is more formal, because less direct, than εἰδὲ—πόλιν is stressed: an individual cannot front a whole state.—βιάζεσθαι, like παρέσταις, is conative (cf. Soph. *Ant.* 663 νέμουσι βιάζεται). The retort, which repeats εἶδος, requires εἰδὲ rather than εἰδε, both in reply to his own σε and also in antithesis to έρωτ. For repetition in retort cf. Soph. *O.T.* 547 ΚΡ. τοῦτ' εἴρω τὸν μὲν πρῶτον δέκοντα οὐ έρωτ. | ΟΙΔ. τοῦτ' εἴρω μή μοι φράσῃ, έπειτα εἰ κακός, *P.V.* 53 εἰδ., *ibid.* 69 ΗΦ. φράσεις διατάσσεται δημοσίων. | ΚΡ. έρωτοι ποιήστε τὸνδε τὸν ἑταῖρον, Eur. *H.F.* 713 ΑΜ. δοκῶ μὲν εὐτίχη.... ΑΤ. τί χρήμα δέχεται τῆρος' ἔχει τεκμήριος:—καρέστων: 'play the tigress.'

1032 τραχήτε. In Soph. *Ant.* 35 εἰδ.

bellied wolves shall rend it; let no man 'resolve' it. For, woman as I am, 'tis I will compass him burying and a grave, carrying it in this lap of finest drapery, and alone I will cover him; and let none 'resolve' otherwise. Courage! I shall find means to do!

HER. I warn thee, pursue not this flouting of the state.

ANT. I warn thee, deliver no useless commands to me.

HER. Harsh, mind thee, is a people escaped from evil case.

ANT. Harsh as thou wilt! He shalt not lack his grave.

HER. Wilt thou honour with burial one whom the state abhors?

ANT. Honour? Have not the Gods already fixed his share?

1034 σε M. Corr. *ed. ♫. **1035—1044** Each line is marked with the paragraphus. **1036** γενήσεται M*. **1037** κορήσεις rec. (The next line alone proves τιμήσει.) **1038** The line requires no emendation beyond the mark of interrogation. ♫. Casaubon wrote ἢ δῆ τὰ τοῦδε κ.τ.λ. (as question). διατετέμηται Hermann, δίχα τετλυγηται Wieseler. In his τοῦδε for τοῦδε οὐ Weckl. is mistaken in thinking that he has the support of the schol.

the consequence is to be stoning (the people's punishment, 181 n.). The statement is here general and δῆμος is emphasised ('a δῆμος'). For the sentiment (with a difference) cf. *P. V.* 35 ἀτὰ δὲ τραχὺς ὅστις ἀν νέον κρατῆ. The implication is that it has escaped troubles brought upon it by others, its former rulers. The conduct of the French after the Revolution is an extreme illustration of the γνῶμα.

1036 τρόχων': lit. 'make it harsh' = 'make it out as harsh as you will.' This peculiar application of a word in retort, by which a man is represented as actually doing or causing that which he names as being done, appears also in Alexis *ap.* Ath. 516 ε A. τὸ τοιούτον γάρ δει πων μέρος | ἐπιταίτητα... | B. ἀνθρώπ., ἐπιταίτη (already cited by Headlam). Cf. supr. 407 κόμπατ' ἐπ' ἀλλῷ (for τοὺς κόμπους ἄλλου τινὸς λέγε).

1037 ἀλλ' δῆ κ.τ.λ. The rhythm throws upon both πόλις and σύν their effective emphasis. 'Are you to set yourself against a (whole) country?' For στυγεῖ cf. 1000 (n.).

1038 ἦδη τὰ τοῦδε οὐ κ.τ.λ. The addition of the interrogation-sign gives to this line an entirely simple and appropriate sense (which is that of schol.).—διατετέμηται takes up τιμήσει. 'Have not the questions of his honour or dishonour been already settled by a higher

power—the Gods?' οὐ is put rather late in the question in order to allow the emphatic δῆ to come first. The force of δια- may be (1) that of discrimination, whether as between the two sides of the question or between Polyn. and his brother. They are both dead, and both in the same way. Such has been the pleasure of the Gods, who have thereby shown their judgment upon the rights of the question. The sense of τιμᾶ here includes that of 703 (n.), but further recalls the law-courts, in which the dicast τιμᾶ τὴν δίκην (βλάψη, &c.) τοι or τιμᾶ τοὺς τοὺς in the way of assessment. The Gods have decided the award (in distinction from that of Eteocles, or as between two alternatives, δια-). Otherwise (2) δια- denotes not discrimination but finality (= 'thoroughly'): cf. *Jr.* 265 διατεφρόργυται βίος, explained by Hesych. as ἡ δια τοῦ βίου φρούρια συντετέλεσται ('its watching is over and done with'). Similarly Eur. *Suppl.* 528 εἰ γάρ τι καὶ πεπάνθετ' Ἀργείων θέο, | τεθνάσκων, τιμάσασθε πολεμίους καλῶς, | ελοχρῶν δ' ἔκελνος, χῷ δίκη διολέγεται, and (with the simple verb) Eur. *Hipp.* 1456 ΘΗ. μή τοι προδέψει με, τέκνον, διλλά καρτέρει. | III. κεκαρτέργυται τάπι. διλλά γάρ, τάπερ. If we have absolutely to choose between one sense of δια- and the other, the latter is preferable; but it is doubtful whether the two meanings were kept distinct in the Greek consciousness.

ΚΗ. οὐ πρώ γε χώραν τήνδε κινδύνῳ βαλεῖν.

ΑΝ. παθὼν κακῶς κακοῖσιν ἀντημείβετο.

1040

ΚΗ. ἀλλ' εἰς ἄπαντας ἀνθ' ἐνὸς τόδ' ἔργον ήν.

ΑΝ. "Ερις περαίνει μῦθον ὑστάτη θεῶν.

ἔγω δὲ θάψω τόνδε· μὴ μακρηγόρει.

ΚΗ. ἀλλ' αὐτόβουλος ἴσθ', ἀπεννέπω δέ ἔγα.

ΧΟ. φεῦ φεῦ.

1045

ὦ μεγάλαυχοι καὶ φθερσιγενεῖς

Κῆρες Ἐρινύες, αἴτ' Οἰδίπόδα

γένος ὠλέστατε πρυμνόθεν οὐτως,

τί πάθω; τί δὲ φῶ; τί δὲ μῆσωμαι;

πῶς τολμήσω μῆτε σε κλαίειν

1050

μῆτε προπέμπειν ἐπὶ τύμβῳ;

1042 sq. Some (for the sake of the στιχομονία) suspect either a lacuna or an interpolation. But §. 1048—1064 M indicates ημιχώρα at 1045 and 1064, and marks

1049 οὐδὲ πρὸ γε κ.τ.λ.: '(yes, but) not before...,' i.e. there is a further question to be considered. Had this (equal) διατίθεσις occurred in other circumstances, before Polyneices had invaded us, the matter would doubtless have been regarded as settled. So far as concerns the quarrel between the brothers, or the curse of Oedipus, we have nothing to say. They were, in this respect, on the same footing. But the τέλος has its own say in the further matter of the invasion. Hence τίθεται: 'there is this state's point of view.'—καθόντες βαλεῖν. The dat. is not that of the instrument or missile which smites the τέλος, but the dat. of that into or upon which the country is cast (whether recipient or locative). Cf. P. V. 732 θυμῷ βάλ', Soph. Ph. 67 λέγετε τάσις Ἀργιλού βαλεῖτε, Lat. *demittere ponere* &c. In Hom. Od. 13. 142 προσβλέπετε καὶ δράστος ἀπομίνων ιδίλλων there appears some ambiguity, but ιδίλλων with accus. is apparently only used of the thing thrown.

1051 δινέθ' ἕντε: a brachylogy, either for (1) δινέθ' τοῦ εἰς ἕπα: 'instead of being aimed against one (viz. Eteocles)'; or for (2) δινέθ' τοῦ διφ' ἕντε τετραγύμνων, i.e. 'in return for one man' = 'for the action of one man.' The latter is the easier. Brachylogy is frequent with δινέθ: cf. Plat. Mer. 645 D δινέθ' τοῦ δαφνίνων τοῦ βούλους διαδραμάνδρου (=δινέθ' τοῦ δαφνίνου διαδραμάνδρου), Pericl. 7. 2 τῷ δῆμῳ προστίθεμεν δευτέρῳ, δινέθ' τοῦ τλον-

είσιν...τὰ τῶν τελλῶν ἐλάμπετο, Xen. Hell.

1. 7. 33.

1042 sq. "Ἐρις περαίνει κ.τ.λ. As the speech of Antigone, though not the absolutely last words of the conversation, does end the discussion, we may quite naturally assign both these lines to her. στιχομονία was made for the poet and not the poet for στιχομονία. The thrust and parry are marked as concluded by a departure from the one-line retort.—"Ἐρις is personified, as in Homer, and ranked among the minor divinities. The line is a γνώμη, whether original or a paraphrase. The dispute is an ἔρις, and ἔρις is the last of the deities to say her last word. 'We can quarrel for ever; for Quarrel &c.' Cf. the sense of ἔρισται and ἔρισται λέγοντες. For περαίνει, of speech, cf. Pers. 700 ἀλλὰ στόχομον λέγων | εἰπεὶ καὶ τέραντε πάντα, Ar. Plut. 648 τέραντε τέρνος δὲ τι λέγεται ἀνόδος τοῦ, Ran. 1170. From this came the use of συναρτήσεις for a logical conclusion. The line δινέθ δὲ κ.τ.λ. is delivered with slow emphasis.

1048 sqq. The division of the concluding anapaests is best as given or indicated in M and in the text. The parts assigned to various portions of the Chorus are not equal, and this fact does away with the necessity (even if it were otherwise assumed, though the treatment of choritic anapaests does not warrant the assumption) of exact metrical equivalence.

1049 sqq. μεγάλαυχοι: in conse-

HER. Nay, not before he imperilled this land of ours.

ANT. He suffered ill, and was answering it with ill.

HER. But his deed was aimed at all because of one.

ANT. Quarrel is the last of Gods to have done with talk,
I will bury this body. Waste no more words.

HER. Well, follow thine own devices : I give my warning.

[Exit HERALD (to right).]

CHORUS.

Alas ! Alas ! Ye Vengeful Powers of Harm, loudly triumphant
in the undoing of a race, who have thus demolished, root and
branch, the stock of Oedipus ! What must be my case ? What
must I say ? Or what devise ?

How can I find the heart neither to weep for thee nor to
lead thee forth to burial ?

1049, 1054, 1058 with paragraphus. 1048 ἀλέσατε Elmsley, but $\frac{1}{2}$. πρέμποθεν
I. Voss (see 71 n.). 1049 τὸ εἶδος M, δὲ δρῦν recc. Corr. * ed. $\frac{1}{2}$. 1051 τόμβος

quence of their victory (cf. 936 sqq.).—καὶ φθερούντες explains wherein their
victory consists. φθερός is a generic
epithet, and hence αἰτία...γένος ἀλέσατε
is no idle tautology. The function of the
Erinyes is to be 'destroyers of a race,'
and in this case they have won their
boast by destroying the race of Oedipus.
For this function cf. 707 ἀλεσούκον (n.)
and Eum. 355 δωμάτων γάρ εἰλόμεν |
διαρρούσ, διας "Ἄρης | τίθασθε ωφλον
Δῆμον, Hom. Od. 15. 234 θεὰ δαστήρης
'Ερινύς (where δαστήρης is etymologically
'smiter of houses').

In Κῆρες 'Ερινύες the Erinyes, while
by implication distinguished from other
classes of Kêres (Harrison *Proleg.* Gk. Rel.
165 sqq., 186, 213 sqq.), receive their
full title of dread and mischief. Κῆρες
is the wider term for spirits of bale. In
Hes. Th. 217 Night Μολπας καὶ Κῆρες
ἴγενταρο νηλεοτυπεῖς | αἵτινες ὑδρών τε
θεῶν τε παραβασίας ἐφέτοισι | οὐδέποτε
λήγουσι θεαὶ δεινοῖο χόλου, | τρίτη γ' αὖτε
τῷ δώσι τακτὴ σῆμα κ.τ.λ.—ἀλέσατε:
cf. Soph. Aj. 1220 ὑπὸ πλάκα, O. C. 180
ἔτι; προβίβατε, Ant. 612 τὸ πρότον.
We are prevented from reading ἀλέσατε
(Elmsl.) by the rule that an anapaest is
not followed by a dactyl in the same
dipodia.—πρυμνόθεν: 71 (n.).—οὕτως:
'in this way' (i.e. 'as ye have done').
We cannot join the word with πρυμνόθεν
after the pattern of e.g. ἀπλῶς οὕτως,
since this use is confined to combination
with words expressive of carelessness or
rough-and-ready. The sense of πρυμνόθεν
is the exact contrary.

1049 τὸ δὲ φῶ; M has τὸ δὲ δρῦ; and later MSS τὸ δὲ δρῦ; The appear-
ance of the fut. itself is by no means
objectionable. Cf. Cho. 87 τῶν εὐφρόνων
εἰλών; τῶν κατεδόμαι πατρόν; Soph. Tr.
973 τὸ πάθον; τὸ δὲ μῆσονα; οὐτον, Eur.
I. A. 442 οὐμον τὸ φῶ δύστηρος; δρόμοις
πόνον; El. 967 τὸ δῆμα δράμει μητέρ';
ἢ φονεύσομεν; Ion 758 εἴτεμεν η σιγῶμεν
ἢ τὸ δράσομεν; The primary notions of
subjunct. and fut. were so near that
their interchange is sufficiently natural.
Perhaps between two aorists subjunct.
another might be expected, but uniformity
of the kind is not sought by poetry. It
is certainly less exceptionable to read the
future, which so often appears beside the
aor. subjunct., than to interpose the pres.
δρῦ. The objection is rather to the sense
of δρῦ. The question is not what the
Chorus is about to 'say,' in the sense
of 'utter' (λέγειν), but what it is to
'agree to' or 'decide for' (φάνται). By
reading τὸ δὲ φῶ we get the three ques-
tions 'What is to become of me? What
am I to consent to? What course am
I to devise?' The meaning of these
questions is explained by the more defi-
nite one which follows.

1050 sq. σε: turning to Polyneices.
—μῆτρε... κλαίειν κ.τ.λ.: repeating the
notions of ἀκλαυτος ἄπαφος (1013 sqq.).
Cf. further Cho. 8 οὐ γάρ παρὸν φύσει
σῶν, πάτερ, μόρον, | οὐδὲ ἔξτενα χεῖρ' ἐν'
ἐκφόροις νεκροῦ (n.), Sol. fr. 21 μηδὲ μος
ἀκλαυτος θάνατος μόλοι, ἀλλὰ φλοιοσιν |
ποιησαμι θανὼν θλύης καὶ στονεχεῖς.—
ἔτι τόμβῳ: with a view to a τόμβος.

ἀλλὰ φοβοῦμαι κάποτρέπομαι
δεῖμα πολιτῶν.

σύ γε μὴν πολλῶν πενθηγήρων
τεύχη· κεῶσι δ' ὁ τάλας ἄγοος
μονόκλαυτον ἔχων θρῆνον ἀδελφῆς
εἰσιν; τίς ἀν οὐν τὰ πίθοιτο;

1055

HMIX. δράτω <τε> πόλις καὶ μὴ δράτω·
ἡμεῖς γάρ ἴμεν καὶ συνθάψομεν
αἰδε προπομποί· καὶ γάρ γενεῖ
κοωὸν τόδ' ἄχος, καὶ πόλις ἄλλως
ἄλλοτ ἐπαινεῖ τὰ δίκαια.

1058

1060

HMIX. ἡμεῖς δ' ἄμα τῷδ', ὥσπερ τε πόλις
καὶ τὸ δίκαιον ἔννεπαινεῖ
μετὰ γάρ μάκαρας καὶ Διὸς ἰσχὺν
ὅδε Καδμείων ηρυξε πόλιν
μὴ ἀνατραπῆναι
μηδ' ἀλλοδαπῷ κύματι φωτῶν
κατακλυσθῆναι τὰ μάλιστα.

1065

1070

rec. f. 1052 κάποτρέφομαι Paley. f. 1058 δύγμα L. Schmidt, λῆμα Meineke.
δύγμα is an obvious suggestion, but the text is better. f. 1057 I have added the
question mark at εἰσιν; f. τιθέσθω M, corr. rec. Recc. have εἰσι with τίς ἀν οὐν (τίς
οὐν or τίς ἀν) τιθέσθω, whence εἰσιν· τίς ἀν οὐν τιθέσθω; Brunck. But τιθέσθω is
plainly a gloss. A possible source of the variants is ἀδελφῆς | *<ἢ> εἰσι; τίς οὐν
τιθέσθω; (or τιθέσθω alone: see note to Ch. 593, where add Herondas 5. 76 τίς

1052 sqq. ἄλλα φοβοῦμαι κ.τ.λ. καὶ
is explanatory; 'But I am afraid; yes,
I shrink from...'.—Θεῖα πολιτῶν = τοὺς
δαιμόνους πολίτες: cf. Eur. *H. F.* 700 τέρπεις
δαιμόνας θρῶν, Pind. *N.* 1. 50 δάμων
θρῶν ποιώλων ('the wicked brutes'),
Cho. 766 δαιμόνους στόγη (n.), n. 475.
δεῖμα πολιτῶν is the citizens who inspire
our fear, just as Πειθοῦν σέβεις (*Eum.* 886)
is the Πειθώ who inspires our awe.—
ἀπόρετος treats this dread thing al-
most as if it were a demonic power.
With απόρετος cf. Pers. 220 ἀπό-
ρετήρ, *P. V.* 24 ἀπόρετοι, 686 θεῖοι πρό-
τοις. There is the more inducement to
the lengthening in this particular word
through its connection with ritual. So
Eur. *Phoen.* 586 ἐ θεοι, γένεσθε τῷδ' ἀπόρετοις κακοί.

1058 sqq. κέντος...εἰσιν; To be read
as a question. See crit. n.—ἄγοος: with-
out the ceremonial γένος, which, with the
ταφή and the funeral, was the due of the
dead. Cf. Simonid. fr. 9. 3 βαρύς δὲ ἀ-
τρόφος, τρόπος γένος δὲ μαθητος, οὐ δὲ εἰσερε-

ταιον. —τι = τιθέσθω: 974 (n.). [The
readings of rec. perhaps point to <ἢ>
εἰσι; τίς οὐν τιθέσθω; The insertion
of ἀν would cause the reading of M. For
absence of ἀν with interrog. opt. see Ch.
593 τίς λέγει; and examples there. Add
Herond. 5. 76 τίς οὐκ ἀμπτέοι; Mosch. 3.
114 τίς δὲ ἄγον οὐ φθονόειμι.]

1058 δράτω <τε> πόλις κ.τ.λ.
Whether τι or τι is to be inserted depends
on whether the next line in M is genuine
or a gloss of the kind which appears after
v. 967. The words of 1059 are flat and
unnecessary, while the present line is
more effective without them. The metri-
cal value of 1058—1063 does not in any
case answer precisely to that of 1064—
1070, nor, in processional anapaests,
should the correspondence be demanded.
The usual idiom contains τι, i.e. δράτω
τι καὶ μὴ δράτω (cf. 414 sq.) or δράτω τι
μὴ δράτω τι (Sapph. 385 δράσαι τι μὴ
δράσαι τι καὶ τάχη πλεῖ, Eur. *I. A.* 56
δοῦναι τι μὴ δοῦναι τι). But if v. 1059 is
retained we cannot choose τι. With δράτω

But I am afeared. The citizens affright me, and I shrink.
 Thou indeed wilt find many to mourn for thee; and shall
 he, poor soul! go without lament, with but a sister's solitary
 dirge? Who could consent thereto?

FIRST HALF-CHORUS.

Let the state do or not do, as it will. We will go, and, in
 train like this, will share in burying him. For all the race hath
 part in this affliction, and what a state deems right changes with
 change of time.

SECOND HALF-CHORUS.

We with this other, e'en as the state and the right take side
 together. For next to the blessed Gods and the might of Zeus,
 'twas he who most of all sayed the Cadmean realm from over-
 turning, to founder beneath an alien wave of men.

[*Exeunt all (to left).*

οὐκ ἐμπτύοις;]. 1058 δράτω M, δράτω τε Canter, δράτω τι anon. ap. Elms. Eur. Med. 1224. The idiom commonly includes τε, and the words which follow in M (1059), viz. τοῦ κλαυθρᾶς Πολυελέην, are almost certainly an interpolation (see schol.). †. 1060 μὲν γὰρ recc. μὲν Victorius. 1061 Ritschl adds τῷ Καδμογενέν (τῷ Καδμελων Hermann), to produce metrical correspondence with 1068. But see comment to 1058. †. 1064 ὡς οὐ τε τόλις Blomfield. †. 1068 ἀλλοβατῶν recc. †. 1070 ταμάστα G. Qu. κατακλυσθῆναι *ταμάστορ? αλοχίλους ξ ἐπιθήβας τέλος.

τόλις τοῦ κλαυθρᾶ there must be joined either another accus. e.g. τι or an adverb e.g. κακῶς. The point of τόλις is the same as in 1021.

1061 sq. καὶ γὰρ γενέα κ.τ.λ.: i.e. the grief is common to us by the laws of kindred.—γενέα as in Hom. *Od.* 1. 387 δ τοι γενέα πατρώων ἔστιν. Less well we might render 'to the nation' (Pind. *J.* 6. 29, *O.* 11. 15). The Cadmeans are represented as literally Καδμογενέῖς (127 n., 290), and the Chorus claims to share with the sisters in the ἄχος. The connection is more intimate than in Eur. *Hipp.* 1462 κανὼν τόδ' ἄχος πᾶσι πολίταις ηλθεν. Hence γενέα is stressed.

1062 sq. πόλις: generic, 'a state.'—δῆλως δῆλος' κ.τ.λ.: 'at different times takes different views of what is right.' For the sense of *τρωτῶν* ('votes,' 'counsel') see 1024 (n.).—τὰ is practically a possessive, 'its decisions as to right.'

1064 sq. ὅπερ τε πόλις κ.τ.λ. τε is not trajected, but is exegetic: 'Aye, as country and justice agree in (ξυν-) deciding.' Cf. Xen. *Orc.* 7. 16 ἡ τε οἱ θεοὶ ἐφωτάσσει δίκαιοθεαί καὶ δέ νόμος συνετερεῖ. The second ημιχόρον takes up the words τόλις and *τρωτῶν*. 'In this case the τόλις is right in its view, for τὸ δίκαιον

(right in the abstract) agrees.' The one justice, as philosophy would say, is contrasted with the many.

1066 μερ...μάκαρες: the usual reservation; cf. Hdt. 7. 139, Xen. *An.* 7. 7. 22, Ov. *Trist.* 5. 9. 12 (quoted by Blomf. and Paley).—καὶ Διὸς λογὴ: 'and (in particular) the might of Zeus.'

1067 sqq. οὐδε...μήρα...τε μαλιστα. Though so far separated, τε μαλιστα, to have any appropriate sense, must belong to μήρα. See crit. n.—Διατραπήραι: cf. Alex. ap. Ath. 226 F ἀνατραπή τοι πλεῖσ. The play ends, as it began, with a nautical metaphor.—ἀλλοβατῶν. It is a mistake to alter to ἀλλοβατών, (1) because φωτῶν is simply added to define the metaphor (64 n.), (2) because the attachment of the epithet to the governing rather than the governed noun is favoured by the tragedians. Cf. 591, Cho. 1068 αὐδρός βασίλεια πάθη, Ag. 509 δεκάτῳ σε φέγγει τοῦδ' ἀφικόμενον έπονος, Eur. 292 χώρας ἐν τόποις Αιβιστικοῖς, Eur. Cyc. 11 γένος Τυρσηικὸν ληστῶν. The point of Καδμελων is that of 1061, viz. that all Cadmeans are interested. It is uttered with affection: 'this time-honoured city which is so dear to all Cadmeans': cf. 114.



APPENDIX A.

CONSONANTIZING OF *v* AND *u*

v. 115 γενήν. The disyllabic scansion of this word occurs also in Pind. *P.* 4. 225. Similarly Ἐρογῶν Eur. *I. T.* 931, 970, 1456, *Tro.* 457. The fact itself is beyond question, but no modern philologist is likely to write γενῦν, Ἐροῦν with Dindorf. In Kühner-Blass *Gr. Gr.* 1. p. 228 these examples are classed under the head of synizesis, and it is not surprising if, taking this view of the pronunciation, the writers should declare that in certain other instances, which happen to stand alone, the phenomenon is 'unglaublich.' In [Hes.] *Scut.* 3 (so 16) for Ἡλέκτρων they offer Ἡλέκτρων on the strength of a Rhodian inscr. Ἀλέκτρων. Meanwhile they overlook Ἀμφιτρύων in Hom. *Od.* 11. 266. In *Il.* 7. 166 they are satisfied to query with Ἔνυδλίῳ δρυεψόντῃ. The query is justified, since (as will be indicated immediately) the proper scansion there is Ἔνυδλῷ ἀνδρεψόντῃ. In Soph. *O. T.* 640 MSS have δράσαι δικαιοῖ δνοῖ ἀποκρίνας κακοῖ, which editors agree in discarding.

The first step to be assumed in all such instances is the consonantizing of the *v*, and, if we are to attach a sign, it will rather be γενῆν, Ἐρινχών, δνοῖ, Ἀμφιτρύων than γενύν, δνούν &c. The phenomenon is familiar in the Latin *tenuia*, *genua* as adapted to the requirements of verse. To this there exists a *prima facie* objection in respect of the quantity. If Latin says *tenuia*, *genua*, it would seem that Greek should require a similar lengthening. That argument, however, is fallacious. Though the other examples prove nothing either way, the iambic γενύν is not doubted for Pindar. The fact seems to be that the consonant was so weakly pronounced as to leave no effect upon the previous syllable. Practically, as a second step, it became inaudible. That there is nothing incredible in the process may be gathered from the fate of ξένφος, γόνφατα, μόνφος, which in Attic became ξένος, γόνατα, μόνος, although 'compensation' is to be seen in other dialects. There is nothing against assuming the steps γενύν > γενῆν > γεν(y)ν.

This hypothesis is borne out by the parallel case of *u*. The consonantizing of that letter is very frequent. Thus Hom. *Il.* 2. 537 'Ιστιάιαν, *Od.* 4. 83 Αἰγυπτίους (so 9. 382, *Il.* 17. 432, Hipparch. *ap.* Ath. 393 c), *Hymn. Apoll.* 217 (39) Αἰγύνας, Eur. *I. A.* 277 Αἰγάρων (lyr.), *H. F.* 1304 Ολυμπίω (senar.), *Ion* 285 τιμῇ σφε Πίθηκος αστραπαῖ

τε Πύθια, Bacchyl. 17. 39 Κνωσσίων, Archestr. *ap.* Ath. 311 c ἵχθυδισσ. In Aeschylus ἄργιας is apparently correct in *Ag.* 117 and αἰφνίδιος is the reading of M in *P. V.* 707. καρδία is frequent as a disyllable (*Suppl.* 74, 857, *S. c. T.* 275). In *S. c. T.* 976 δίνυρα appears to be the scansion, and in 225 ποταιάνων does away with all metrical difficulty. In v. 365, where πόρον...Ισμηνόν is a remarkable expression (see note), it is quite possible that Aesch. actually wrote Ισμηνόν. Considering the comparative rigidity of the Aeschylean senarius, we should probably pronounce Ἀμφιάρεω in v. 556. In Latin verse *stellio*, *conubialia*, *Lavinia*, *omnia* are well-known examples. In these instances, again, it is true that the previous syllable is naturally long, while it is made so by position in *stuviorum*, *ārjete*, *ābje* &c. But here again analogy with Latin is no safe guide.

In Hom. *Il.* 21. 567 εἰ δέ κει αἱ τροπάροις τόλκος κατενατίον θῶν (so 2. 811) the ι does not make position. The substitution of πάλεος is of course easy, if we adopt the principle of ejecting the unusual as impossible. In *Il.* 7. 166 Ἐννᾶληρ ἄργειφόντη there is the same ignoring of ι. In *S. c. T.* 160 the lyric φιλοπόλεις is given by MSS, and it is not easy to understand why any copyist should have substituted this strange form if φιλοπόλεις had been correct. Of λογίων in the 2nd foot of Eur. *Ion* 602 I should now speak with more diffidence than in the note on *Cho.* 333.

It is usual to speak only of synizesis in the case of ε in -έως, -έα, θέός, δέπτεών (*Ag.* 1493), Κρέων (*Soph. Ant.* 155), Αἴνεα (*Rhes.* 85) &c.; but here again it is no less probable that the ε (which in some dialects so readily turned to ι) is consonantized, just as ο (which is equally close to ν) is treated in φουκηέσσαν (*Il.* 10. 133).

When we consider the number of examples, and also the fact that such pronunciations as Τεφσίας, Ἀμφιάρεως would often assist in normalizing metre, it seems highly probable that more account should be taken of such consonantizing when we are considering correspondence in lyrics.

The trochaic tetrameter from Cratinus *ap.* Ath. 68 C δὲ Πάρη σίκνον μέγιστον στερματίαν εὐνόμενον apparently contains an abnormal dactyl in the 2nd and also in the 5th foot. In the one case the word contains η, in the other ε. If these are consonantized (σίκνον, στερματίαν) the abnormality disappears. Similarly the apparent tribrachs serving as the sixth foot in a number of comic iambic trimeters may be treated as iambs, viz. Ar. *Ran.* 1203 θυλάκιον, Antiph. Ἀρχ. 3 φειδίτια, Eubul. Ἀμάλθ. 9 δελφάκια, Diph. Ἀπλ. 2 σαρκίδια, Ar. *Ach.* 777 χοιρίδιον.

APPENDIX B.

ADDENDA TO NOTES.

- 7 ὑμνοῖθ': cf. Milton's *I am sung and proverbed for a fool | In every street* (*Sams. Agon.*).
- 53 *Ἀρη διδορκότων: *How reverend is the face of this old pile, | Looking tranquillity!* (*Congreve Mourn. Br.* II. 3).
- 64 κῆρα...στρατοῦ: Sil. It. 4. 158 *undae Bolorum.* Cf. Hor. O. 2. 7. 15.
- 89 sq. λέόναστις: Sil. It. 4. 545 *niveit Varenus in armis* (=splendidis).
- 91 sq. τίς δρα...θιὼν: Hor. O. 1. 2. 25 *quem vocet dīvum populus ruentis | imperi rebus?*
- 100 κτήπον διδορκά: Lucr. 4. 581 *aut septem loca vidi reddere voces;* Byron C. H. iv. 49 *we inhale | The ambrosial aspect.*
- 140 αἰθήρ...ἴπιμαλντα: Sil. It. 17. 410 *contremuere aurae rapido vibrantibus hastis | turbine.*
- 161 μηλεθε...μηλέμενοι δ' κ.τ.λ.: 1 Kings 8. 30 *Hear thou in Heaven thy dwelling-place, and when thou hearest, forgive.*
- 213 sqq. παναμάχανον...δόδοι: Pind. N. 7. 141 δόνασαι δὲ βροτοῖσιν ἀλκὰν ἀμαχανᾶν δυσβάτων θάμα διδύμεν.
- 232 μῆν νυν...ἄκου' ἄγαν: Plaut. M. G. 2. 6. 88 *etiam illud quod scies ne sciveris* (Blomf.).
- 278 sqq. δράκοντας...πελεύς: Claud. R. P. 3. 141 *sic aestuat ales | ... | ne furtum pateant homini ne praeda colubris.*
- 320 ὁμοδρόπων: Theoc. 11. 21 *σφργανιστέρα δυφακος ωμᾶς.*
- 369 θείαν...διεβέλει: Shak. K. John ii. 1 *He gives the bastinado with his tongue.*
- 376 sq. πανσέληνος...πρίσβιστον δοτριν: Ecclesiasticus 43. 9 *The moon, the glory of the stars.*
- 381 δότις βοὴν σιλετίγγος κ.τ.λ.: Scott Marm. canto 5 *Marmion, like charger in the stall, | That hears without the trumpet call, | Began to chase and swear.*
- 386 δάκνενος': Spenser F. Q. 1. 7. 48 *His biting sword and his devouring spear.*
- 401 ἐν κύβοις: Schiller *Die Schlacht 5 zum wilden eisernen Würfelspiel.*
- 415 sq. οὐδὲ τὴν Διὸς κ.τ.λ.: Ov. Met. 8. 394 *hunc tamen invita periret mea dextra Diana.*
- 579 οὐ γάρ δοκεῖ κ.τ.λ. Philem. fr. inc. 10. 7 δλλ' δότις δόδοις γρυποῖς τ' ἔχω φύσιν | εἴναι δίκαιος καθ δοκῶν εἴναι θέλει.
- 580 βαθέαν θλοκα...καρπούρων: cf. Wordsworth's *The harvest of a quiet eye.*
- 702 τεθηγμένοις: Hor. A. P. 402 *Tyrtaeusque mares animos in Martia bella | versibus exauit.*
- 719 διπόταν...φθιμένουσιν κατίχαν: Juv. 10. 173 *mors sola fatetur | quantula sint hominum corpiscula.* Cf. *sarcophago contentus erit.*
- 721 sq. αὐτοκτόνως αὐτοδάκτοι: Shak. Rich. III. ii. 4 *Blood to blood, self 'gainst self.*
- 776 καμψίτονε: Plaut. Menæch. 5. 2. 115 *facile inflexa sit pedum pernicitas.*
- 819 περιπλένει κρύος: Shak. R. and J. iv. 3 *I have a faint cold fear thrills through my veins.*
- 846 διφανή...χέρσον: cf. Byron's *The dim shore.*
- 1026 κειλογάστορες: Dryden (*Hind and Panther*) *The wolfish race | Appear with belly gaunt and famished face.*
- 1066 μερδ...μάκαρας: Shak. Hen. VI. Pt. III. iv. 6 *But, Warwick, after God, thou set'st me free.*

THE SCHOLIA OF THE MEDICEAN.

The scholia of the Medicean MS are mainly written by *m*, comparatively few by *m¹*. Of those from the hand of *m* we may distinguish:

(1) a running commentary in the exterior margin, not written in line with the text concerned, but more or less continuously, the notes to a page of the text being found upon that page, but written at the top, down the margin, and along the bottom, as space and convenience determined. For this reason the lemma is frequently included in the scholion. These notes are here registered as *a*.

(2) other notes closer to the text on either side and opposite the passage concerned. These are recorded as *b*.

(3) interlinear notes or glosses, recorded as *gl*.

Of these *a* are the most numerous; they also have the appearance of coming from a first stock of scholia, while *b* are perhaps additions from a second stock. All are written in small uncials.

From *m¹* (in a much abbreviated and often almost microscopic script) we have

(1) notes close to the text (here called *m¹b*),

(2) notes in the extreme margins, outside of those by *m* (= *m¹extr.*),

(3) interlinear glosses (= *m¹gl*).

The arrangement of the scholia by Wecklein is very inadequate and often misleading.

[In the following recension the lemma, when actually included in the scholion, is printed in the same type; when it is not quoted, but is that passage of text to which an editor must assign the note, it is printed in lighter type before a bracket. When the note is written to an erroneous text the lemma has an obelisk.]

a. 1 χρῆ] λαῖται τὸ δέκατον· καίρια δὲ τὰ διαγκάλα· παρακάλια γέρε τὰ δίδυα.

m¹gl. 2 δέποις] δέκατον.

gl. δὲ πρόμη το.] δι βίσταρι.

a. δέποις φιλάσσει ε.τ.λ.] σὺν τῷ τόλμῳ κυβερνήτην.

a. 4 οἱ μὴ γέρε ε.τ.λ.] τῆς σύντριψις ἡ αἰτία τοι τοῦ θεού, τῆς δὲ δυστριψις τοι τοῦ δρόχοντος.

b. 6 οἱ] δέποι τοῦ μέντος.

gl. 7 τελυρέθειος] λαζάρου.

b. δυναῖς] τὸ δρυπάτιον μέντος.

¹ Either two notes are written as one or τὰ δίδυα must be an error for e.g. τὰ δίλλα or τὰ μακρά. The former is quite possible, since δίδυα is an admissible interpretation of τὰ μὴ καίρια: cf. Theogn. 199 εἰ δὲ δίδυκως παρὰ καίρον ἀνήρ... κτήσεται, *ibid.* 341 δίλλα Ζεῦ τέλεσθε μοι Ὁλόπυτε καίριον εὐχήν. Wecklein reads δίδυα for διαγκάλα, but this is away from the sense.

² i.e. λαῖται δέκατον.

⁴ Schol. rec. adds διαφέρεται after θεούς, but the expression may be brachylogic. If the word was lost, it was probably after αἰτία.

- a. 8 Ζεύς ἀλεξ.] ἀλεξητήριος Ζεύς ἐν Θύβαις τιμάται· φῆσίν εὖν, συμφάντως
ἴαυτῷ τιμώτε.
 a. 10 καὶ τὸν ἄλλεικους⁹ κ.τ.λ.] καὶ τὸν νίον καὶ τὸν αἰξόντα τὴν βλάστησιν.
 a. σόματος] τοῦ Ιδίου,
 gl. τὸν ἄλλεικους¹⁰] τὸν γένος.
 b. 11 τὸν ἔξηθος] τὸν ίξενοντας, τὸν γέροντα.
 a. 12 ἀλδαινούντα) αἰξάνοντα τάνδρων νῦν.
 a. 13 ὡς τι συμπρεπές] οἷον καθό ἵκαστος δύναται βοηθεῖν.
 a. ώραι ἔχοντες¹¹ κ.τ.λ.] ὥραι φροντίδα, <ἢ ὥραι> ἡλικίαν, ἕν' ἦ δὲ τοῦτο
οὔτος, ἵκαστον ὑμῶν ἔχοντα φροντίδα τῆς πόλεως, ἢ ἵκαστον πρὸς
τὴν ἡλικίαν, βοηθεῖν τῇ πόλει ὡς πρίτον ιστέ.
 gl. συμπρεπές] ἀρρόδιον.
 a. 16 τέκνους τε...] κοινῶν τὸ δρῆγειν.
 b. 17 ἦ] αἴτη.
 a. ἔρποντας] κυρίως ἐπὶ παῖδων τὸ ἔρποντας.
 gl. 18 παρδοκούσσα] ἐπιδεχομένη.
 a. ἀπάρτη κ.τ.λ.] πάντα πόνου τῆς παιδικῆς ἡλικίας ἐπιδεχομένη.
 b. 20 δικαὶος γένειος¹² πιστοὶ δηλονότι.
 a. δύτεις κ.τ.λ.] πρὸς κίνδυνον ὑπὲρ αἴτης πρόσθυμοι.
 b. 21 ἡπέται] ἀπὸ τῶν ἐν [νηγῇ].
 gl. 22 πιργηρούμενοις] φυλασσομένοις ὑπὸ τοῦ θεοῦ.
 b. 24 βοτῆρ] σκοπός, ὁ Ταιρεσίας.
 b. 25 πυρὸς δίχα] οὐκ ἐμπύρους χρώμενος.
 a. ἐν πολ. κ.τ.λ.] ἐξ ἀκοῆς γὰρ τὰς πτήσιας διέκρινεν· οὐχ ὅρῶν ὁ Ταιρεσίας
ἐπιβαλλει τῇ τίχῃ ἔτερον ὑπαγορεύοντος, οὐκ αὐτὸς ἀν αὐτόπτης
τῶν ὅρνεων.
 gl. 26 χρηστηρίους] μαγευτικούς.
 gl. 27 οὗτος] ὁ Ταιρεσίας.
 a. 29 νικτηγορεῖσθαι] ἐν νικτῇ ἀγορεύεσθαι καὶ βουλεύεσθαι.
 a. 31 σοῦσθε: ἐπίρρημα παρακλείσεως.
 b. σὺν παυτεχίᾳ] ὀπλισμένοι.
 gl. 32 θωρακεῖα] τὰς ἐπάλξεις τῶν τειχῶν.
 b. στλμασιν] τοῖς ἐπιβήμασι· κατεχρήσατο οἱ.
 b. 34 ἐπηλύσιων] τῶν πολεμίων.
 b. 35 εἰ τελεῖ θέση] καλά θεός παρέχει.
 a. 37 μὴ ματᾶν] μὴ μάτην δρῆσσοι.
 a. 43 ἐς μελάνθετος): τὸ μελανοῖτον τῷ αἰματὶ· ἢ τὸ ἐκ μελανῶν βρυστὸν
περιβεβλημένον. οὕτως δὲ θύσεις ἐπάνω τῶν δεσπόζοντων δραυτεσσοτε.
τὸ μελάνθετον δὲ καλῶς ἀν ἐπὶ βίφους ρήθειν, διὸ δὲ σείσους παρέδει
τὸ δεστὸν ἀν ἐπὶ τοῦ καλαυρεψές τὸ νέφος.

10 The two notes (a) are written as one and with an error, viz. τὴν βλάστησιν τοῦ Διός, which I emend. Enger's σώματος for Διός has no probability. For "τοῦ Ιδίου" see schol. 937 (b) and 1060.

11 The text is corrupt. ἀνθρώπον conceals either ἀδρόν (= πελόν) or ἀδροῦντα (a second interpretation of ἀλδαινούντα). For the corruption (which is naturally very frequent) cf. MSS at Ar. Ran. 1009, Ath. 473 D, 496 A etc. and inf. 580. νῦν may either express time (i.e. χρή νῦν), or may be the regular scholastic word in the sense "ἀλδαινούντα here means αἰξάνοντα, ἀδροῦντα." Cf. 108, 241.

12 Dindorf added <ἢ>, but in that case we must omit the breathing-sign upon ὥραι and leave the form non-committal. I prefer to insert <ἢ ὥραι>. The gl. was subsequently obliterated.

17 (a) τεθεῖται m. The note is, of course, inaccurate for classical Greek.

18 (gl.) The gloss perhaps rather represents the corrupt παραπορέα (rec.).

20 (a) πρόθυμοι m, corr. rec.

22 (gl.) An ignorant note, unless e.g. παραπορέας stood in his text.

25 (b) οὐκ ἐμπύρος πορόμενος m: πορόμενος is due to m¹ and χρόμενος to schol. rec. Headlam suggests ἐμπορούμενος. (a) ἐπιβαλλεῖ m, corr. rec.

43 Apparently two different notes are combined, the second beginning at τὸ μελάνθετον. m has τὸ δεστὸν, corr. rec.

- b. 47 λατάξιν] οικειότατον, επό τοδ λαρνάριν.
 a. 49 μυημά : περόνας ή τρύχας ή τι τοιούτον.
 a. μυημά (ε.τ.λ.) Ήσος δὲ ην τούς ἐν τολέρῳ τοῖς οἰκαίοις πάκτων σημεῖα,
 ή περόνας ή τρύχας ή βοστρύχους ή τι τοιούτον. τό δὲ ιστοφόν
 αντὶ τοῦ τελάρουν. πρὸς δέρμα δὲ 'Άδραστον, τοι δικιάρος
 εὐτοὺς φραγτίσθετο μόνον 'Άδραστον συθίσθεται.
 a. 50 πρὸς ἄρμ' 'Άδραστον) τούτο δὲ ὡς εἰπόντι τῆς ιστορίας θλαβῖν, διτὶ διάθη
 'Άδραστος· διτὶ τόθεν γέρεσαν διτὶ διαφέρεται;
 b. 'Άδραστον) τούτον γάρ θρασκεῖ δι μάντις συθίσθεται μόνον ἐκ τοῦ
 τολέρου.
 g. ιστεφῶν] τελάρουν.
 b. 51 οὐκος δ...)] εἰκὸν διτὶ τῆς γλώσσης εὐτούν προέλινται
 τὴν δραμήν.
 a. 54 καὶ τοῦτο πέντε: μέτ' οὐ τολέ δὲ ταῦτα γνώσῃ τῇ πέρη. <ἢ> ή
 περὶ τούτων διοῖ οὐ βραδίων γέγονεν. ταχὺ γάρ τριγύριλα.
 b. τῶν δέ πέντε...] ή γνώσης εἰκὸν εἰς μακρὰν πληροῦσθαι.
 a. 55 εκπρόστους δ' Β(ακτρος): εκλίνους γάρ ποιησάμενοι πρὸς μίαν τολήν
 δέσπαστο εἰ πέττα λοχαγούται.
 g. 58 τάγεσαι] τέλον.
 b. 60 δρυποτήτη] λευκός.
 a. 62 ωτε γαδ] ἀπὸ μεταφορᾶς τῶν πλοίων.
 b. κεδρὸς] δασφαλῆς, βίβλεως.
 b. 63 καταγίσαι] καταπιεῖσαι σφραδῶς.
 a. 64 κύμα] πρὸς τὸ πινθῆμα ιστήσαγεν τὸ κύμα· παρακειθυντομένως δὲ εἶτε
 κύμα χρεοῖσαν.
 b. 65 καρός δετις ε.τ.λ.] ταυτότητι μὴ δικτέσθη τοῦ διόντος καρός.
 g. 66 ἡμεροσκόπου] φύλακες μετάλλων.
 g. 68 εἰ. πιστὸς ε.τ.λ.] διερβάλλες φύλακές.
 b. 70 Ἀρά τ'] διτὶ τὰ νῦν δὲ αὐτῆς τελαστάται.
 g. 72 δικαιωτηρίη] δικριβάσθηται.
 b. 72 εἰ. 'Ελλάδος φύλληγος ε.τ.λ.] εἰτὶ <τοῦ> εἰ διέρβαρον εἴσαντα δὲ
 'Ελλάδος καὶ αὐτῆς.
 b. 73 φύλληγος χίλιοι...] γρ. καὶ δέλτην μέντη καὶ δέρματα.
 b. 75 ἴγγοισι ε.τ.λ.] μὴ τέτεμβαθεν [τυνδὸν διειδεῖσα].
 b. 76 ξινὰ δ...] κοινωφαλῆ καὶ δρῦν καὶ ήμιν τορβίων λέγαν.
 a. 78 θρύραι φεβρεῖ: θρύρη, βοῦ. εἰπεῖσθαι δὲ ή τὸν παρθίνων φύλακα
 πρὸς φύβον, μελισταῖς δὲ πρὸς πελιεραῖς.
 a. 79 μελισταῖς στρατοῖς: εἰσον δέσπαστος δὲ δύχλος εἰπόντος τοῦ στρατοπέδου. εἰσον
 τόην τὴν δρυμὴν ποιεῖσθαι διτὶ τὴν τολήν γνῶντας οἱ τολέραι. ταῦτα δὲ
 φανταζόμενα λέγονται οἱ ἀλληλῆ. τό δὲ χ πρὸς τὴν διαφοράν τοῦ
 στρατοῦ καὶ τοῦ στρατοπέδου. στρατοπέδουν γάρ καλέσαι τὸ
 ιδιαίτερον τοῦ στρατοῦ.
- M*¹b. 80 δεῖ] δρῦρη, χίλιαι.
- a. 80 εἰ. πρότροπος ιππότες: τολέ διπτοσθεῖται λαός ιππότης· φαντάζεται
 διτὶ ταῦτα πάντα. εἰδορία δὲ κόπος ή ἡλύτη ή αιρομένη δι τὸν εἰδόρα.
 b. 81 αἰδέρει] η μάργη τοῦ εἰδόρου φένεται.
 a. 81 εἰ. τεῖνει φάνει...] καίτοι δίφυλος εἴσα ιππαργής διτὸν διπτερῶν
 καὶ ἀλληλῆ.
 b. 82 διειδεῖσα ε.τ.λ.] δίφυλος μὴ εἴσα, τεῖνει δὲ διγύριστα.

49—50. The first three notes are written as one, but should evidently be divided.

54 I have added <ἢ>: otherwise we must write as two distinct scholia.

55 Ιεντός Weckl. for πρότρ. There may be a brachylogy 'with an eye to...'

66 An error: see comment.

73 i.e. (apparently) punctuating (with comma) at 'Ελλάδος and reading καὶ βέβων Μοτα...

75 διειδεῖσα Weil. The sense is rather ιππαργής.

79 Α χ is written before the line in M.

80 εἰ. η μάργη μ., η μάργη Wecklein.

81 εἰ. In the MS. this follows as one sentence after δι τὸν εἰδόρα (80 εἰ.).

<ἢ> μετανοεῖ would be required.

- a. 83 τελεδεματ κ.τ.λ.] καὶ τὰ τῆς γῆς δὲ μου πεδία κατακτησούμενα τοῖς ποσὶ τῶν ἵππων καὶ τὸν ὄπλων ποιέ μου προσπελάξειν τὸν ἥχον τοὺς θεούς.
- m¹extr. τελεδεματ] ἐλεδεμάτ ἡ τὸ δέμας ἡμῶν τῷ φόβῳ λαμβάνουσα καὶ ταράγγουσα. ἡ ἐλεδεμάτ ἡ θεοῦσα ἀπὸ τῶν δεμίων.
- m¹b. τοῖς χρήματεσαι βοᾶ] τινὲς ὡτὶ χρήματεσαι βοᾶ.
- a. 84 βρέμει δὲ] τὴς δὲ, φησί, τρόπον ποταμῶν τὰ πεδία τῆς γῆς μου.
- gl. 85 δροτύπου] τοὺς καὶ δρη ἡγηνύντος. Εἰσελθειν;
- gl. 87 ἀλεύσατε] ἀποστήσατε.
- m¹extr. ἀλεύσατε] φυγὴν ποιήσατε.
- b. 88 βοῷ] μετὰ βοῆς.
- m¹b. ὑπέρ] ὑπεράνω.
- a. 93 πότερα δητ' ἔγε: πότερον πρόσφυγες τῶν πατρόφων ξενίων γενώμεθα ἢ ἀλλο τα πράξομεν;
- a. 94 εὐδρός: ἐτὸν ἀγαθῶν ιδρυμένοι. ἡ ἐπὶ τῶν ιδίων, φησί, καθεδρῶν καθεζόμενοι.
- a. 95 ἀκράτει: καυρὸς ἦκει. οἷον ἀκρῆς καὶ σχιλαβίας χρῆται τὰ πράγματα. πρὸς ἀλλήλας δὲ ταῦτα φαστ.
- b. 96 τί μελλομεν κ.τ.λ.] τὶ ἐστότες στενάζομεν καὶ οὐχ ἰκετεύομεν;
- a. 97 δικούεται ἡ οὐκ ἀ(κούεται): ἐτοῦ ἀγνώτες εἰσι, τοῦτο φασιν· ἀρα φαντάζομενα ἡ ἀληθῶς ἀκούομεν;
- a. 98 (1) πέπλων καὶ στέφη ρύφομεν ἢ πέπλους ἐπὶ γῆς ἢ νῦν, τραπέσαις ἐπὶ λιτανέλαι τὴν περὶ ἡμῶν αὐτῶν καὶ τῆς πόλεως;
- a. (2) πέπλων] παρεπίθεσται γάρ καὶ πέπλους.
- a. (3) πέπλων] ἐνέδυνοι γάρ καὶ πέπλους τὰ μελλόματα. "Ομηρος· πέπλον δοτις τοι χαριστατος."
- b. 99 τιμητικαν] δέδορκα περὶ ἡμῶν λιτανέλαι. ἡ πολυπαράληρτον.
- a. 100 (1) κτύπτον δέδορκα: μετήγαγε τὰς αισθήσεις πρὸς τὸ ἐναργεστέρον, ὡς τὸ "ῆκουσας ὁ κόραξ οἶος ἦλθε ἐξ Ὀρεοῦ;"
- a. (2) δέδορκα] ἐναργεστέρον.
- a. (3) ὁ μάντος ὀκτάσημος ὑψηλὸς οὗτος πολὺς ἐστιν ἐν θρηγῷδᾳ καὶ ἐπιτήδειος πρὸς θρηγῶν καὶ στεναγμῶν· ἐστι δὲ δοχμιακό. δροιον τὸ "πολέμεος αἴρεται πρὸς ἐμὲ καὶ θεούς" παρὰ Ἀριστοφάνει ἐν "Ορνιστῶν" ἀλλα καὶ παρὰ Εὐριπίδῃ "ἴγω δὲ" οὔτε σοι πυρὸς μάνηψα φυσ τόνισμον ἐν γάμοις.
- a. 102 (1) παλαίχων "Ἀρτές: ἐκ πολλοῦ κληρωσμένος τίνει τὴν γῆν· τιμάται γάρ παρὰ Θηβαῖοις ὁ "Ἀρτης, καὶ "Ἀρπον τίχος καὶ Ἀρητίας κρήνη παρὰ αὐτοῖς. Ἀττικῶν δὲ τῇ κλητικῇ ὁ Ἀρτης.
- (2) οἱ δὲ γρ. ὁ Ἀρη. Ιερὸς δὲ η Θηβη τοῦ "Ἀρπον" μνοῖσιν. Εστιν οὖν παλαίχων ὁ παλαι τὴν γῆν κατέχων.

83 (a) The schol. may have supplied γῆ from the adj. ἐμάτ, or he may have read e.g. δὲ δὲ γῆς δὲ ἐμάτ. For καὶ τῶν ὄπλων Weil suggests καὶ ταῖς ὄπλαις, but there may here be a different interpretation of ὄπλατα, viz. ἡ καὶ τῶν ὄπλων, and this should perhaps be read.

84 ἔχει μ, ἔχει m¹.

93 γενόμεθα μ, γενησόμεθα Weckl., but γενώμεθα is nearer and the union of delib. subj. and fut. ind. is frequent enough.

94 ἐτὸν γνωθείVictorius.

96 τοτετε disregards the gender. Such laxity is not rare in scholl.: cf. schol. Cho. 1022 and inf. 665, 679, 741.

98 (1) The schol. read τότε δὲ νῦν. See comment. (2) παρεπίθεσται, i.e. 'they used to...' (in antiquity). (3) viz. II. 6. 271. The MS has all these three notes as one.

100 a (1) ὄφεον μ; see Ar. Pac. 1125. a (2) In the MS this is inserted in the text of the last note, viz. ὁ τὸ ἐναργεστέρον "ῆκουσας κ.τ.λ." a (3) Though written in continuation of a (1), this note plainly belongs to v. 98. δοχμικά m¹. The reference in Aristoph. is to Ar. 1189 and in Eurip. to Phoen. 344.

102 It should be manifest that separate notes have been written as one. οὖν in scholia is often not inferential, but summary (in exposition). Cf. 109 (2). For Ἀττικῶν cf. inf. 858.

- b. 104 έτιδ' επίδε] γέμικεν τὸ δὲ ἀναφωνῆσαι· διόλαν γάρ ἄμφαίνοντος διὰ τούτου.
- b. 105 ἀ τοῦ...] ἡν ποτε θέου εἰς ταφίλημάνη.
- b. 107 ταρθίνιον] εὐφέδης ἐνταῦθα δητὶ ἐκ ταρθίνιον ἀστίν δὲ χορός.
ἴστητε...] εὐθέτε, φίρετε, γῆρας ἵκεποντας τρόπον θοέλων· ἱκετεύομεν γάρ τοῦτο τοῦ μὴ εἰς δυνάμεαν ἀχθῆναι.
- g. 108 λόχεον] γένεται τὸ πλήθος.
- b. ικέτειον κ.τ.λ.] φόβῳ δυνάμεαν ἵκεποντας.
- a. 109 (1) δυοχολόδουν: τὸν ἐπιπούστων τοῦ λόφου· ἣ γάρ τῇ κινήσαι συμβάντα πλαγιάσθαι τοῦ λόφου. ἢ τον κορθωδον· Ομηρος· “κορθωδος Ἑκτως” τὸ γάρ κινούμενον κράνος δύχμον τῷδε κάκιστος γίνεται. ἢ δὲ κίνησις κατεργαρεῖ τοῦ δυτράκτου.
(2) δυοχολόδουν εὖν τὸν ἐπιπούστων τοῦ λόφου.
- a. 110 (1) καχλάδεια: ταῦς προσταῖς.
(2) καχλάδεια κ.τ.λ.] τόντον δύναμον καχλάδεια δοτεπε κέρα. καχλάδεια δὲ οὐ βορίου η νότου πτοῦ ἀλλὰ τη τοῦ "Δραγος".
- g. 111 παρτεῖδει] πάντων ἔχον τέλος.
- b. 112 πάντων δρῆνον] πάντων ταῦς την την βοϊθησον, δοτε μὴ τὸν τολμανον ἀλλον γνωσθει.
- a. 114 φόβος δὲ 'Δρηγών: λάτια η τοῦ. δὲ τοῦ τοῦ 'Δρηγών δυλων φόβος παράστα.
- a. 115 διαδέσται γενέσαι: εἰσι προφανεσται εἰ τοι ταῖς γίνεται τῶν ἴστων χαλινον.
- a. 116 κινδυνεται φένον] θρησκευται φένον τὴν ἀνάρροισι.
- m¹gl. 117 τρέπονται] ὑπρηχόνται.
- a. 118 δυρσιστόνειον: ταῦς δι τὸν δυράτον σεβόνταις πανοπλίαις.
- b. δορ. στρατοῦ] τολμανται πανοπλίαις.
- m¹gl. 119 τελέη κ.τ.λ.] λαχηρῷ λαχέντες τὸν τόλον.
- a. 120 σέ τ', δι Διογένην: σέ τε, δὲ κράτος δι τολμανον 'Αθηρα. τοῦ δὲ σγουνας εύθη διόν διπαλαδονται, οὐ ταρθίνοι.
καὶ ταῦτα δὲ δυοχηκα δέστι καὶ ίσα, δέν τις αὐτὸν διπαλόγημα βαίνει. κινητος δὲ εἰσιν βαίνει· γέροντος γάρ εἰσι· βαίνονται δὲ εἰρηνοι, διαμεροι δὲ τη τοῦ βαίνει, εὐχή βαίνει.
- a. 122 δὲ δὲ' ιπποτος: καὶ σέ, δὲ πλεοντον, διδυσσεται δι τη βίρρη ιχθύου.
- b. 123 Ποσειδάνιον] πιάται περι Θεβαίου δὲ Ποσειδάνιον.
ιχθυβδην μ. τη τοῦ βαίθηται τυρρηνούσην τριαντ.
- a. 124 διδύλιον φ: τελινον δι εἴσον τὸ διδύλιον· τεταραγγινης δὲ φυχῆς ταῦτα θην καὶ ιράσσονται θνετον λαγύρων.
- a. 125 κινθανεται τη θεργος: κινθανεται θεργος γενεθ. 'Αρρονίαν γάρ την 'Αφροδίτην καὶ 'Αρον εύχει Κάρορος. φρόντισσον φένον καὶ της τέλεως θεργος.

105 The note seems peculiarly needless unless the schol. read τάν and thought necessary to explain it as relative.

107 These scholi. are written as one. The remark concerning the Chorus shows that the point was in dispute.

108 (p.) For τάν cf. schol. to 12.

110 In the MS the words run καχλάδεια: ταῦς προσταῖς τὸν δύναμον καχλάδεια δοτεπε κέρα; but we should divide as above. (1) explains the construction of προσταῖς, (2) gives another view of the sequence.

112 Since καὶ has no discoverable point, it is probable that we should read πάντες <δρῆνον> καὶ..., καὶ being a regular scholiastic way of saying 'id est...'

114 See also 122.

The MS is confused, viz. διαδέσται γενέσαι: θρησκευται...

—i occurrence) βαίνει. The latter portion of

- g^l. 129 θεοκλύτοι] μηγάλαις, δέ καὶ θεός δικούστων.
 a. 131 Δύκεος γενοῦ: πολέμους· οίον ὁσπέρ λόκος αὐτοῖς ἴδρυμησον ἀνθ' ὁν ήμεις εὖν θρηγούμεν. οὕτω τὸν τό Δύκεος. η ἐπιβλαβήτη τοῖς πολέμοις ἐπὶ τῆς αὐτῆς τοῦ στόνων γενοῦ, οίον ἐπὶ τοῦ πολέμου.
m¹ext. 133 τεῦ πυκάδουν] εἰ πυκάδουν ἀπό τοῦ πύκα τὸ ἐπιστημόνως.
 b. 134 οὐδὲ] ἐπίρρημα θαυμαστικόν.
 a. 137 (1) ὄλακος ἀξόνων: διοῖν, φροῖ, στεναγμῷ τῶν χρωῶν. λόγουσι καὶ μετὰ τοῦ εἰ ποιηταὶ τὸ χρωῖσι.
 a. (2) ὄλακος ἀξόνων] παρὰ τὸ "μέγα δὲ ἵβραχε φήγυνος ἀξων." χρόαι δὲ τὰ ἀκραζόντα, περὶ ἢ αἱ χοινικίδες οἱ παραβούντας λεγόμενοι.
 b. 144 ἀκροβόλων] ἀκροβολίζεταις ἐπὶ τὸ ἐν πολέμῳ συμβολῆς προκατάρχεσθαι.
m²ext. λίθοις] σύνροα λίθων.
 a. 145 ὁ φῶλος "Ἀπο(λλος): ὁ φῶλος "Ἀπολλον καὶ Ἀθηνᾶ καὶ Διόσθεν πολεμόκραντον..."
 a. 148 πολεμόκραντος]: ἐπει οὐ μαρδός ὁ ἐν πολέμῳ φόνος, ἀγγὼν τύλος ἕφη. ἐπει οἱ πολεμίσαντες ἀποκτείναντες καδαροὶ εἰσὶ μᾶλλον η οἱ φίλοις ἀνελόντες.
m³ext. Διόσθεν τέλος] ὡς εἰ θεαγένης η ἀπόβασις τοῦ πολέμου Διόσθεν.
m⁴gl.
m⁵ext. 149 "Οὐκα" παρὰ Φοίνιξης η "Ἀθηνᾶ" καὶ ὁ Κάδμος γάρ Φοίνιξ.
 a. "Οὐκα" Οὐκα η Ἀθηνᾶ παρὰ Θηβαίοις. ἐπεύχεται δὲ τὴν ἐπιχώριον Αθηνᾶν, ὡς οἱ Θετταλοί "Ζεῦ ἀνά Διωδωναῖς," καὶ ὁ Δύκεος "Κλεῦθης, δε που Λυκίτης," καὶ ὁ "Διος" Ιδηνης μεδέων."
 "Οὐκα" Αθηνᾶ τιμάται παρὰ Θηβαίοις, Οὐκα δὲ παρὰ τοῦ Φοίνιξην. καὶ Οὐκαῖαι πόλαις μέμνηται καὶ Ἀντίμαχος καὶ Ριάνος. Φοίνιξ δὲ ἀναθεὶς ὁ Κάδμος.
 πρὸ τόλεων] η ἰστηκυα.
 g^l. 151 παραρκεῖς] κατὰ πάντα βοηθοῖς· τοῦτο γάρ ιδιον θεῶν.
 a. 155 τέτεροφώνῳ: τῷ μη βοιωτιαζοντι. ἐπειδή δὲ "Ελληνες καὶ οἱ Ἀργεῖοι, οὓς εἴπειν βαρβαροφώνων. μᾶλλος· τῷ ἔχοντι ἀνδρας ἐκ πολλῶν ἔθνων· Ομηρος· ἀλλη δὲ ἀλλας γλώσσα."
 a. 156 κλύνετε πανδίκωτος: κλύνετε ήμον δικαίως εἰς οὐρανὸν ἀνεχουσῶν τὰς χεῖρας. τοῦτο δὲ τὴν ἐκ ψυχῆς ἱκετείαν δηλοῖ. Ομηρος· "χερας ἀνεχόντες."
 b. 159 ἀμφιβάντες] παρὰ τὸ "δες Χρόσην ἀμφιβάντης."
 a. 161 μηλοθεῖ δὲ λεπτὸν δημοσίουν.
 g^l. 163 φιλούτων κ.τ.λ.] τῶν δὲ τῶν τανγγρέων τολετῶν μημονεύσατε.
 a. 165 ὑπὸ τρέπω θρέμμα (?)· εἰσόδουν οἱ ποιηταὶ δέγματα τὰν δε αὔραταν τῶν ἀκουστῶν εἰσφέρουν. οὕτως καὶ ὁ Αἰσχύλος διταῦδε διείργει τὸν Ἕπεοκλέα διαγραφόντα μετὰ στιπλῆς μη διέργει τὸν δέχλον δε δαιλίαν, διτε διά φύσιν αἴτον φυγέν. ἀλλογεις δὲ [ζώια περίβαλλον τὰς παρθένους, διτε διά φαντασία γεγόνασι πρώτον μὲν γυναικεῖς καὶ δαιλῆ, δεύτερον δὲ οὐκ ἀληθεῖ. εἰσὶ γάρ φαντασίαι ἀληθεῖς.

129 Scholiastic grammar requires no *δν* with potential opt. Cf. *Cro. schol.* 50, 503, and *inf.* 169, 221.

131 m has ον (i.e. the compendium) for οντω. The meaning is 'so some explain Λύκεος.' The subsequent δει will not surprise anyone accustomed to scholl. with their indiscriminate λείπει η δια, κατά, σύν, etc. Cf. 1001, 114.

137 m writes the two notes as one. The reference to Homer is *Il.* 5. 838. ἀκροβόλοντα m.

148 ον m, οδ Dind. (but οντον οδ may be correct; cf. schol. to 102). Probably here again two notes have been written continuously.

149 (a). The Homeric references are to *Il.* 16. 233, 514, and 24. 308.

155 viz. *Il.* 2. 804.

156 viz. *Il.* 7. 347.

159 *Il.* 1. 37.

161 Qu. <τῶν> δημοσίων?

165 ἀγαθῆ m, ἀληθεῖ Robortello.

- δ. 166 ή τεῦ...] καθ' ἑπέκρισιν ἀναγνωστῶν· ή οὐ δὲ δρυπήσια μετ' ἑπτημέσια.
- gl. 167 πυρηνομετρη] ἵστος τεχνὸν δυνται.
- δ. 169 λακέων: ἡχεῖν. λακέων κατὰ τροπὴν καὶ παραγωγῆν.
συφρόνιν μισῆρ(ει): ταῦτα, τὸ προστίταν τοὺς βούνους καὶ βοῦν.
ταῦτα οὖν δὲ πράττει μισῆρας εἰ τὸ φρονεῖταις ἄνθρες.
- a. 170 γηράτη.
εὐεστοῖ] εὐειαρνίδ, εὐεπιρά.
- b. 172 οὐχ ὁμιλητὸν] εἰς καθηκτή.
- b. 173 δεῖσσα] ἐν βορέβοις.
- gl. 175 κάστρο] βαλλας.
- b. 176 διερροθίσεται] οὐδὲ τοῦ βορέβον δρυβελίζεται.
- a. 179 διντο γυνῆ τε: νίσοις γέρεσ. δικάιρος δὲ η λέξις τὸ μεταίχμιον. καὶ ὅμοιος τὸν ἀληθέων δρυγόβρετον.—ἄλλως, κακινόντας τῷ Αἰσχύλῳ
ἴνταθε τὸ μεταίχμιον. γένοντος γάρ δυνται τοῦ ἀνθρός καὶ τῆς
γυναικός, μέσον ἀλλο ἀπει. οὐ μηδέ τοις λέγοις δυνται δρυγόβρετος
οὔτετοις εἰρηκεν. οὐ καὶ παρὰ Δράκοντος τὸν κοροβότη. ἀκίνος γάρ
ἐντὸς τοῦ μηδὲν διαρράκειν καὶ διστρακον ἢ τὸ ἀποκτάναι,
καὶ ἔλλον, καὶ στόρος, καὶ χαλέψ, συνειβάλλεται.
- b. 181 λειστήρα ε.τ.λ.] τὸν δὲ δύσμον λειστήρα μέρον.
- b. 183 μὴ βλάβητο τίδει] τοὺς πολίτας δηλοντος δοριβοστα.
- Α. 185 δύσσει...] ἀπολογοῦσται δύσσει. δοριβρήσαται.
- m'd. 187 εἰ. σύριγγες] σύριγγας τὸ ἔβλα τὸ μέσον τοῦ περιφεροῦντος ἔβλων τοῦ
τροχοῦ διατειρασθέντα· τὸ μὲν γάρ αὐτῶν δεστι μέρα, τὸ δὲ δύσμον
μικρότερον, ἀλλο δὲ ἀ τοῦ δύσμον μικρότερον, λόγον τοῦ αὐλῶν
τὸν σύριγγαν διηγεῖται.
- a. 189 θλίπεται: πειρά δὲ διλογοῦσται εἰ τροχοῦ.
- gl. 190 τάδεται] τὸν μὴ δύνται με τρέμεται.
- a. 193 μηχανῆν σωτηρίας]: οὐκούν οὐδὲ δύνται μηχανῆν σωτηρίας πειμοῦσαι
τὴν πόλιν εὑρίσκεται.
- m'extr. 195 πρόδρομος] προπρέχονται τὸν ἀλλον.
- b. ἀρχαῖα] βασιλικά, παρὰ τὴν δρυχήν.
- m'extr. 197 τινφάδε] τὴν λίθον, ὃν
τινφάδε] τινφάδα τὸ τὸν πολεμώντος.
- b. 201 οὐ' ὑπερέχειν ἀλλον] ἵστος τὸν δασῶν ἀλιτήν ἐπὶ τῷ δύμῳ ἔχειν οἱ θεοί.
- a. 202 πόργον στέγειν ὕδη(εις): τοῦτο ἔχεται, διαμένει τίμων τὸ τάχη
ταῦλος, δεστε τὸ δύσμον στέγειν καὶ διείργειν τοὺς πολεμίους.
- m'extr. 203 ἀλλ' οὐδὲ θεούς ε.τ.λ.] δε τὴν Τρολας γάρ τοιστάν τοι δημάντει.
- m'gl. 204 λόγος δεστι.
- a. 205 μῆποτος δύνται κατ' αἰῶνα: μηδέποτε, φησίν, δει τοῦ δυντού
καταλατέσσιν τὴν πόλιν οἱ θεοί· εὐρέονται δὲ δὲ Αἰσχύλος παρὰ τῷ
Ομήρῳ τὸ “θύειον δέσσεται ἀγάνα” — παρὰ γοῦν τὸ δε τὸ αὐτὸν
δημέρεσσαι δύνανται εἴρηκεν—τοῖν οὖν τὸν δύναν δε τὸ αὐτὸν συνε-
γεγένη παντήγρων τραγουδάτορον εἶπεν.

166 καθ' ἑπέκρισιν = 'sarcastically.' Cf. schol. to 567.

169 (a) ταῦτα τοῖς προστίτανται m, which I emend as above. For absence of δυ with μισῆρας cf. 119 (schol.), 221; and for οὐδὲ 109 (schol.).

172, 173. In the MS these scholia run δὲ δοριβρος εἰς καθηκτή. Corr. *ed.

179 Several notes have been joined into one. For δικάιρος Weil reads δικράτης, but the sense is met by 'it is (in reality) out of place.' ἐπὶ τοῦ μηδὲν διαρράκειν = 'to cover all the ground'; but there is no real similarity in the case, unless something has been omitted, e.g. <καὶ τι τούτων μέσον>. At the beginning of the note νίσοις γέρεις is an attempt to explain τὸ τύπον μεταίχμιον.

187 τῶν αὐλῶν τῶν σύριγγων = 'the several pipes of the syrinx.'

193 παριστάνται, corr. m'.

197 (m') Weckl. thinks σύρροια is the word: cf. 144. (b) πλήθεις for θύειος
schol. rec. Qu. νέφος? It should be noted that both scholl. had the accus. νιφάδεια before them, or else we must suppose φη (φησί) to have fallen out of each.

202 διδλος m, διφολως schol. rec. Qu. διπλότων?

203 I adopt Headlam's treatment of παρὰ γάρ...εἴρηκεν as a parenthesis.
For παρὰ τῷ Ομήρῳ m has παρὰ τῷ Ο. The reference is to II. 8. 298.

- δ. 208 ἀπτόμενον] γρ. τυφόμενον.
 ἀπτόμενον οἷον καιόμενον πολεμίψ τῷρι.
- α. 210 πειθαρχία γάρ ἔστι τῆς εὐπρα(ξίας): πάντα λαμπρῶς δὲ Αἰσχύλος τὴν πειθαρχίαν μητέρα τῆς εὐπραξίας ὀνόμασεν, ἐμφαίνων δὲι καλόν ἔστι τὸ πειθαρχεῖν. πειθόμενοι γάρ καὶ αἱ πόλεις τοὺς κρατοῦσιν ἴστάσιν. τινὲς δὲ ἀντί τοῦ εὖ πράσσουν. σωματοποιεῖ δὲ τὰ πράγματα.
- τειθαρχία κ.τ.λ.] γνωμή.
 σωτῆρος] λέπτη Διός, γυνή Διός σωτῆρος.
 σωτῆρος] σωστικής.
- α. 211 γυνή σωτῆρος] οἰκεῖων ἔχουσα πρὸς τὸ σώζεσθαι.
- α. 215 κριμαριμένων νεφί(λων): τὸν μὴ δυνάμενον λαντρὸν μηχανήσασθαι καὶ βοηθησαὶ δὲ θεὸς ὄρδος.
- β. 216 σφάγιον καὶ χ.] τὰ διά χρῆσιν καὶ θυσίαν θύματα.
- β. 218 σὸν δὲ αὐτὸν τῇ γυναικὶ.
- β. 219 διὰ θεῶν] λεπταὶ δὲ ἐπικουρίαι.
- μ¹extr. 221 νέρεστη] ἡ ἀπὸ σοῦ μύμψη.
- β. 226 τίς τάδε κ.τ.λ.] οὐδεὶς ταῦτα ὄρων ἡμᾶς ποιούσας μισήσασεν.
- β. 222 τιμᾶν κ.τ.λ.] τὸ τιμῶν τοὺς σωζόντας θεούς.
- μ¹extr. 225 ποτοίνιον] πρόσφατον.
- δ. 226 εἰ. ἀερόπτολον κ.τ.λ.] τὴν ἀερόπολιν τίμιον Ίδος.
- δ. 228 εἰ. μὴ...ἀργαλίζετε] μὴ ἀρπάσητε τὸ θρηνεῖν.
- δ. 230 τοῦτῳ γάρ...] ταῦτα νόμιμα "Ἄρεως."
- δ. 232 μὴ τινὲς ἀκόνιον...] κάνεν ἀκόνιον. προσποιοῦν μὴ ἀκόνιν.
- δ. 233 στένει κ.τ.λ.] ὡς κυκλούντων τὴν πόλιν τῶν πολεμίων στένει, φησίν, ἡ ἡμέτέρα γῆ.
- α. 237 ὡς ξυντέλαια: τὸ κοινὸν ἀθροίσμα τῶν θεῶν, μεταφορικῶς. κυρίως γάρ ἡ τῶν στρατῶν ἀθροίσις. τέλος γάρ το τάγμα. Ομῆρος. "ἄλλιν δὲ φυλάκων ιερὸν τέλος."
- α. 239 θεοὶ πολιταῖ: τοὺς ίδοντας καὶ πατρόφους ἐπικαλοῦνται θεούς, μὴ εἰς δουλείαν ἐπιτεσσέν.
- β. 240 αὐτὴ σὺ δουλοῖς] θρηγοῦσα δῆλον δὲι καὶ κράζουσα σὺ ἡμᾶς δουλους τούτη.
- β. 241 βδλος δὲν τὸν πολεμον. βδλος δὲ τὸν τὸ βαλλέμενον.
- δ. 244 παλιρροεῖς] δυστήματα καίστα τῶν ἀγαλμάτων ἔχορνη.
- δ. 245 ἀψιχίδ κ.τ.λ.] ὅπερ φόβον συναρπάζεται.
- δ. 246 τελος] γρ. λόγον.
- α. 247 (1) λόγοις δὲν τὸν τάχιστα: λόγοι, φησί, ταχέως, καὶ δὲν δυνατόν δὲ, γνώσομεν σιγάν, η ἐπακούαν.
 (2) γνώσομεν, φησίν, εἰ δυνατόν μοι τοιν δετιν δὲ καλέσαι.
- δ. 249 σὺν δόλοις κ.τ.λ.] σύν ἀπλός ἰστηγότεν, δόλλι μετά φόβον.
- α. σιγάν, σὺν δόλοις: δέπι τοι περόντος, φησί, σιγάν. σὺν δόλοις γάρ τὸ εἰμαρρένον πελοπόννησον.

208 The two notes are written as one in the MS.

210 <ἐπακοδούσαι> may have fallen out from καὶ <ἐπακοδούσαι> αἱ πόλεις. Otherwise καὶ may possibly mean 'as a case in point.' I do not perceive the point of τινὲς...εὖ πράσσουν, placed here, as no other interpretation of εὐπραξίας would suggest itself. Perhaps σωτῆρος was so explained and the note thus belongs to the next line. See the second schol. (b) to 211.

215 The lemma *sic*.

218 i.e. τὴν γυναικὶ λέγει (φησί).

219 δι' ἐπικουρίαν μ. Corr. ^{ed.} This scholiastic δι' is well-known.

221 (b) The note is misplaced in the MS, being written after that to v. 222. For omission of δι' cf. 129, 169. [Otherwise the note to 222 should not have been written to τιμᾶν, but as explanatory of τάδε (221). In this case the order would be correct.]

226 i.e. there is apposition.

228 τῷ Verrall, but schol. is supplying an object.

237 viz. II. 10. 56.

247 (1) and (2) The two notes are written as one.

- b. 250 τοῦτ' αὐτὸν ἀκέρων] τοῦτο μᾶλλον ή τὰ προπρήμενα ἔταιπε.
 a. τοῦτ' αὐτὸν ἀκέρων: διὸ' ὃν μᾶλλον δυσφίμων εἰρηκας τοῦτο μᾶλλον
 παρὰ σὺν αἰρόμενοι.
- a. 254 ἀλαλυγμὸν ἱερὸν: διεσταλον τὸν ἀλαλυγμὸν τοῦ ταιώνος. δισταρ γάρ
 μόρη τῷ Ἀθηνέ. διαίσιον σύστη τολμεῖσι, ἀλαλύζονται, τοῖς δὲ μᾶλλον
 διοῖς παιωνίζονται· ὃ γενν τοιητῆ φροντὶ τοῦ Τριτίου "αἱ δὲ
 ἀλαλυγμοὶ πάσαις Ἀθηνῆ χέρας ἀνέσχου," καὶ ἐπὶ τοῦ Ἑλληνίδος
 "αἱ δὲ ἀλαλυγμοὶ θυγατρες ταὶς τε". η δὲ διάνοια ἀπλῆ, φροντὶ^{σύστης} "αἱρέον" φροντὶ "εὐχαριστίαν διαβούσσα." τοῦ δὲ, τοιητῆ.
 νικήσας φροντὶ τρόπαια ἀναθήσας ταῖσι τοῖς θυσίαις καὶ θυσίαις
 ποιησαν: "οὐ γάρ ματάσιον εἰδει γυναικειας σύδεις ἔταιπεν. μᾶλλον
 παρὰ ταῖς θυσίαις δεῖ σε ἀλελύσαις ὡς θεος Ἑλληνισμόν."
- b. 255 διστάδος] διστανσαστικῆ.
- a. διστάδος: τῆς παρὰ ταῖς θυσίαις γυναικέης, αἴφ' ηδὲ ἀπέτε καὶ ἡ
 βάσιχη, σημαίνει γάρ καὶ τοῦτο καὶ τὴν καρδιὰν ἀσθῆτα, ἀς παρ
 Εὐριπίδη, η δὲ νερόμοται τοῖς Ἑλλησιν ἐν μάχαις. η δὲ νερο
 μαργρίνον Ἑλληνος παρὰ ταῖς θυσίαις ἀλαλύζειν.
- a. 255 θάρσος φύλων: τὸ γάρ ἀσχετόν τοῖς διοῖς θάρσος ἀρπασθεῖσι τοῖς φύλοις,
 τολμέοντος δὲ φόρον <λέπε>. τὴν ἀλαλυγμὴν διηγήσαστο ἐν τῷ
 "λέσσων τολμέοντος φόρον."
- b. λέσσων τολμέοντος φόρον] διδ τὸν τοιούτων εὐχάριτον λέσσων τὸν
 τολμέοντος φόρον.
- a. 256 αὐθὲν δὲτο Ισμηνός λέγων: αὐτὸν τὸν σὸν τῷ Ισμηνῷ κατὰ συγχών
 οἱ οὐρανοὶ εἰον λέγων δὲτο σὸν τῷ Ισμηνῷ μᾶλλον κακῶς εἶπεν,
 οὐδὲ δριμεὸν τὸν Ισμηνόν, ἀς δηλον διτος δὲτο τημέται καὶ ἀγγρέ
 φεται τοῖς τημέταις.
- a. 260 εὐ διστυχότες κ.τ.λ.] δέν οὖν αἴτοις πάσι, τὸν πραγμάτων εὐτυχός
 περιβαντον.
- b. 262 sq. αἰμάσσονται] λέσσων τίμας, τίμας ἀπέβησαν.
- a. 263 διηρευν τρόπαια: παραπρητόν δὲτο οὐδέτε ηδὲ τὸν τρόπαιον
 ὄντοςαστι κατὰ τὸν Ἐποκλά. διστι διεβίβαστι τὸ κατὰ τὸν
 χρονον δὲ Αἰσχύλος.
- b. διστηματον: <γρ. > διστηματα.
- στέψη τρὸν ταῖον] ἀναθήσας πρὸ τὸν ταῖον τὸ λείφαρα.
- b. 267 δύρσος τοιητῆμασι] εἰον διερθίμαστο τοῖς δυστημένοις ἀπτλῆσαι τοῖς
 ἀκεστοτας.
- b. 268 ἐπ'] η δὲ πρὸ τὸ λείφαρα.
- a. δηδ δὲτο μάρπας: δηδ δὲ σὸν δραυτῷ μᾶλλον σ', διστι διετο εἴδεις

250 (a) διστηματον rec.

254 There has apparently been some confusion of order in compiling the scholion. The text itself is scarcely sound. For δισταρ Victorius writes καὶ, but the word may perhaps mean 'as it were,' 'almost' (ἢ εἰτί). For αἴτοις Weckl. suggests αἴτε. I have thought of διστήτας or διστημότος for αἴτοις τοῖς, but have not much confidence in the particular word.

τημέται is due to Vict. (τημέται m.). In τοῦ δὲ the reference is to the manner of his prayer, as set forth in what follows. The passages of Homer are Il. 6. 301, Od. 9. 450.

255 (c) ἐν μάχαις explains φόρος as the war-cry.

256 (c) The text of the school runs...τοῖς φύλοις, τολμέοντος δὲ φόρον τὴν
 ἀλαλυγμὸν διηγήσαστο κ.τ.λ. If this is correct it is clear that the writer of the first
 part did not read λέσσων τολμέοντος φόρον, but e.g. θάρσος φύλων τολμέοντος φόρον. In that case the latter part of the school comes from another hand. But
 I prefer to amend as above.

259 The second explanation, though absurd - 'the honour of Ismenus is so much
 magnified that it need not be mentioned.' The writer seems to have read Ισμηνός

⁷ with the preceding note.

·δραυτῷ διστηματα ἀναθήσας κ.τ.λ.
 M. J.

τημέται) was apparently misread
 ind.

- ιβδορος, ἀντιστάτας τοῖς πολεμίοις ποιήσουμε ταῖς ἐπτά τύλαις
σπενσοῦ ήγε τάξις λοχαγοὺς πρὸς ή τὰ πρόγραμα κατενίζει, μετὰ
δι' ἀγγλῶν συχνῶν οὔσαγεν τὸ στράτευμα.
- ἥ. 272 σπερχοῦσι τε καὶ... τοὺς συνεχεῖς <καὶ> κατεπέγοντας τὴν ἀρ̄
ἡμῶν ἔσοδον.
- μ¹γ̄. 273 φλγ̄ειν] ανάπτισθαι.
- ἥ. 274 μέλει ε.τ.λ.] ὁ νοῦς μᾶλις μοι, φησίν, ἂν εἶτος δὲ Ἐπισκλῆς, ἀλλ' δὲ
ἐν ἑμοὶ φόβος οὐκέ τηρειται με τους καὶ ησυχάζειν.
- α. 275 γέντονες δὲ καρδί(ας): αἱ ἐν τῇ καρδίᾳ μέρηναι ἀναπτουσι τὸν ἐν ἑμοὶ^ν
φόβον. η καρδία μον, φησί, δεδουκε τὸν πολιορκοῦντα στρατὸν ὡς
δράκοντα ὑπὲρ των νεοσπῶν πλείσι.
- α. 279 (1) τλεχίν: τουτίστι, νερομένων ἐπὶ τῆς καλιᾶς ταῦτην γέρ
λέχος εἴπειν. οἷον τῶν ἐν ὠρισμένῳ τόπῳ μενόντων καὶ μῆτε
δυναμένων ἴστασθαι.
- δυσευνήτορας δὲ δυσευνήτους. πάντροφον δὲ τὴν πελεύδα φησίν,
ὅτι πάντα τὰ δριγαὶ ἀπαξ τοῦ ἰτους τίκτει, η δὲ περιστερά δε: διὸ
ἀνάκενται τῷ Ἀφροδίτῃ περιστερά δὲ εἰργται η περιστερά ἵψει,
πλεονάζοντος τοῦ το κατὰ τὸ μέσον.
- (2) πάντρωμοι] διὰ τὸν φόβον τοῦ δράκοντος.
- μ¹γ̄. 282 τοι μὲν] οἱ πολίται.
- γ̄. 285 ἀμφιβόλοισιν] τῆς τύχης δηλούσται.
- α. 286 ἀμφιβόλοισιν: πάντοθεν βαλλομένοις· η ἀμφοτέρων.
- α. 288 Ιδότουσιν: μετά βλάβην βαλλομένην ἐπιπέμποντες τοῖς πολίταις μον
τὴν ὄκρισεσσαν χειράδα.
- ἥ. 290 Καδογενή] ἀπὸ Καδρούς γάρ οἱ Θηβαῖοι.
- α. 291 ποίον δὲ ἀμείψεσθε γαίας πεδίον: ἀντὶ τοῦ ποίον οἰκήσετε δάσειδον
ἴντεδεν μεταστάντες; εἰργται δὲ καὶ Ἐλαινῆφόροις Σοφοκλέους
ώς οἱ θεοὶ ἀπὸ τῆς Πάλου φέρουσιν ἐπὶ τῶν ὕμνων τὰ ἱεντὸν δάσανα,
εἰδότες δὲ ἀλλοκεταί. ίδν ταῦτην, φησί, τὴν γῆν προδώτε τοῖς
πολεμίοις, ποίαν βαττίσαντας εὐρήσετε;
- ἥ. 292 τάριον πεδίον προερχται.
- α. 293 τὰν βαθύχθοντες: οἰον τὴν εὐγειον ταῦτην καταλείψαντες εἰς τίνα
χωρίσετε;
- α. 296 Ποσειδῶν δὲ γαιοχό(οι): η δτὶ τῆς ὑπρᾶσσας οὐσίας δεσπότης Ποσειδῶν,
η δτὶ ἐκ τῆς θαλλοστῆς οἱ δύμοι, αφ' ὧν οἱ χειμαρροί.
- μ¹δ. 298 Τηθόν τε παιδεῖς] ποταμοί, οἱς ἀπὸ τοῦ Ὄπεινου καὶ Τηθόνος ἀδελφῆς
αὗτοῦ.
- α. 299 πρὸς τάδ', δὲ πολιορχό(α): ἀντὶ τοῦ διὰ ταῦτα πρὸς ταῦτα γέρ, δὲ
πολίται θεοί, τοις μὲν ἦσαν τοῦ τύχους Ἀχαιοὶ διῆτην ἀμπομένται,
ῶστε αὕτοὺς τὰ δυτικά βίψαι. τεσσοῦ δὲ γενομένου πρὸς δρῶν τάνι
δὲ δρυοτεῖθε περὶ τὸν πολιτῶν.
- μ¹δ. 305 πόλεων δύτορες] φύλακες τῆς τολωτῶν.
- α. 306 εὑδροί τε: εὑδροί στάθητε συναπτόν τῷ ποίον ἀμείψεσθε γαίας
πεδίον.
- α. 307 δένγυσσος λιτ(αίσιοι): διὰ τὰς δένγυρημάτους λιτάς ἔμμαν.
- μ¹γ̄. 308 πόλιν] τήρος.
- μ¹extir. ὡγγηλαν] διπτ. ὗγγηλοντος ἐκεί.
- γ̄. 309 δορὸς δύγραν] διὰ δόρατος ἀγρευθείσαν.
- γ̄. 310 ψαραρά δασένει, Λαφρά.
- β. 314 οἱ δέ] διέκοψεν τὸν λόγον τῷ θρήνῳ.

272 I have added <καὶ>.

279 οἷον τὸν δὲ... μ. In the MS (1) and (2) are utterly confounded by the compiler, who writes δυσευνήτορας δὲ δυσευνήτους, διὰ τὸν φόβον τοῦ δράκοντος. πάντροφον δὲ κ.τ.λ. I have made the rearrangement above.

285 (γ̄.) Written in the MS to τί γένεσαι; (284).

291 ἀμείψεσθε μ., but corrected.

292 Headlam suggests that the notion had been commented upon in a lost note (e.g. at v. 102). I am inclined to suggest the reading δρεον πεδίον: προαιρετόν (i.e. προαιρετόν). Even δρεον: πλίον προαιρετόν would be tolerable in a scholion.

306 τὸ μ., τῷ Wecklein.

- a. 318 ιστηδὸν πλοκάμων: ιστηδὸν δηρθαί, τὸν διπέντινον σφράγει τὸν πλοκάμων.
m¹gl. ιστηδὸν μετὰ ἀνάγκης· καὶ γάρ εἰ θετοὶ ἀνάγκη τοὺς θεοτατούς.
m¹b. 318 λαΐδος] λαΐδα.
b. δλλυμάναι] πορθευόμαν.
m¹b. μξοδρόν] ἐν πάσῃ συμμογός φλισίᾳ.
a. 320 (1) κλαντὸν δὲ ἀρπιτρόποις: εἰ μὴ διὰ τὸν ἀρπιτρόπον, ταῖς νεωτὶς πρατέσσαις τῆς παιδικῆς ἡλικίας καὶ ἡβησάσσαις· εἰ δὲ διὰ τὸν διπιθρόπον, ταῖς δρῦσι προπορόμαν.
a. (2) ταῖς δὲ παρὰ τὴν ἀκράνη, φησι, διακορυφούμανται λοταὶ κλανθρός· οἱ ταῖς δὲ διαμεταβούσαι τὴν τῆς αἰχμαλοσίας οὖδεν λοταὶ θάκρων.
a. (3) ἀμοδρόπον: ὑπὸ τῶν ἀμρῶν αὐτῶν πρεπομένων τὴν ἡβήν τρόπον νομίμων γέρων.
b. 321 διαμείψαι ε.τ.λ.] διαδίδοσθαι τὴν στέρπων τῶν οἰκημάτων.
a. 322 (1) τὸν φίλαρτον: τὸ γέρον δὲ πολλὰ λέγειν; ὁ προτεστηκός σύντοχός πράσσει πλέον τὸν λόντρο.
a. (2) εἰ τελευτίσαντες, φησι, καὶ μὴ τοιαύτης πειράζοντες συμφοράς διμενον φίμων πράττουσι.
m¹gl. τρο.] περισσεύει.
m¹b. 323 πυρφορεῖ καλέσαι.
b. 329 καττῷ χραντεται] χαλεπότερος γέρος δὲ καττός ἐν ταῖς πορθίσσειν.
a. 330 λαοδάρας: κυρίων τὸ ἱερότερον Δράσας εργατα.
b. 333 κορερογυαι] παραχαί. κακωμένηται δὲ οὐ λέγει.
gl. 333 δράκαια] φολακι.
a. δράκαιη τὸ θηρευτικὸν δίκτυον, δὲ καὶ σφράγην καλέσαι.
b. 334 τρόπος ἀνδρὸς δὲ...] παρὰ τὸ Ὀμηρικὸν “ἀντὴρ δὲ ἀνδρὸς ἔντοποιδίεν.”
a. 335 βλαχαὶ δὲ αἰματίσσαις: οἵτινες δοτημένα φθεγγούμενα μέντοι τὴν βλαχήν θηράν. τὸστερ, φησι, τὸ νεογένον σύντοικο τὴν φυσικὴν βαρδόρον ἔχοντα διαταγόμενα πρὸς τῶν παλαιών αἰματίσσαις, δοτεῖ αὐτῷ διαράρον φυσήν καὶ δοτεῖ προβατίδην προσεσθαι· τὸ δὲ οὕτη βλαχαὶ βρίσκονται.
a. 336 (1) διαράρον: συγγράπει· Ἐλλήνος γέρος πάντας.
a. (2) διαλιμονεῖ] οἶον μετὰ αἴματος γινόμενον. οἱ τῶν διαράροντος καὶ συγγράποντος καὶ δέ τέλος γένονται.
m¹extr. 339 ἐνυμβολεῖ συναντεῖ.
gl. 342 ἔντρονον] κανουνόν.
gl. 343 εἰ. ἔχει... τὸ λειμμάτον] λαβεῖν βουλόρανον.
a. 342 σύτε μέντοι εἰτ' ἵστον λέπι]: διό τούτου τοῦ πλεονέκτειος δραφάνα. δέ γέρος μῆτρα θασσῶν αἰρεόμενος μῆτρα τὸ ἵστον φαίνεται πλάνος δραγμοῖς.
a. 343 τὸ δὲ τάντον διδέ(σαι): τί δει λέποντες εἰς τούτους οἱ πάνθη καὶ συμφοράς;
b. 343 ἀλγήσει τὸν τυγχάνεσσα.
m¹gl.

323 I follow Paley in dividing the scholion into two parts. τὸν λέπον should probably be either <διεπειρ> τὸν λέπον or else τρόπον λέπον. See *m¹gl.*

320 a (2), i.e. κλαντὸν may belong to the former notion, or may look to διαμείψαι. In a (3) the addition of τὸν is quite in keeping with scholastic notions of possible construction. Cf. 1001.

323 The notes are written as one. In (2) there is no need to write φασί. The subject is δὲ χρόβος. In *m¹gl.* I read περισσεύει for περισσεῖ.

332 e.g. Ar. *Lys.* 491.

334 viz. II. 4. 472.

335 I should suggest ὥστε φασί ('so that he means...').

338 (1) and (2) appear as one schol. in the MS. Pauw keeps them as one by reading <ἢ> οἶον, but this leaves a repetition of the first part of the note by the third.

345 (*m¹gl.*) The abbreviation, written over κυρήσας, is taken by Vitelli as αἰσθητόν. It might be the barbarous passive αἰσθανθέας (or αἰσθηθέας), explaining κυρήσας ('meeting the eye').

- a. 346 πικρίς ή θραύσα θύλαι(μητήν): πικρά διά τούς παρόλους αποστρέψαντες την θύλαιναν.
gl. 347 δερπάθρων] διαφραγμάτων.
gl. 348 γάτη δάσος] ἡ καρπός.
m¹b. 349 αὐτούσιον] ἀναφέρεται τὸ γέρα γάτος δάσος εἰ Δαρεῖος.
gl. 350 δὲ [δάσος] ὃς εἴτις παντούς.
a. (1) ἐπειδόντος φορούσιν]: ἵπποις τὰ κύρατα ἱπέται ὅπει αὐθίκαις παρέχεται ταῖς πολέμοις, διὰ γάρ αὐτῶν τὰ ἴππεις διηγεῖται δρυπατροπίκας οἱ βόσταί εἶναι τὰ συνεχῆ κινήματα των πολεμίων προσθίσκεται ἑταῖρος τὸ σύνδεσμος, οἷος ἀχρόνος.
a. (2) βοστόντος: ταῖς ἴπποστικαῖς κινήσισι τῶν πολεμίων· τούτους γάρ ρύθμος φρεστίντ, ἵπποις πολεμοῦσιν. τὰ γάρ κύρατα ἴππωνται ποιεῖται αὐτῶν γάτη ὁ πλόος τὸ πρός τὸ ἔχον κοιτάζει ταῖς πολέμοις.
b. 351 εἰ. ὅπως δὲ ε.τ.λ.] μεταστατεῖται εἰς δουλείας σίσταντι τὴν τῶν πολεμίων τάνγην.
m¹b. ενίσι] θύμου.
a. 352 εἰ. ὁ...περιέρετο] ὡς τοῦ πολέμου κρατήσαντος.
m¹b. 354 ἀλεί] φύβος.
gl. πόλεμος τέλος] ἀντὶ τοῦ νόκτα, περιφραστικός.
m¹b. 355 ἐπίρροδος] αἰχμητικός.
m¹b. 357 τετραδ] ἀγρυπνίας.
a. 358 χόδια ποθ[ί]: μεταφορικής εἶπεν τὰ ἄκρα τῶν ποδῶν. ἀλλαζ· τὸ συνεχές κίνημα τῶν ποδῶν παραβάλλει χόδιας εἶπεν· τοῦ μάντοι δίξοντο τὸ δικρον τὸ ἴππειρον τῇ χοινικοῖς χόντοι καλλίσται.
a. 359 καὶ μήν δινεῖ: καὶ μήν αὐτὸς ὁ Ἐποκλής ἴππειγεται, δικοντόμενος τὸ παρ τὸν ἀγγέλου λεγόματα.
a. 360 εἰς ἀρισταλλο] ὡς ταῦτα ἀρτίως ἀκουστόμινος. <η> ἀστει κολλήσαι τῇ διανοίᾳ τοῖς μόνοις δικούσαντα.
b. ἀρισταλλο] ἐν συναφῇ ἀρμάδιον· ἡ τὸν ἀρτίων κολλάμενον.
m¹b. ἀρ. ἀγγέλου] ὡς τὰ κατὰ μέρος ὅρον ἀγγελλοντος νῦν.
a. 361 σπουδῆ δὲ καὶ τοῦδε: ἡ τούτου δὲ σπουδῆ οὕτως τελος ἔχει, μεθ' ὃ εἰς ἄλλο πράγματα· τὸ γάρ ἀπερτησμένον καὶ τελος ἔχει, μεθ' ὃ εἰς ἄλλο πράγματα.
b. 362 λέγοις ἀλ...] εἰδος εἰς λέγομει σὺν δῷ.
a. 363 Τούτος μάτις φίγοις: εἰδεσθεῖται τὸ Ὀρμηκό δρυόμενον πράττον εἰτέρα καταλέγει οἱ Λεοχάλοις.
m¹b. α'.
b. Πραττεισ] Πραττεισ δέσποτα.
b. 367 λελυμένος] ἀπεθνήσας, παρεὶ τὸ λέγομει.
b. 368 μεσημβρινος] τότε γάρ μάλιστα μέρην.
m¹b. 369 θύνει] τέντα.
m¹gl. Οἰκλείθηρ] τὸν Ἀρφιδρέων.
gl. 370 ειδεῖσ] διεκδίκων.
b. 371 τρέις...λόφους] τυποτερικὸν τοῦτο, τοῦ κράνους η τριλοφία.
a. 372 κράνους χαίτωρα: οἷον τῆς περικεφαλαίας τὸ χαίτωρα.
gl. 374 ὑπέρφρον] ὑπερίφανον.
b. 376 ἐν μάστισκαι] ἐν τῷ μάστισκον τοῦ σάκου.
b. 377 πρέσβιστον ἀστρων] καὶ Πίναρος ἀστρον τὸν ἥλιον φρεσ.
m¹gl. 378 ἀλύναι] χαίτων.
m¹gl. σύγειτι] πανεπιλέαις....

349 a (1) By marking τρόπικῶς...πολεμίων as parenthesis the difficulty of this schol. is removed.

a (2) Qu. φησι *<ποιεῖ>*?

352 Οὐ. τῷ πολέμῳ? (τῷ πολεμίῳ Heimsoeth).

359, 360 (a) These notes are written continuously as one. I have separated them, accepting Paley's emendation of the second (for ἀστει κολλήσαι τῇ διανοίᾳ η τοῦδε.).

360 (b) τὸν... sc. λέγομει.

362 Apparently meaning that εὖ is to be joined to λέγομει.

364 (m¹b) i.e. πράττον. See schol. to 410.

- a. 380 ίππος χαλιών: εότας δέσμων καὶ σπέδα ἡ καὶ ίππος πολεμικής σπλαγχνῆς ἀκούν καὶ θεικρόν τολμέου δρυγεται πρὸς τοὺς επιβάτες.
- a. 381 τίν' ἀντιτίθεται: τίν' οὖν ἀντιτίθεται τῷ Τυβεῖ; τίς δέξιός ἐστιν προστασίας τῆς ἱροτέττος ταῦτη;
- b. 382 φερτήγονος] ἀξιόποτος ἱρογυνής.
- a. 383 οὐδὲ Διονύσιον γίνεται]: ταῦτα παρὰ Ἀλκαῖον· οὐ πιναρόσκα τὸν τελεόρημα δεῖλα οὐδὲ αὐτὸν καὶ τὸν δέντρον ἔντερον ἔχα, οἱ μὴ ἄραι ὁ φίρων αὐτὸν γένεσιον γενναῖος.
- m¹gl. οὐδὲ ἐλε.] ἥρων οὐ πιναρόσκα...:
- a. 387 καὶ νόκτα ταύτην ήτο λί(γει): ὁ νόβης, ταύτην δὲ ἦν λίγης εἶναι νόκτα τὴν τοπίον, τόχια προαντιτίθεται τῷ φορεόντι διπτὸν χωρίσσα τὸν νόκτα τηφίρα δὲ διπτὸν ἄργοςύμενος "εἰ γάρ θανοῦται τοξὶς τοῦ διπτοῦ δημιουργού πάσσον."
- m¹b. τάχις ἢ κ.τ.λ.] "τάχις" διη τῇ αὐτῃ η τοξὶς διφαλετ· καίνος δὲ εἶπεν "η δινον."
- a. 388 ἡ δύοια: παραποτόντος Ἀττικῶς εἴναι τοῦ δύοις· διεὶς δὲ τὸ μέτρον ἔργων· ὁ δὲ νόβης· ταῦτα δύοις τινῶν γινόμενα τόχα τῶν κακῶν αὐτοῖς ἐσται σύμβολα.
- a. 389 καύτρος καὶ αὐτοῦ] διπτὸν τῆς φίρων νόκτας καὶ τῆς παντόλημα.
- a. 390 μᾶλλον σύνηγη τε καὶ τὸν Αἰσχύλον]: καλῶς ἀντιτίθεται τὸν μὴ τοῖς ἔργοις αὐτοῖς συμφωνοῦντα, μᾶλλον ἀλλότριον.
- a. 397 ὑποφρονεῖς λόγοις: εἴναι τοῦ ὑπερφράνσους· εἰσαὶ στοιχεῖα ὑπερφράνσα λόγοις ἢ δὲ Τυβεῖς, μᾶλλον καὶ μικτοῖς τοῦς ὑπερφράνσους.
- m¹b. 398 αἰσχρῶν] ἥρων.
- a. αἰσχρῶν γάρ ἀργός: ἀργός ἐστι τῶν κακῶν λόγοι, η τῶν ἥρων· μᾶλλον δὲ τὸ μὴ εἶναι κακός, η τῷ τρόπῳ ή, οἷς "Ομήρος, εἴναι τοῦ διπλοῦ.
- m¹gl. 400 καύτρος] διπλός.
- m¹gl. 400 μίσχη] τὸ γένος.
- a. τυχαίρων: γνήσιος τελίτηρη ἐκ τῶν σπαρτῶν, οὐ τῶν μετὰ Καέδρου περιπλόσων.
- a. 401 ἥρων δὲ κόπεος]: ὅν τοῦ τοῦ "Αρεως κόπεοις κρινεῖς αὐτοῖς ὁ τόλμος.
- a. 402 Δικηγόρος] δικαιούμενος: τὸ τῆς συγγνωμένας δικαιούμενος στόλλα αὐτὸν εἰς τὴν μαχητρ.
- b. 400 ω̄ δικαιοίω...] διτὶ δικαιούμενος προμάχεται τῆς πόλεως.
- b. 407 (1) μάρσιον ὑπέρ φίλων] οὐδὲ πεισθεῖται ὑπέρ τῶν φίλων τολμητῶν εἰς Θηβαῖον.
- (2) ὑπέρ] η ὑπέρ δὲ πεισθεῖται.
- gl. 400 τοστῷ] τῷ Μελανόποτῷ.
- m¹b. 410 ή.

380 Qu. δικαιολογεῖ;

382 ἕγγύτηρος may = 'neighbourhood' (*vicinitatis*), but Weckl. suspects it to have arisen from some confusion of τοῦδε and ἕγγυητής.

385 δὲν η δ (i.e. αντρε) η, γένετο Wecklein. Dind. simply omits δ, Paley reads διπλός η.

387 (a) διφαλετ for διφαλμοῖ proves the caution with which scholastic evidence must be received.

(m¹b) καύτρος *ed. The word is not legible. Either this or ιδία suits the sense. Weckl. gives μᾶλλον.

398 (a) λόγον η τῶν ἥρων η, corr. *ed. (§ Weckl.).

401 i.e. he plainly reads "Αρεως and explains ἥρως as ὁ τόλμος.

407 It should be obvious that these two scholi. (written as one in the MS) are inconsistent with each other offers a good specimen of the scholastic notion of *cinnam*

marginal count of the seven. Cf.

- a. 411 γίγας ὅδε ἄλλος: πάνυ βρητορικός ὁ Αἰσχύλος· βρητορικός δὲ λόγος,
ὅταν τοις βρητοροσ λόγος ἡτοι ἐπανεπικόδε ἡ φικτικός περὶ τινῶν δύο
τοῦ μὲν αἱστὴ ἵπαινον η ψόγον, ταπαλείπηται τοῦ ἰκαίνου.
ταπηγρικόν δὲ καὶ δριμὺ περὶ τοῦ Τυδίως λέγων, οὐκ εἰπών διτε
γίγας ἔστιν (ἢ) γίγαντος δροιος. Καπανά δὲ ἰγκιμισθῶν καὶ τὸ
μέγιδος αὐτοῦ, φησι "γίγας ὅδε ἄλλος." φαίνεται οὖν διτε
τοῦ τοις περὶ Τυδίως.
- g. 412 μεῖντο] "Τυδίως τοι μικρός μὲν ἦν δέρμα, ἀλλὰ μαχητής."
a. 415 οὐδὲ τὴν Διός: οὐδὲ τὸν τοῦ Διός σκηνετόν οὐ γῆρας κατενεγδίνιτα—
η αὐτοῦ τοῦ Διός φιλονικήσαντος—ἰμποδόν γενέσθαι αὐτῷ λέγει.
a. 419 ἔχει δὲ σῆμα: η δὲ δοτὶς αὐτοῦ σημείου ἔχει ἀνδρά γυμνὸν λαμπάδα
βαστάζοντα διὰ χερῶν.
λαμπάς δὲ χερῶν...] ἐν ταῖς χερσὶν αὐτοῦ δυν' δπλους οὐστα η λαμπάς.
a. 424 καὶ τῷδε κέρδει κέρδος(ος): πρὸς τῷ μεναι τὸ νικῆσαι· τοῦτο γέρας
κέρδος κέρδος.
a. 428 ἀντὶρ δὲ αὐτῷ: δυνὶ τοῦ δυτιτετάκται· καὶ εἰ δίγας ἔστι μαρτιδης
τὸν λόγον ὁ Καπανέν, ἀλλὰ δρος ἀκίνητος τῷ παραστήματι η
Σόναμας τοῦ Πολυφόντου αὐθίστηκεν μηδὲν δεδοκινά.
g. στόμαργος] ταχὺς εἰς τὸ λαλεῖν.
a. 436 φεργύγην φορούη(μα): ἴκανός φουρεύει τὴν πατρίδα.
g. φερ. φορώ.] δίξιμαχον πρὸς φιλακήν.
a. 437 Ἀρτέμιδος εὐνοίασι: οὐ τοῦ Πολυφόντου ιερός δότος τῆς Ἀρτέ
μιδος. ἀφίρεται δὲ τῇ Ἀρτέμιδι η τῶν Θηβαίων· διὰ τοῦτο οὐν
οὐτως λέγει. εὐνοίασι οὖν τῆς Ἀρτέμιδος καὶ τῶν ἄλλων τολιού-
χων θεῶν.
- b. 440 κεραυνοῦ κ. τ.λ.] τὸ ἐκ τοῦ κεραυνοῦ βλέπε.
m¹extr. 441 πωλικῶν ἔδωλίων] παρθενικῶν καθεδρῶν.
m¹gl. 443 ἐπαλισάξαι] ἐκβαλεῖν.
a. 444 καὶ μήν τὸν ἐπτεύθειν λαχόντα]: τὸν ἀπὸ τοῦτου κληρωθέντα· τρίτῳ
γάρ τῷ Ἐπεόκλῳ <ἔξηλθεν> ὁ κληρός ἀπὸ τοῦ κράνους, ἐν φε-
στρέψαντες ἐκληρουν.
- m¹b. 445 η.
b. 447 Χρίστρος] ὅπτε καλούραται.
g. 448 ἀμτικτήρων] τοῖς χαλινοῖς.
a. δι τοῖς χαλινοῖς εἰς τοῖς ιεπτούς θηριούς πλάρας
κυρίως. νῦν δὲ λόγοι τοῖς χαλινοῖς, οὐ η, τοῖς ιεπτούς θηριούς πλάρας
περὶ τοῖς χαλινοῖς ἀνακεφτεῖν καὶ πειράγειν, φησι βουλερένους
εἶναι πρὸς ταῖς πόλεις.
- b. 450 βάρβαρος τρόπος] ἀπτρῆ ήχον. τῇ έται η σύριγξ βοῆτ.
m¹extr. 452 σεσημάτισται] • • • ίχα σημεῖα.

411 παρά τινων δύο m, corr. Dind. Later m has τές δοτιν γίγαντον δροιος,
corr. Heimsoeth. The portion still corrupt evidently contained παραλείπη δι, and
κταίνουν (without η ψόγον) can hardly be correct. Either παραλείπη δι τὸ τέτριφ
(or ἐπομένη) or παραλείπη δι τὸ αὐτοῦ τοις έται τοῦ β would give the sense.

412 II. 5. 801.

419 I have divided two notes which had become joined.

437 The writer may have had access to the epic. οὐτως= 'in the way above.'
The second part (as printed above) is like that in schol. to 102. The second part (as printed above) is
probably an independent note. The writer evidently read σύν τ' ἄλλων θεῶν (of rec.).

444 ἔξηλθεν add schol. rec. ἔξηλθεν would be nearer to ἐπτεύθειν.

448 (a) I have added <ἀμτικτήρες>, which was easily lost (although see 665,
679, 741). Later m has πλήρης, corr. schol. rec.

450 The text is corrupt. Schol. rec. has οὐτει for έται, and this might suggest
εἴωθε, but the error may be deeper. Perhaps the schol. considered the σύριγξ a rude
or barbarous instrument, and the true reading may be ἀπτρῆ ήχον, η εἴωθεν η σύριγξ
βοῶν. I had once thought of η Περούκη σύριγξ βοῆ.

452 Probably an adj. has been obliterated answering to οὐ μικρὸν τρόπον (e.g.
μηγαλωπρῆτη).

- a. 454 στάχα πρὸς ἔχθρον πόργον: οὐδὲν πρὸς τοὺς πόργον· μεγάλος
σὸν φροντὶ πρὸς τάντα πόργον.
- a. 455 <καὶ δέ διέθε> καὶ πόλισμ· τὸν δεσπότην: τὸν φέροντα τὴν δεσπότην
καὶ τὸν ἡγεμονίνον τῷ δεσπότῃ, καὶ τὸ δεσπότην πόλισμα
γραφέν.
- a. 457 κόμπαι· τὸν δέλλη· λόγιον δέλλον κομπάδη, μῆδη διπορέψῃ με <τι> τὸν
δλαζοναῖν.
- m¹gr. 471 νω] εἰστοῦ.
- b. 472 νεμάτων] δὲ τὰν διανέμων.
- m¹b. 473 ξ.
- a. γέντονας τὸν δικαῖον: ἀν διτεν. γέντονας εὖν τὸν δικαῖον <δικαῖον>, διγύρις
ταῦτα λεγοταῖ εἶδα βροῦ.
- 'Ογκας Ἀθηνᾶς τῆς Ὄγκαλας, ἀφ' ἣς καὶ αἱ τὸν δικαῖον
Όγκαλα η δὲ λοτορία εἴστη. Ἀγήστηρ δὲ Τύριος ταῖς τοῦ χρυσοῦ
τρεῖς, Εὔρατηρ, Καύδην καὶ Κλίκα, τῆς δὲ Εὔρατηρος ἵππος Διός
δραπεσθετοῦς ἢ Φονεῖς ἀπίσταντο τοῖς ζήτησιν ταῦτην ταῖς,
καὶ εἰ μὴ εὑροις, προστέκει μὴ ἐπαγηκαν. ὁ εὖν Καύδην διεῖ
Ἐλλάδα καὶ μὴ εὑρὼν αἱ Διελφοὶ ἀλλοιον ἔργοντον τοῦ καταστατικοῦ.
οἱ δὲ διότε εἰπον αὐτῷ περὶ τὸ εἰπεῖν λεπτὸν μέλλειν τῷ εἰρεθέντι
ἀκολουθεῖν. εὐρέθη βοῦς· ἥκαλούσθα. ἥλων δὲ Θείβας, ἀλισθεὶς ἢ
βοῦς, καὶ ὁ μὲν Καύδην διεῖ φέροντα, θύνοι δὲ τὴν βοῦν Ἀθηνῆ, καὶ
τῇ Διγυντίᾳ φεύγει ταῦτην εἴπειντον εἰπεῖν. οὗτοι δὲ τὴν βοῦν Ἀθηνῆ, καὶ
αἱ τὸν δικαῖον εὐνοεῖσθεντος. ἀπὸ δὲ Κλίκος Κλίκα.
- b. 475 Ἰππομέδοντος σχῆμα] περιφραστικός δὲ Ἰππομέδον, μέγας δὲ καὶ
καλλιεργεῖσθαι σχῆμα.
- a. 476 διοι δὲ τολλίν: ἀλλοι διοι κυρίου, διαν τὴν νέφη περὶ τὸν διλον ἰκκα-
θίτη λεπτεῖ φαντραῖς καὶ δὲ κύκλῳ τοῦ διλον γένεται. νόν δὲ
λόγιον τὸν διοιν καὶ τὴν κύκλου τὴν συνεχῆ τῆς δεσπότης. ἔργον
εὖν, φροντ., κινητησοντος καὶ σὸν φυσικὸν λόγιον. οἱ δὲ πουλησας τὴν
δεσπότην καὶ τὸ σημεῖον εἴστης σὸν δὲν, δὲ δουκεν, εὐελής.
- m¹b. 478 δ σηματουργός δ τὸ σημεῖον ἡγγράφεις τῷ δεσπότῃ.
- a. 480 sq. Τυφόν] ἵππος δὲ διὰ τῆς αἰσθήσεως τὸν Τυφόνα ἀφίνεται διὰ
τοῦ στόρατος τοῦ πέρι πιθετος κατόντων μέλανα τὸν διδάκτον τοῦ
περός. αἰδόντος δὲ τὴν εὐκίνητον καὶ ταχίαν. κάσων δὲ εἰτε, διεῖ
σύνεστι τῷ περὶ διατίνει.
- b. 481 μέλαινα] τὸν παραδέξαν δὲ χαλκῷ λαμπτρῷ διέβαι μέλαν.
- m¹extr. 482 κύτος] δὲ δεσπότης.
τερίδρομον] κυκλούσθε.
- m¹gr. δέσποινα...προστέθιστο] δχα διμηραφημένους δέσποινα περιτεπληγμένους.
τερίδρομον κύτος κύκλου] τὸ στρογγύλον τοῦ κύκλου.
- a. 483 sq. (1) τερίδρομον κύτος: τὸ χώρμα τῆς δεσπότης. οἱ δὲ περιφρασα
τῆς δεσπότης κύκλῳ δέλλων δὲ διεντοῦς ἀντικρυς δρύστων καὶ δρυ-
πληγμάτων τῷ τοῦ δχα διγυραρμένω.

454 μεγάλος refers to οὐδ μικρὸν τρέπων. Any fort which he attacked would fall.

455 It is evident that the scribe meant his lemma to include the words supplied, but after writing the first καὶ he proceeded from the second.

457 Either <τι> must be supplied or we must make two sentences, viz. λόγιον διοιν κομπάδη· μῆδην <ν> διπορέψῃ. Schol. rec. has καὶ μῆδην. m writes διατίνει.

473 m has γέντονας οὐν πῶλας ἔγγος ταῦτα. The writer thought it necessary to explain παρεταῖται and the construction.

476 ἰκκαθίτηντα m. ἰκκαθίτηντα schol. rec. The right word may be still to seek. (Perhaps e.g. ἴκαθίτηντα.)

480 τὸ πέρι πιθετον το.

481 Probably the compendium for διοιν has fallen out after παραδέξαν.

482 (m¹extr.) I have divided and ascribed the three notes, which in the MS are meaninglessly written as one.

482 sq. The three scholl. are written in the MS as one. The jumble is remarkable (...τὸ τοῦ δχα διγυραρμένα πρὸς τὸ τοῦ δχα διγυραρμένα π. corr. rec.). I have distributed them according to the sense. διγυραρμένα π. corr. rec.

- a. 482 sq. (2) τερίδρομος] πρὸς τὰ τέλη.
 a. (3) κόπτος...κύκλου] ἡ δοπίς ή κοιλή πρὸς τῇ γαστρὶ τοῦ κατίχοστος αὐτῆν οὖσα.
 b. δόφων] τοὺς γηγενεῖς δρακοντόποδας ἔγραψεν.
 m¹extr. 483 (1) κοιλογάστορος κύκλου] δηλ. γάρ η δοπίς περιφερής καὶ κοιλή.
 (2) προστόπασται] † προσυπέφανεται.
 gl. 484 ἵβθεος] ἴμμανής.
 m¹extr. 490 δισχιμος] δισχείμαρος.
 b. 491 "Υπέρβιος δνομα κύριον.
 m¹extr. 492 ὑρέθη] προεκρίθη.
 m¹extr. 493 sq. θέλων ἐξιστορήσαι...] θέλων γνῶναι τὰ τῆς οἰκείας τύχης.
 a. 495 Ἐρμῆς δ...] τὰ ἀπὸ τῆς τύχης Ἐρμῆς ἀναφέρουσιν.
 a. 497 sq. πολεμίου...θεούς] τοὺς θεούς <οὓς> ἐν ταῖς δοπίσι φοροῦσιν.
 a. 500 σταδιοῖς] ἵνδρυμάντος.
 gl. 502 προσφίλεια] οἰκιώσις.
 a. 503 πρὸς τῶν κρατοῦσιν] τοῦ κρατοῦντος ἰστόν Διός, οὐ καὶ τὸ σημεῖον.
 m¹gl. 508 ἀπτίτυτος] ἴναντίον.
 a. πέτασια κ.τ.λ.] πιστεύων ἀπολείσθαι τὸν ἔχοντα ἐν τῷ σάκα τὸν ἔχθρον τοῦ Διός δάμνονα.
 m¹gl. 512 λάγκεω] δύριν.
 m¹b. 513 ε' Παρθενοπαῖος.
 gl. 520 καλλίπρωρος] καλλίπροσθικόν.
 a. ἀνδρόποταις ἀπήρ] ὁ νιωστὶ εἰς ἄνδρας τελῶν, η ὁ ἐν παιδικῇ τῆλικᾳ ἀνδρίσιος, καλλίπρωρος δὲ αὐτὴν τοῦ εὐελήσης, ἐπει η πρώρα ὡς ὄψις ἔστι νεώς.
 a. 522 (1) ὥρα] τῆς παιδικῆς.
 (2) † παρφύσεως πεπικνωμάνη.
 a. 523 δ ὁ ὀμὸς κ.τ.λ.] οὐ σύμφωνον τῷ κλήσαι τῆς παρθένου τὸ φρόνημα ἔχων, ἀλλ' ὀμόν.
 a. 526 δνεῖδος] ἐπειδὴν Οἰδίποτος ἐμήγη τῇ μητρὶ λόνσας τὸ αἰνίγμα τῆς Σφιγγός.
 a. 534 Ἀρκάς] Ἀντίμαχος φῆσιν Ἀργείου αὐτόν, οὐκ Ἀρκάδα.
 b. ὁ δὲ τοιόσδε] τοιούτος ἕστιν οἷον ἦν εἴπον.
 a. 535 μέτουκος] ἀκούσιον φόνον δράσας δὲ Παρθενοπαῖος εἰς Ἀργος ἔφυγε.
 a. 537 εἰ γάρ τύχοιεν] εἴθε γάρ παρὰ θεοὺς τύχοιεν ἐπαξίως ὥν φρονοῦσιν ἀνοσίων καὶ ἀλαζονευονται, ἐπει τῶν δοπίσιων κομπάσματα ἔχοντες.
 a. 541 ἀκούσιος κ.τ.λ.] δλλο οὐδὲν η σωτάν μὲν οἶδεν, τῷ δὲ χειρὶ τολμεῖν· περιφραστικῶς, πολεμικότατος ἔστιν.
 a. 543 δο οὐκ ἔστε...] δο τούτου τὸ κόρμον ἐφέει τῶν πράξεων ἀποδέοντα μη ἔστι συλλογὴν γενέσθαι.
 a. 545 θρόδι κ.τ.λ.] τὸν φρόντον τῆν Σφίγγα.
 b. 546 μέμψεται κ.τ.λ.] η δοπίς, η η Σφίγγη, βαλλοκόνη τῷ ἀπὸ τῶν βορέτων κρονωρῷ.
 b. 550 λόγος] δο λόγος δ ἀπὸ τῶν τολμῶν δο ἀλεξούκα.
 b. 551 τριχός...πλάκαμος] κατεπιφέρασιν η θρέ.
 b. 552 μεγάλα...τελύνω] μεγάλα πράγματα ἀκούσιον.
 b. 554 τούσδε] τοὺς τολμήσουν.
 m¹b. 555
 a. 556 Ἀμφίρεως βίαιος] Ἀμφίρεως Ὁϊκλέων τοῦ Μελάμποδος τοῦ Ἀργού
 θάρος τοῦ Κρητίδος τοῦ Αἰόλου τοῦ Ἐλληνος τοῦ Διός, μητρὸς δὲ
 "Υπερμήστρας."
 b. 557 Ὁμολωίσιμ] ἀπὸ Ὁμολωίδος τῆς θυγατρὸς Νιόβης.

482 sq. (b) sc. δο σηματουργός.

483 Again the two notes are written continuously. For προσυπέφανεται I would suggest προσυπέφανται.

497 <οὓς> add. Schol. rec.

508 (a) Since the note seems only to explain the construction, it is possible that the original schol. had ...τὸ ἔχθρον τοῦ Διός δέμας.

523 (2) Perhaps (1) παρφύς: παρφέως· (2) πεπικνωμάνη.

534 (b) i.e. making an independent clause of δο τοιόσδε ἀπήρ.

- a. 559 ἀνδροφόντηρ] ἐπει τοῖς Μίλανος εἰπίκτενεν παιδας Ἀλκάθευν καὶ Δυκανύρα.
- a. 561 Ἐμινός εἰλητῆρα] ἐπειδὴ ἑτηράσσετο Οἰδίποτος μαζ' αἵματος διενέ-
μασθαι αὐτὸν τὴν βασιλείαν. ταῦτην οὖν τὴν Ἐριννην ἑπιστένα.
gl. εἰλητῆρα] ἑπιστένα.
b. τρέστολος] λερά.
b. τρέστολος φύου] τὸν ἀξιοδόκατον· ή τὸν συμπράκτορα αὐτοῦ.
gl. ἔνυπτάξιον τόνομα] ἀναπτύσσεται, ἑτηρολογεῖν.
a. 563 τοῦτον ἐνδαπούμενος] δις δέοντον τὸ δόνομα τοῦ Πολυάκουεν, τὸ
πολλὸν καὶ τὸ ναϊκόν.
b. 567 ἢ τοῖς ἥργοις] καθ' ἑπισκριψιν.
a. 568 (1) λέγειν μεμνηστέρας] τοὺς μαζ' ἡμέας δοτερον λέγειν ταῦτα καλέν-
δοτειν.
 (2) λέγειν] δοστει ταῦτα σοθ λέγεσθαι.
a. 571 μητρός τε πτηγής κ.τ.λ.] τὰ δάκρυα τῆς πατρόβος τοίς πανσα τιμωρία;
a. 574 τήρει παιῶν χθνα] κεραυνῷ γαρ σχισθεῖσα θλαψεν αὐτόν.
a. 576 οὐκ ἀτιμος] οὐκ ἀγνοητο. οὗτος γαρ δεῖ κατατεθειε τοῦτο τῇς γῆς
δοτερον μετὰ θάνατον δράμτεται.
b. 577 γρ. οὐκικλον νέμεται.
a. 580 βαθεῖαι μλοκα...] βαθεῖαι ἔνοι τὴν μλοκα τῆς φρενός, οὐκ ἡς εἶρός
φένται λόγος. τοῦτο δὲ Πλάστεν εἰ τῷ Πολιτεῷ ἀπεδέξατο.
b. 582 ἀντηρέταις] τροπικῶς δὲ τοι ναυαρχίας.
a. 583 δεινὸς δε...] δινοκατέργαστος γαρ δεινὸς δοτεις τοὺς θεοὺς τιμᾶ.
a. 584 ξυαλλάσσεστος] συνάγοντος· ἀπὸ μεταφορᾶς τῶν τὰς συναλλαγὰς
καὶ τὰ συμβέδαια ποιοπόρται.
m¹gl. δριθοῖς] τῇς τέχνῃς ἢ τῆς μαρτυρίας.
a. 587 καρπός οὐκ κομισθεῖσαι δ καρπός αὐτῆς.
a. 588 ἄπης δρουρα] λόγιης χωρίον· ή τον πονηρὸν φίλα.
a. γράμμη.
a. 594 ταῦτον κυρήσας...] ολον στὸν αὐτοῖς θηραδίας.
b. 599 εἴη...τείνοντι] τοὺς δριθοῖς τῇ βίᾳ.
a. 600 εἴη... πομπή τὴν μακρὰ...] ἐπει τὴν εἰς Ἀιδηνην διουδεαν δικονθίσσεται
μαρτεῖν τὴν θεατρίαν τῇ δε Ἀργος.
gl. 602 εφε] αὐτόν.
a. 604 μηδὲ προσβαλεῖν] δλλ' δὲ μάρτιος τὸ τέλος εἰδὼς οὐκ εἰς κινέντον
δαυτὸν καθήσα.
a. 605 εἰ καρπός ἔσται...] εἰ φύει δλγθειν τὸ μάρτιον μαλιτεῖαι <καὶ> παρέπεται
καρπός εἰ ταῖς τοῦ Ἀπόλλωνος μαρτύραις τόνος ἐν.
b. 605 η λέγειν] παραδοῖεντικτικός διντὶ τοῦ καὶ, καὶ λέγειν τὸ καίρια.
a. 607 Δασθίνους βίαι] περιφραστικός τὸν Δασθίνην τὸν Ισχυρόν.
a. 614 τελεῖσθ, οὐ...] Κατελάνει δέοντας εὐτυχίην, τὸ διπὸ τοῦ πολέμου κακά διπὸ
τὴς γῆς ἐπει τοὺς ἀπελθόντας τρέπονται.
a. 616 πόροις δὲ ιστούσι...] διπολέλων δὲ αὔτοτε δ Ζεὺς Εἷν τὸν τεχνῶν
εἰσφεύρειν κεραυνῷ δὲ ταῖς πόλαις.
- m²b. 618 ἤ δὲ Πολυνύκτης.
gl. 623 ἐπεξιαρχεῖσαι] ικβούσας.
a. ἀλισσματικάδε...] διπολέλων παιάνα εἰσφεύρειν μετὰ Ιαχῆς. οὗτος
καὶ δὲ Ταχχος λέγεται ταῦτα τὰς Ιαχάς τῶν μυστητῶν.

539 Δικαιώνα Butler.

gl. (a) διπολέλων Paley.

(gl.) Though written over εἰλητῆρα, is better suited to τρέστολος.

(b) The second note δ is written to v. 563, where it has no meaning.

gl. The text is sound, and only a proper division into two notes is required (so also Headlam).

I have written εἶρός for διερός (m). Cf. schol. 12. The passage in Plato

τὸ πολεῖον τέλος μαρτεῖσθαι καθελκευθήσεται.

- δ. 623 σοι ξυμφέρεσθαι] συστήγαλ σοι καὶ φονέσται, ἀποθανήτης.
 α. 626 εἴρη. τοιαῦτ' ἀντεῖ...] ταῦτ' οὖν ἀντων βοηθούς γενίσθαι τοὺς θεοὺς
 ἐπιδέχεται παντελῶς τῷ βίᾳ αὐτοῦ ὁ Πολυνείκης.
 α. 629 εἰκυελού] γρ. εἴθετον, ἵνα ἔτιθάστακτον· βίναι γάρ τὸ ἀναλαβεῖν
 λέγουσιν Ἀττικού· καὶ ὅπλα θέντο ἀντὶ τοῦ ἀνέλαβον.
 a ext. σημαίσασα.
 δ. 631 τειχητήρ] ὄπλοτην.
 δ. 633 ἀνδρὶ τῷδε] ἀντὶ <τοῦ> ἡμοί.
 εἰρυκευμάτω] ἐν ἀπῆγγελα.
 α. 639 ναυκληρεῖ] περίπειν, πεφροντικέναι.
 α. 640 ὡς θεομανέτι] ὡς θεοὶ ἐπιμανόμενοι· ἐπιστρατεύῃ γάρ πατρῖδει καὶ
 πατρόφοις θεοῖς.
 gl. 644 τεκνοῦθη] αδελφῆ.
 645 ἐπωτόμη δὲ καρτα] πάντι γάρ τὸ <δνομα> ἐπώνυμον τῇ φιλονεικίᾳ.
 α. 647 χρυσότεκτα γράμματα] οὐκ εἶπεν θεός ή μνημόνιος, ἀλλὰ τὰ χρυσά
 γράμματα.
 δ. 648 φλοιοστα] φλοιαροῦστα.
 φοιτῷ] μανία.
 δ. 651 φυγότα μητρόδεν σπλαγχνού] ἀντὶ τοῦ γεννηθέντα.
 α. 653 ζυλλογῆ] οὐ γάρ ἀδρῶς φίνεται, ἀλλὰ συλλέγεται κατ' ὀλίγον.
 δ. 654 † προσείδε καὶ κ.τ.λ.] εἰδεν αὐτὸν καὶ θείλησαν.
 Δίκη κ.τ.λ.] ἀντὶ <τοῦ> οὐδὲ ίπε τις ηλικίᾳ ἴπραξι τι δίκαιον.
 α. 655 οὐδὲ ταπεινα...] καὶ μὲν δὴ οὐδὲ ἐπὶ κακώσει τῆς πατρώνας χώρας
 ἕγγυς αὐτοῦ Ισται η Δίκη.
 m¹gl. 656 ιπν] αὐτῆν.
 α. 658 δρυγῇ] τὸν τρόπον.
 τῷ κακιούτι ἀδωμένῳ] τῷ ἀδελφῷ σου.
 κακιούτι ἀδωμένῳ] βλασφημούμενος.
 δ. αδωμένῳ] ὑπὸ σου.
 gl. 657 ἐς χείρας ἀλθεῖν] † πολέμους ἀνελάνι.
 α. 657 εἴρη. αἷμα γάρ καθάριον κ.τ.λ.] καθαρόν τὸ αἷμα τῶν ἀλληλοκτονούντων
 ἔνιναν ἐν πολέμοις, τὸ δὲ ἀδελφοκτονεύοντος ἀντικρυς φονέων ἥρουν.
 ὑπερβατὸν δὲ ἔστιν, ἵνα γάρ, αἷμα γάρ καθαρού σού ἐπιδέχεται, ὅταν
 ἀδελφοὶ αὐτοκτόνοι γένωνται καὶ οὕτως αὐτῶν ὁ θάνατος γίνηται.
 gl. 658 Πλλεψί.
 δ. 659 οὐκ ἔστι γῆρας...] διαπαντός ταλασθήσεται τὸ μάσμα τοῦτο.
 ε. 670 εἰπερ κακὸν φί(ροι): οἱ δλοις τις ἀτυχεῖ, καλὸν τὸ δέχει εἰσχόντες.
 α. 671 (1) μόνον γάρ κέρδος: η σύλλογα.
 (2) μόνον γάρ κέρδος κ.τ.λ.] ἐν κέρδος τὸ εὐτὸν ἐκδικήσαι εἶδικόρετον.
 Λάν δὲ ἀνεβάντος πατεράγη, ἵππε γε τὸν εἰς αὐτὸν γενομένων κακῶν
 καὶ εἰσχρῶν ἀδέξος.
 m¹b. (1) μόνον γάρ κέρδος] τοῦτο γάρ μόνον τὸ δὲ κέρδος.
 (2) ἔστω] τὸ φίρουν κακὸν ἀδέξοντες.
 (3) τόδε κακὸν καὶ εἰσχρόν.
 gl. 672 κακῶν] δελῶν.
 626 sqq. τούτους οὖν αὐτοὺς m, corr. Kirchhoff. m read βίᾳ in his text of Aeschylus.
 629 An ignorant note, and therefore small warrant for εἴθετο.
 638 Written as one note in the MS.
 645 I have added <δνομα>.
 665 (a) The three notes (which I have separated) are written as one. βλασφημη
 μονάντε schol. rec., but scholiasts sometimes take the nom. direct from a lexicon : cf.
 679, 741.
 667 πολεμίουs Wecklein. Qu. πολμῆρ or πολεμοῦτας? or read δυλαβεῖν?
 667 sqq. καθάριον m for κάθαρον, and αὐτόκτονες for αὐτοκτόνος (Dind.).
 The latter part of the note seems to imply that the writer strangely interpreted as
 αἷμα γάρ καθάριον—(ἀδρούι δὲ...αὐτοκτόνος)—οὐκ ἔστι γῆρας κ.τ.λ.
 668 Written to 669.
 669 Qu. (δια)νεασθήσεται?
 671 a (2) Qu. δέδοξος <Ισται> or δέδεξεται? (1) and (2) are written as one,
 but they are evidently independent in origin.
 m¹b (3) apparently means '(but) the course proposed is...'. Qu. τόδε <Ω> ...?

- a. 677 [τὸν κ.τ.λ.] οὐορ εὐτόχως χαράζεσθαι.
 a. 678 τίτοι κατ' εἰδέσθαι τοῦ Κακούτου κύρα—οὗτος δὲ ποταμὸς ἀ "Αἴδην, οὐ πορθμὸς ὁ Χάρην—ἴκαδὴ τῶν τὸ γένος τὸ Δαίτον κακλήραται τούτη, ἵππος τοῦ Ἀπόλλωνος μισθῶν· Ἀπόλλωνος δὲ ἀλλοι, ἴκαδὴ αὐτὸς μὲν ἐπτυγκαβός καὶ ἀμάρτιος καὶ μῆ κονικῶν τῇ γυναικὶ περήγγελος, οὗτος δὲ καὶ παρήκωνται καὶ <σὺ> γρίνοντο διώρομος.
- a. 679 ὄμοδακής σ' ἔγαν: η̄ ἀλλογος ἔγαν ἐπιθυμία παρορρῆ, η̄ πικρὸν τὸν παρτὸν ἔχοντα, οὐ τὸ εὐτόκονταν τὸν ἀνθρας δίκουον ἀνεστος, ή̄ η̄ δη̄ παλλοντον οἱ δέλφοι ἀλλήλους ἀναρέσθι.
- g. 680 ἀκλαντοις] διουριστοιν, διαλγήτοις.
- a. 681 λέγοντα κύρδος: κύρδος μοι ἕποτεκέρην τὸ προτερήσου αποκτείνεσθαι η̄ διτερησθαι.
- a. 682 δίλλα σὲ μη̄ ποτρόνου: καλέσ γηρ πράξας οὐ νομισθήσῃ φαιλός οὐ γηρ η̄ τὴν φοβηρὰν ἔχοντα αἰχάληα· Ἐρυνὸς δι τὸν οἰκον ἑπεινούσσουν, οὐ οἱ θεοὶ θυσίας προσθύγονται, διητὶ τοῦ καβαρέος τὸν Χάρην ἔχοντος.
- b. 683 εὐ κυρήσα] εὐτοχήσας, οὐ πράξας.
- b. 684 δέμων] κετὰ τὸν δέμων τοῦ δέλφοι διώρομος.
- τὸ θεῖον δέλφοι, οὐ οἱ θεοὶ τὰς θυσίας δέχονται.
- a. 685 χάρης δέ δέ τημόν: τὴν διπλαναγήμον ἔχοντος μέρα λαρβίσσουν· η̄ μετὰ δέκατον ιωνας εὐκλετας πειρόμενα. Μᾶλλον· μετὰ δέκατον, φορτίν, οὐ πράξας τὸν διθράστον θαυμάζονται.
- a. 686 τὶ οὖν σύχι γενναῖον το δράσαττες ἀποδανούμεθα, τὸν Παλεύκην ἡς διωρή διελόντες, δίλλα κολακέσθαι τὸν δέκατον καὶ σύχι χωρίσσας πρὸς αὐτὸν;
- m¹extr. 687 παρέστακε] ἑκάνει.
- m²extr. 688 τὸν παρτοπεία] διατρεπτικῶς.
- g. 689 κατεύθυματα] αἱ δρά.
- a. 690 εὐτοπίοις κ.τ.λ.] οὐ τοῦτο δὲ τοῖς δέποις φαντασθεῖ, δη̄ δὲ αἴματος αὐτῷ δέκατη η̄ τὸν χρημάτων διανορή.
- g. 691 δαγκύραι] μαρισταῖ.
- a. 692 οὐδὲν τοῦ: διέσθαι καὶ τελεσθῆναι δινέρατα.
- g. 693 έφ' ἐβδόμοις] ἑκάνει δὲ Παλεύκηρα.
- b. 694 τιμῇ] τιμωρεῖται· η̄ δὲ φραγῆσι δέ λόγος.
- a. 695 οὐδὲν δινδρὸς ὅπλιτος]: διηδὸν ἄπλιτην δητὸν στέργαν τὸ ὑπέτερον θεος. οὐ χρῆ γηρ ἥγειν πειράς μαχήσει η̄ κακῆς τικῆς.
- a. 696 τεύκοντα τὸν αλεσίσιοντο: δέδουσα τὴν τὸν οἰκον ἀφανίσσουσαν δεινὸν· Ἐρυνόν, οὐδὲν ἔχονταν θεοὶ δροιον· πᾶς γηρ θεοὶ ἀγαθοτούσε.
- b. 697 οὐ θεοὶ δροιοι] δεινὸν γηρ δοτήρει δέδουσα.
- m¹b. 698 ταναληθῆ κακόμαρτιν] δὲ γηρ τάκτων παρεκελεύσαται, καὶ γέγονε.
- a. 699 ταναληθῆ κακόμαρτιν]: τὴν δὲ κακοῖς διηδύσσουσαν. δὲ γηρ εἶτε τάκτων, ταῦτα δύνεται.
- b. 700 sq. εὐτοκεῖα... τελέσαι] τὴν ἐπηρέστον Οἰδίποτον τελέσαι τὰς δράς.
- a. 701 παιδελέπτης δέ τρις: ταῦτα παρορρῆ. δῆλον δὲ δη̄ ταῖς αἰχραλοσίαις τὰ παιδεῖα διαρρέεται. ἐποκοριστικῶς δὲ τὴν Ἐρυνήν Ἐρυνίαν.

677 By making a parenthesis the construction is cleared. The schol. makes εὖ the subject.

ἀς "Αἴδην is late Greek for ἀ "Αἴδην.

ἴκαδετο μ., <σὺ> γρίνοντο *ed., γρίναντο Wecklein.

679 The schol. here may be a congeries of separate notes, e.g. (1) ὄμοδακής ἔγαν [ιαροτ] οὐργος ἔγαν ἐπιθυμία, (2) εὐτοχία] παρορρῆ, (3) πικρόκερτων] η̄ πικρὸν τὸν παρτὸν ἔχοντα (a calling from the lexicon without regard to the case, cf. schol. to 666, 741), (4) διθράστας τελέση] οὐ τὸ εὐτόκονταν. But the whole distinctly suggests that σ' was absent and that πικρόκερτος was read. m has οἱ ταῦτα οὖν. I provisionally adopt Headlam's correction.

683 δινέρω μ.

684—700 (a) The notes are written in the MS in the wrong order, viz. to 700,

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plies an object to διτέρα.

- a. 714 οὐκ. ξίνος δὲ κλήρους ἐπιγωμᾶς: ποιητικῶς τάννα ταῦτα δὲ Αἰσχύλος· τόν γάρ Χαλυβαικὸν καὶ Σκυδικὸν στόρον φησι ταῦτα τράγται. στοματοποίησε γάρ τὸν στόρον, διὸ φησιν οὕτως ταῦτα κινέν κατὰ τὸν παῖδαν τὸν τὰ χρήματα δέσασθαι βουλομένων καὶ διὰ ταῦτα πολιμούτων. οὕτως οὖν, φησι, μερίζα τοῖς παισὶ τούτοις καὶ ὥσπερ ἀποκληροῖς οὐχὶ πεδία μεγάλα, ἀλλὰ παντελῶς μικρά, δυνάμενα μόνα αὐτῶν τὰ σώματα Χωρίσα τεττακότα. δταὶ μάντοις αὐτοὺς κτάνουσι καὶ η πατρὸς αὐτῶν κόνις πίγ τὸ αἷμα, τίς δὲ τὸ μύσος αὐτῶν ἀποκαθάρα; η δταὶ δὲ ἕπερος ἀποκτίνας αὐτὸς ξῆση, τις αὐτὸν καθάρῃ τὸν μύσον;
- a. (721) ἐπειδὰν κ.τ.λ.] ίάν, φησιν, η πατρία γῆ πίγ τὸ αὐτῶν αἷμα. ξύθεν καὶ αὐτόχθονας φαμέν.
- m¹gl. 714 ἐπιγωμᾶς μαρ(ίτε).
- m¹gl. 718 διπλῆλας] ἐπικληρώσας.
- b. διπλῆλας ὄποισιν κ.τ.λ.] τάφου φοίραν ἀπομερίσας αὐτοῖς.
- m¹gl. 719 ἐπικληρωμένον.
- b. 722 (1) αὐτοδάκτοις] αὐτοὶ δαυτοὺς φονεύσαντες.
- (2) τῷ δαυτῶν σιδήρῳ δαυτοὺς τρώσαντες.
- b. 725 τίς ἀν... τις ἀν εὑρεῖται; τις αὐτοὺς ἐκλύσα τοῦ τοιούτου μάστιχος;
- b. 728 παλαιγενή... παρβασίαι] τὴν παλαιάν παράβασιν παρίθη γάρ τὸν χρηστὸν τοῦ Ἀπόλλωνος.
- m¹gl. 729 ὠκόποινον] τὴν δέξιαν μετελθεδοναν αὐτόν.
- m¹b. 730 αἰώνα] γεννά.
- b. αἰώνα... τρίτον] Δαίον, Οἰδίποδος, Ἐπεοκλέους.
- m¹b. αἰώνα... μένει] διὰ μέσου.
- a. 731 Ἀπόλλωνος εὗται Δαίος: τὸ φιλάνθρωπον τοῦ θεοῦ ἐμφαίνεται διὰ τούτου. δταν, φησιν, δὲ Ἀπόλλων τρὶς εἶπε τῷ Δαίῳ "μη σπέιρε τέκναν ἀλοκα, ίτινα κτενέται σε δ φίν," αὐτὸς δὲ παρωσάμενος τὰς τοῦ θεοῦ ἵντολάς, ὑπὸ τῶν ἡδονῶν αὐτὸν κατακρατηθεὶς συνηῆθεν τῇ Ἱοκάστῃ. τὸ δὲ ίχης, εὗται Δαίος κρατηθεὶς ὑπὸ τῶν αὐτῶν φιλων ἡδονῶν δὲ διὰ τὸν τῆς γυναικός. κρείσσον γάρ τὰ πάθη τῶν λογισμῶν.
- b. 732 τρὶς εἰπώντος] τὸ φιλάνθρωπον τοῦ θεοῦ διὰ τοῦ τρις ἐμφαίνεται.
- b. 734 σωζεῖν] σωθῆσται γάρ οὗτος η πόλις.
- b. 735 ἐκ φίλων] οἰς ἐκοινωσατο τὸν χρηστόν.
- b. 740 βίταιν] ὑπέρβατόν, σπείρας βίταιν αἰματόσεσσαν.
- a. 741 (1) ἔτλα, παρ' ἀνοια: ἔτλη δὲ ἀγνοία συναγαγεῖν τοὺς γάμους φρενώλης ὃ τὰς φρένας βλαβεῖται.
- (2) τάγνοια... φρενώλη] η δὲ ἀγνοία, φησι, τὰς φρένας ἀπολλύουσα συνήγαγεν.

714 παῖδεια for πεδία m, corr. m¹. Later ἀποκαθάρη m; I replace the optative (unless διὸ is to be omitted). ξήσα m for ξήση. In the following clause καθάρη had perhaps better be left as deliberative. Otherwise it is easy to suggest καθάρη.

719 (m¹gl.) Apparently for ἐπικεκληρωμένον δεῖται, explaining δέσσαν φύκετοισιν κατέχειν.

721 (a) This note is written as one with the preceding.

722 I have divided the note into its two parts. The latter suggests a reading αὐτοκτόνος σιδαροδάκτοι (see M.).

725 It is very improbable that the schol. had before him τίς δὲ καθαρμός πόλεις; He would find no place for his passive verb in this. His note means λείπει εὑρεθεῖται. He appears to be wrongly supplying the verb in τίς δὲ καθαρμός πόλεις, τίς δὲ σφε κ.τ.λ. The second part of the note apparently implies λύσειεν.

729 Apparently meant for a reading δέσσαν.

731 μη σπέιρε κ.τ.λ.=Eur. *Phoen.* 18. κράτεσσα schol. rec. for κράτεσσον.

741 The notes do not correspond either to our text or to that of the lemma (1) given by schol. In the MS the whole runs ἔτλη δὲ ἀγνοία συναγαγεῖν τοὺς γάμους δ τὰς φρ. βλαβεῖται η δὲ ἀγνοία κ.τ.λ. I have distributed the portions. The gender of φρενώλη is ignored, the explanation being taken directly from a lexicon (cf. 96, 665, 679). I incline to think that the text to which the scholl. were first written was ἔτλα δὲ ἀγνοία συνάγειν.

- g^l. 743 τυμφίους] γέμονες.
 a. 743 κακῶν δ' ὥσπερ θάλασσας): τὸ κακὸν διπλεῖται θαλάσσην τούκον, καὶ τὸ μὲν ἐπὶ Δαίδου γέγονε, τὸ δὲ ἐπὶ Οἰδίποδος, τὸ δὲ νέον· διπλὰ βρέμε περὶ τὸ δάκρυν τῆς πόλεως.
- b. 744 τὸ μὲν πίττας ε.τ.λ.) “πρὸς μὲν τὸν ἄλλα, αὐτῷ τὸν ἄλλα.”
 a. τὸ μὲν πίττας: οὐτος λέγει, τὸ μὲν πίττα, τὸ δὲ διεγέρεται, τὸ δὲ περὶ τὴν γαῖν προεργάζεται.
- a. 747 μεταξὸν δ' ἀλλαῖ: μεταξὸν δὲ τρίμον δὲ ἀλλαῖς διπλαῖς διπλαῖς τῆς ἡμεράς, καὶ τὸ διδιπλημα διέργος διέργον διδιπλημα διπλαῖς.
- g^l. 748 ἐν εὐραι] τὸ πλάτος. ἐν μεταχυμέναι.
- a. 752 τόλμα γὰρ παλαιφ(άτω): τὸ τόλμα αὐτὸν τοῦ τόλμου· ἑψήκει δὲ τὸ τόλμα τὸ μέρος.
- a. 753 (1) βαρεται καταλλα(γει): δινοχερές τὸ φιλισθήκαι αὐτοῦ διεὶς τὰς καταλόρες.
 a. (2) τὸ δὲ δλαῖ: τὸ δὲ διαντο τολμέρην αὐτορίχεται τρίμον.
- m¹b. 753 οὐ περάρχεται] οὐδὲ λογεται.
- a. 754 (1) πρόπτυρην δὲ διεβολ(άς): διαν δὲ παχυνθόσιν οἱ μνόρες τῷ διλβῃ, τότε δὲν τοῦ φόρτου ἀκβολήν ποιοῦνται· τοῦτο δὲ πρὸς Ἐποκλά.
 a. (2) ἀκβολῶν δὲ, τόν διβριστόν, οἷον δὲ ἀκβολής διβριζόντων.
- m¹b. 755 διφοτά] φρονίμων.
 b. 757 τὸν διδρόν γὰρ ε.τ.λ.) περὶ τοῦτο εἰν <τὸν τὴν> Οἰδίποεο τὸ πρώτον εὐδαιμόνιον.”
- a. 759 τολόβιστον τ' εἰσί: οἱ διπλοὶ πολλοὶ ἡμιταύμενος διδρόν. οἱ διπλοὶ δικτανθέμενοι.
- a. 760 δον τότε Οἰδίποεο τίον: δον δικαιοσθήκαι καὶ δοξασθήκαι ἐποίησαν· καὶ Εὐριπίδης <τὴν> Οἰδίποεο τὸ πρώτον εὐδαιμόνιον διαρραγένδρων δὲ τὸν διαρραγένδρουν πολλοὺς τὸν διδρόν.
- a. 762 διαρταξάνδραι] μεταπλαστρές τοῦ διαρταξάνδρου.
- a. 763 εἴρη] κακῆι μορφαῖ.
- a. 763 (1) ἐπειδὲ διρίφων: ἐπειδὲ ἱμφρων ἤρνετο, ἐπειδὲ συνήκει διηράξαντο τὴν μητρόν. εὐδαιμόνιον γὰρ τὸν διηράξαντον πολλοὺς τὸν μαθέν τὸ μητρομένον.
 a. (2) δίδυμος ε.τ.λ.) διδύμη δὲ κακὴ ἦτο τὸ τόν δέον δίδυμον στερηθῆναι· δὲν γὰρ κακὸν τὸ δέον στερηθῆναι, δέον δὲ τὸ διμοτέρων· οἱ τοῦ περὶ Ἐποκλά καὶ Παλυνάκη γεννήσας, οἱ τοῦν τὸν δίδυμον κρασσούσας.
- (3) διμάτων δὲ τελάγχη διντὶ τοῦ διεπερίθη τόν κραττόνεν διμάτων. λέγε δὲ τὸν περὶ Ἐποκλά καὶ Παλυνάκην.
- g^l. 760 παρρόδου χερι] τῷ τότε πατέρᾳ φονισθέντος χερι.
- g^l. 760 τελάγχη] εὐαρίστη.
- a. 771 δικαστούς τροφές: επιβλαβεῖς δὲ δικαστοὶ περὶ τροφῶν ἑψήκει αὐτοῖς.

744 i.e. Hom. Il. 13. 799.

751 A good illustration of the scholiastic conception of possibilities in Greek.

752 a (2) τολμέρην represents textual τελόμενος of m¹. If τημόν is correct it depends on τὸ διαν.

754 (1) and (2) are written as one note, but they are manifestly incompatible.

757 I supply <τὸν τὴν>. Eur. fr. 157. Oberlick reads περὶ τὸ τὴν..., but the passage was written before Euripides.

759 The first part of the schol. was evidently first written to πολέβατος (and probably δύνων), and the second to αἰλάν. Nothing could better illustrate the unintelligent method of the later scribes, who both write a note to a lemma to which it has no reference, and also jumble two or more incompatible notes in one.

760—762 These notes are written together, in the order 760, 762, 761. By μεταπλαστρές is meant that the nom. is not found in this fem. form.

763 a (1) μεθη μ., μεθην σχολ. rec.
 (1), (2) and (3) are written continuously without distinction of lemma. In (3) the διμάτων τόν κραττόνεν διμάτων = 'those better than eyes.' It is clear that the last 'διμάτων' means διμάτων.

ταφήν proves the causal gen. (with rec.).

- α. 773 καὶ σφι σιδαρονόμῳ: καὶ τοῦτο ἐπηράστατο, διὸ σιδήρου αὐτοὺς τὴν οὐσίαν κτῆσανται.
 δ. 776 καμψίκουν] ἡ κάμπτουσα τῶν κολαζομένων τοὺς πόδας· οἰονταὶ ἢ συμποδίζουσαν καὶ μὴ δύσα φυγεῖν.
 α. 777 θαρσεῖται, ταῖς: ἀγγελος ὁ καὶ πρότερον ἀπαγγέλλας περὶ τῆς τῶν Ἀργάνων ἱδρού, οὗτος καὶ γάρ ἀπαγγέλλει τὴν ἀδελφοκτονίαν.
 δ. παιδεῖς μητέρων] συνγενεῖς, ἡ δειλαί, ἐπὸ μητέρων ἀπλῶς τραφεῖσαι.
 gl. 779 κορτάσαται] τὰ παλαιά αὐτῶν κορτάσματα.
 α. 780 πόλις δ' ἐν εὖδητε: ἀλληγορεῖ πόλιν, καὶ λέγει διτὶ πολλῶν προσβαλόντων τῇ πόλει οὐδὲν εἰς αὐτὴν εἰσέπεσεν.
 δ. 781 ἀντλον] τοῦ κύνατος τῷ δύναρι.
 α. 785 εἰρη. (1) τὰς δ' ἑβδόμας: ἀξιοποίηταις καὶ τὸν ἀριθμὸν τῶν πυλῶν ἔρηκεν· ἡ γάρ ἑβδόμη, φησι, πόλη. ἑβδόμη γάρ ἐναντίθηται Ἀπόλλων· πέποντες οὖν οὐχὶ αὐτῇ ἡ πύλη ἡ ἑβδόμη, ἀλλ' ὁ φυλάττων αὐτὴν Ἐπεοκλῆς.
 (2) κραίνων παλαιάς κ.τ.λ.] ἵνα τὰ μαντεύματα τοῦ Ἀπόλλωνος τὰ Δαιτῶν δοθέντα τοῖς λαβῇ.
 δ. ἑβδομαγέντη] ἐν ἑβδόμῃ γεννιθεῖσ.
 δ. 786 εἴλετ^τ] ἐσωσεν.
 δ. 788 νεόκοτον] νεωστὶ κατεσκευασμένον.
 δ. 793 μάρτις εἰμι] προείπον γάρ αὐτῷ.
 gl. 794 ἀμφιλέκτων] ἀμφιβόλων.
 α. 795 ἐκεῖδη κῆλαν: εἰς τοσοῦτον ἥλιθον ὥστε καὶ φονευθῆναι τὸν βασιλέα;
 α. 798 αὐτὸς δ' ἀναλοτ: ὁ Ἀπόλλων ἀναλίσκει τὸ τοῦ Οἰδίποδος γένος.
 m¹gl. 802 καμπησταν] τὴν περιουσίαν.
 δ. 803 τὸ ἐνταφῖον δοτὸν ἐνταφίναν.
 δ. 807 Σεῦ καὶ... δαιμονεῖς ὁ τρόπος ἔξοχη· “Σεῦ ἄλλοι τε θεοί.”
 α. 810 πότερον χάιρω: φρονίμως δὲ ποιητής μέστην δόδον ἔθραμεν· καὶ σωθεστης τῆς πόλεως ἀπότον τὸ θρηνεῖν, καὶ “οὐχ ὅστι κταμένοισιν ἐπ’ ἀνδράσιν εὐχετάσθαι.”
 m¹b. 810 ἐπολούξω] μετὰ χαρᾶς παναγίσω.
 δ. 813 ἀτέκρους] ἐπὶ κακῷ τεχθίντας.
 m¹b. 814 οἱ δῆτ^τ δρόθοις: ὄρθως οὖν καὶ ἐπωνύμως Ἐπεοκλῆς καὶ Πολυνείκειος ἐκληθῆσαν.
 α. 817 καὶ τελεία γένεος: καὶ τελομάρη ἐπὶ τῷ γίνεται τοῦ Οἰδίποδος δρό.
 gl. 819 περιτίττει κρότος] περιτίττει φόβος κακοῦ.
 α. 820 Ἑτείᾳ τύμφη μίλος: τὸ ἕτηρ, κλέουσα αὐτοὺς δυσμέρια διανότας ἐπειδὸς ἀλλήλων ἐπιτυμβίσσιον θρῆνον ἔτειξε, ὡς Θυάδη.
 m¹b. 823 τύμφη] ἐπιτάφιον.
 α. 823 ἡ δύσγορης εἶδε: δυσούσιος γένονται αὐτοῖς ἢ συμφορὰ τῆς μάχης· ἐπὶ κακῷ συνήλθον δια μάχην.

777 b ἀπαλός Victorius, but ‘entirely’ has its point.

785 In the MS note (2) is interpolated in (1) after πόλη and before ἑβδόμη γάρ. I have divided the two scholl. as above. The gl. does not prove that the writer read ἑβδομαγέντη. He quite as probably connected γέντης with γίγνομαι.

788 This might suggest νεόκοτον.

795 Though τὸ βασίλειο might be suggested, the Chor. is primarily thinking of Eteocles.

803 δοσον in place of δση shows that the note refers to the supposed single word ἐνταφῖον.

807 i.e. Hom. Il. 6. 476.

810 I have punctuated after ἔθραμεν. Not perceiving that καὶ...καὶ... = ‘on the one hand...on the other...’ Robortello adds <ηγείσται> after ἐπείπον. The Homeric passage is Od. 22. 412.

814 Ἐπεοκλῆς is an alteration from Ἐπεοκλέης. Probably the word is a late insertion into the note by one who did not understand the following καὶ.

820 The schol. supports a suggestion Θυάδης φίτ, αὐτοσφαγές (*ed.). See crit. n.

823 δδε (sic).

- a. 825 οὐδέν διεῖται: οὐδὲ ἀπηγόρευσαν τὸ ποιῆσαι τὸ θεῖον <τὸ> παρὰ Οἰδίποδος.
 b. 827 διπλοῖς] διπλοῖς εἰποῦσθαι Ἀπόλλων.
 a. 828 μέμφαν δ' αὐτῷ πτόλεμον: οὐ δὲ φροντίζει, τὴν ισχὺν δὲ Δάιος περὶ τὴν μήτιν καὶ τὰ θεωτικά <τὸ> παρὰ τοῦ θεοῦ κατὰ τὴν πόλεως οὐχ ἡσύχασεν· οὐδὲ αἱμοβλύνεται, φησίν, ἀλλ' ἐκ τοῦ ἴνεντος δέξιως τελεῖται.
 m¹gl. 829 αἱμοβλύνεται] διπλακτό.
 b. 831 αἰλακτό: θρησκευτικό.
 b. 833 οὐ λόγῳ μᾶλλον ἤρρη.
 a. 833 τοῦδε στόβολα: αὐτῷ δὲ ταῦτα φανερά· δρός δὲ χορός τὰ σύμματα βιωστεῖδίκαστα.
 gl. τρούεται] διπλογορόνεται.
 a. 835 κακός αὐτοφόρα: ἀλληλοκτόνοις γαρ δύνονται.
 a. 836 η τόνος τῶν...] η τόνος κακῶν οἰκεῖ ἐν τῇδε τῇ δεσμίᾳ καὶ τοῖς οἰκους τούτοις.
 m¹gl. 841 πίτυνος] κτύσεων.
 m¹gl. 842 μελάγκροκον] τὴν μέλαινα λαΐδος ἔχουσαν.
 b. 843 θεωρίδαι] τὴν θεάγοναν τοῦς τεκρόδες.
 a. ναυτοῦτον διερίθαι: οὕτως· τὴν τοῦ Χάρμονος γανὴν θεωρίδαι εἶτεν· κυρίες δὲ τοῦ Ἀπόλλωνος η ἀεί Δῆλον ἀπερχομένη. λόγῳ δὲ, δητε ταῦτην δέδην θεωρίκην διστερά οἴδεν δι τὸν στόντος τὴν διπλήν Ἀχίροντα. τὴν διηγήσιον, η μαρτί θύλιος δρός, η τὴν τὸντονοῦ. ἄγνη γαρ η ἀεί Δῆλον διπλοῦσα. πάντοκον δὲ, διει τάντας δέχεται τοῦς εἰσενθήσκοντες.
 m¹gl. 845 τὸν διδλον] ἑφερμηρηστικόν.
 b. 847 (1) τὸν τράγοις] εἰτι τὸ πράγμα, τουτίστιν διπλὴ τὴν συμφοράν.
 (2) εἰδοῦ] αἱ διδλοφατὴ τὸν βασταλμένων.
 a. 852 ημάς δὲ δίκηη πρότερον(ερο): δίκαιον ημάς προκατάρχεσθαι δὲ προακούσισας, διπλακόταν δὲ δικένας.
 b. 855 ἔχοδος τελλά] δοτη γαρ καὶ ταῦτα δὲ ἁγιδοῖς.
 a. 856 Λαδυσαδέφοτεται πασῶν παρθίνων αἱ μίγρας κατὰ τὴν φορὰν ἰθόνται. αὐτὶ δὲ τῆς μίγρας καὶ γάντης νόν στρέφονται εἰτε.
 a. 856 στηνόραι: διητι τοῦ στένου Ἀττικῶν· καὶ γαρ Ιατρέθομαι καὶ διλέσθαι φασίν.
 a. 859 μηδὲ τραχός κ.τ.λ.] δητε οὐδὲ δικήης θρησκός.
 b. 861 κακῶν ἀπρόμονες] δι κακοῦ δικρήτες.
 a. 863 πετράρχον δύοντας δύοντες]: αἰτοι τῆς ἀλλόστων γενέμενον· περδίσταντες· δράμους ποιήσαντες τῷ βίᾳ.
 b. 863 δέη διβλαχθεῖ τὴν λοτρη μορφα λαχόντες.

825 I have added <τὸ>. Kirchhoff writes η δρό for παρά. Better perhaps <η δρό η> παρά to answer to περιβόλος of the text.

828 I have added <τὸ>. καὶ τῆς πόλεως μ, corr. Scrof.

843 (b) The explanation may refer generally to the context. Otherwise it might support περιστόλων (see Weckl. Appendix).

(a) A note very corruptly written. οὐδὲ μ, which I read as οὐδε: otherwise δητε (i.e. σημεῖων δητε) Heimsoeth, νῦν Kirchhoff. θεωρητικήν μ, corr. Dind. In λόγῳ δὲ κ.τ.λ. the sense seems to be 'and he means, because the lament, as it were, knows this as a Theoric way, the way to Acheron' (i.e. γάντης κατ' οὔρος implies that the lamentation guided the way). This takes θεωρίδαι of the road. διατενοῦν is corrupt. Perhaps διατάλων ('infected').

847 The MS makes the two notes into one. The schol. here made θρησκόν depend on θέτει, and punctuated after θεωρητική.

856 μίγρας μ (bis). I read φοράν for φθοράν (μ) in the sense 'wear.' λόγονται μ, corr. Heimsoeth.

858 To the later scholiast almost any unusual *Graecitas* was to be labelled 'Αγνός (imp. 102). The scholl. to 858 and 859 are written as one.

863 (a) If this note really belongs to this line it suggests Ιατρέτη, τοῦ 84 in the

- a. 853 ήδη διῆλαχθε: γ διαλλαγή ώμῶν οὐκ ἐπὶ φύλᾳ γίγονται, ἀλλ' ἐπὶ αναρέσει τῇ <οὐδὲ> σιδηρου.
- a. 870 κάρτα δ' ἀληθῆ: τῷ δοτὶ γ τοῦ Οἰδίποδος Ἐρινός ἐπιλέσσωται τὰς ἑκάνους ὄρας κατε τῶν παιδῶν.
- a. 872 δι' εἰωνύμων: τὸ ἔξης, διῆλαχθε δι' εἰωνύμων. τοῦτο δι' σημβαίνει ἐπὶ τοῖς κατὰ τὸ ἴαντιον ἰσταμένοις.
- a. 874 (1) δροσπλάγχνων τε πλε[ιρωμάτων]: οἷον διαμπάξ ἀλλῆλων τὰς πλευρὰς τρισσαντες. ἕκάτερος γάρ τῶν μονομαχούντων τὸ αριστερὸν πλευρὸν τοῦ ἀντιπάλου πιτράσκειν βούλεται.
- (2) οἷον διά τῶν πλευρῶν αντῶν καθηκοσι οἱ δροσπλάγχνοι.
- a. 878 διανταῖαν λέγεις τπλα(γάν): πληγὴν λέγεις διαμπάξ γενομένην, καὶ ἐπὶ τῶν σωμάτων καὶ ἐπὶ τῶν οἰκον. ἀμφι ύδρ οἵσι κακώς.
- a. 880 διαυδάτῳ μέναι: ἀνήρηται ὡς' ἀλλῆλων ἰσχύοις μεγάλῃ καὶ ἀληθῆφ.
- g. 882 τδυχόφρον] οὐδὲ δροσούντες.
- b. 883 διῆκει δὲ...] δ τούτων στεναγμὸς ἥψατο καὶ τῆς πόλεως.
- a. 885 μενεὶ τκτάνα τ' ἀτυγρ(ροι): ἀλλοις ἔσται τά χρήματα δι' ἀπόλοντο. η οὔτως, τά κτέανα ταῦτα, οἷον τά δνεῖον, διῆκει μέχρις τῶν ἐπιγόνων. κτέανα δὲ εἶπεν ως ἐπὶ οὐσίας, οἷον κληρονομησούσι τῶν πατῶν οἱ παῖδες.
- a. 890 διγκάδροις: δξύμνουις δινειρήσαντο καὶ διενεμαντο τά κτήματα ὅστε ίσον λαχεῖν. φησὶ δὲ τὰς ταφάς.
- a. 892 διαλλακτῆρι δ' οὐκ ἀμεμφία]: μέμφονται δὲ οἱ φύλοι αὐτῶν τῶν διαλλακτῆρα σιδηρον τοις μηδετέρῃ χαρισμάντον.
- m¹Δ. 897 τάχ' ἀ τις εἴποι: ως ἀνοήτως αὐτὸς επούστης ἵρωτε τίνες αὐτοὺς μένουσιν.
- b. 898 λαχαῖ] αὶ σκαφαὶ. τὸ "φύτον ἀμφελάχαινεν."
- b. 899 τμᾶλ' ἀχάσσος] λείπεται τὸ προπομπά.
- m¹ext. 901 αὐτόστονος: ἐν ἑαυτῷ τὸν στόνον ἔχων· δὲ γόσ, φησίν, αὐτοπήμων ἔστιν, δέ τις κακὸν ἔχων καὶ τὰ πολέμα <φρονῶν>. διάφρων δὲ, διᾶλων τὰς φύνας: <οὐ φιλογαθής>, οὐκ ἐπὶ τοῖς καλοῖς χάρεν.
- g. 903 δικρυχέων δὲ φρενός] δικρύθεις θρηνός.
- g. 904 κλαιουμέτρα...διάκτου] κλαιουσῆς τούς δέος βασιλέως.
- a. 906 πάρεστιν εἴτεν: πάρεστιν δὲ δημοφύριον τούτο εἰπεῖν. . δ μὲν βασιλικῶς ἐκβαλὼν τὸν ἀδελφόν, δὲ δέ βασιλικῶς ἐπιστρέψας.
- b. 907 ως ἐρβάτην κ.τ.λ.] διγρίοις γαρόνειοι εἰς τε Θηβαίους καὶ Ἀργείους.
- g. 909 πολυφθόρους] μετὰ φθόρας ἀθεότες.
- b. 910 δισδαιμών] δισδαιμόν, δη τὸν ἔτεκεν ἀνθρά τεχεν.

(a) I have added <διδ>.

872 Wecklein reads ...δι' εἰωνύμων <τεττυμένοις>. But the schol. is only showing the connection, and uses the fewest words.

874 I have divided the note into two parts. The first evidently belongs to δι' εἰωνύμων κ.τ.λ. (2) καθεκασιν Weckl. (who also corrects αὐτῶν of m).

880 (b) Οὐ δηθύγκτερ;

897 ἀνοήτως may be scholiastic for 'incomprehensibly.' Wecklein's αἰνηματῶς is too remote. If emendation is required either οὐ νοητῶς or διενοητῶς would be nearer.

898 i.e. Hom. Od. 24. 241.

899 (b) i.e. the word προπομπή.

901 The note is exceedingly confused in m, viz. καὶ τὰ πολέμα. διάφρων δι, οὐκ ἐπὶ τοῖς καλοῖς χαρφων. διᾶλων τὰς φύνας. The correction of the order is by Wecklein, who also adds <οὐ φιλογαθής>. I have added <φρονῶν>. The note thus contains two interpretations of διάφρων.

906 It seems as if this strange note was written to a construction παρ. (τεύχος) εἰπεῖν δικρύθεις, ως ἐρβάτην, i.e. 'they may both be called δικρύθεις in virtue of what they did (viz. δ μὲν δικρύθεις κ.τ.λ.).'

907 It is tempting to suggest εἰπεῖν.

- a. 917 δράστοροι δῆτα καὶ πανέλα(θροι): δύσλφοι καὶ πανέλεθροι γρύπνασιν,
εὐλύλους διατημόντες ἐν μαινόμενην θρόνῳ πρὸς τῷ τέλει τῆς φιλο-
νεκίας. ἀποδανόντων γαρ πέπανται τὸ ἔχον.
a. 921 ἵνα γαλοί [οὐδεῖς: οὐ] ἀπόν τούτων κάχυνται ἐν τῷ φορερότηρ γῇ.
b. 923 δμαίμοι]. τῇ συμφορῃ.
c. κάρτα δ' εἰς' δμαίμοι]: δύτως δύσλφοι εἰσὶ ταῖς προσαιρέσεσι τοιούτοις
δύταις.
a. 924 (1) πικρὸς λυτήρος νεκέ(ων): πόντιος, ὅτι οἱ Χάλυβες παραλιοὶ εἰσὶν.
(2) ίέντος γαρ ἵνα τῷ Πόντῳ οἱ Χάλυβες, δύταις ὁ σύνηρος. πικρὸς δὲ
συνθετις, ὅτι διὰ πικρὸς η κατασκεψή.
a. 927 (1) κακός δαπτηρός: πικρός μεριστής δὲ σύνηρος τῶν χρημάτων.
(2) δραία παρτρός] διαβόητη πικράσασται διὰ ξιφῶν αἴτοις τὴν σθίαν
νεφρασθαι.
a. 932 γάρ πλούτος διθυνός έσται: πολλὴ τῆς γῆς δίθυνοια ὑποκείσται
αἴτοις. οὐστις, ἵνα γάρ δὲ δὲ πολὺς πλούτος αἴτοις κίρυκται,
διητις, ὅτι τοῦ διφάνει.
m̄ ext. r. 933 τελλαῖς τίτανθίσαστ...]) οἱ πολλὰ κακά ιδόντες.
a. 933 τελλαῖη δὲ αἰδὲς [πεπλάδαξα]: ἕτεροι δὲ τῇ τελλαῖη αἴτοις αἱ δραὶ τεπλά-
δαξαν.
b. 936 Θρηγητικὸς χορός.
m̄ b. τὸν ὄξενον οὐδειον καὶ εἰς μάχην παρακλητικόν.
a. 937 παρρόστην φυγὴ γίνονται: οἶον οὐκ ἔτι φύσις τὰς συμφορὰς τὸ γένος,
εὐλλὰς δίδωσκεν νότα τοῖς κακοῖς, τῆς δὲ ἀπῆς τρόπουν έστηκεν.
b. γίνονται] τοῦ θέσης.
g. 941 ταυτοῖς [ταυταῖς] πατεράκης ἐπάταξα.
a. 942 σὲ δὲ Μάρος: ἀγηρόπορος οὐτος. ὁ πλήγεας ἐπλήγη, δὲ ἀποδανόν
δυνάλην τὸν θερον αποθανεν.
a. 947 (1) οὐ γάρ, ἵνα δέκαρια: ποτὲ πρὸς τούτους, ποτὲ πρὸς <τὸν>
θερον.
(2) οὐ: κομιδεῖν.
a. 949 τροκείσται κατακτᾶς] καὶ δὲ δυνάλην τὸν θερον καὶ αἴτος τροκε-
ίσται, τονίσται τεθηκεν.
g. 950 τροκείσται] δηλούσται πικρός.
a. 950 (1) δύχεων τοῖον: τοῖος πάθεια δυγχιστέσσονται.
(2) ταῦδε ἡγγύεσσε] διητὶ τοῦ οὐκ εὐλόγεια.
m̄ ext. r. 951 δύχεων δύγεων δραία.
a. 952 πέντε δὲ εἰδὲ[λαφι]: ἄγρης δὲ τῶν κακῶν καὶ ήμεταις αἱ δύσλφοι
δέραν δὲν καὶ οἱ δύσλφοι.
b. 952 ἡν δ.τ.λ.] δέρματοι.
a. 953 Οἰδίποεο σκιά: ὁ δεσμότης Οἰδίποεο. ὅτι δοκεῖ νῦν οὐδὲν ὑπέρχειν.
a. 955 εἴη διεύθυντα: τοῦτο δὲ πρὸς Πολυνόκην, ἐκ τῆς φυγῆς ἐπανή-
κοντας ἦμερος τῇ ἀπαύθα μαινόμενον θέλεσται δύνανται.
a. 956 εἰδὲ [καὶ] ἀκατάκτα[τον]: δὲ Ἐπεοκλῆς πρώτος γάρ κατέκταν τὸν
Πολυνόκην.
a. 957 συνθετεῖ δὲ πινέρη διπλαῖσσες]: συνθετεῖ πινέρη τῆς φυγῆς ἀπειλεῖσσαν τοῦ
Ἐπεοκλέους τὸ πινέρη. οὐ τὸ αἴτον δὲ καὶ μᾶλλον.
g. 974 τέλεια ταῦθε] τελητικά πεπονθέ.

924. It is manifest that there are here two notes, the one explaining πόντιος, the other Πόντιος. (2) δὲ πικρός Kirchhoff.

927 (1) and (2). Again two notes are united by m.

936 Θρηγητικός m.

947—949. The three scholia are written as one.

950 (1) This note obviously belongs to δύσλφοι of the next line (see M). Read τοῖος δὲ εἰδὲ] τοῖος πινέρην π.τ.λ. The note on δύχεων τοῖον has fallen out. Wecklein imagines that the schol. of m¹ implies that he read δύχεω; but he is simply explaining the meaning of the verb.

952. A curious notion of the possibilities of the 2nd pers. plural.

τοῦ αἴτοντος
be reading of rec.

- a. 482 sq. (1) περίδρομοι] πρὸς τὰ τοῦ.
 a. (3) κύτος...κύλου] ἡ ἀσπὶς ἡ κοῖλη πρὸς τῇ γαστρὶ τοῦ κατέχοντος
 αὐτῆς οὐσία.
- δ. δφεων] τοὺς γηγενεῖς δρακοντόποδας Ἱγραψεν.
- m¹extr.* 483 (1) κοιλογύατορος κύκλου] ὅλη γάρ ἡ ἀσπὶς περιφερής καὶ κοῖλη.
 (2) προστηδάφισται] τὸ προστηδάφινεται.
- gl. 484 ἔνθετος] ἴμμανής.
- m¹extr.* 490 δύσχιμοι] δυσχέιμερον.
- b. 491 'Υπέρβιος ὄνομα κύριον.
- m¹extr.* 492 ἥρεθη] προεκρίθη.
- m¹extr.* 492 sq. θέλων γνῶναι τὰ τῆς οἰκείας τύχης.
 a. 493 Ερμῆς δ [...] τὰ ἀπὸ τῆς τύχης Ἐρμῆς ἀναφέρουσιν.
- a. 497 sq. πολεμίους...θεούς] τοὺς θεοὺς <οὓς> ἐν ταῖς ἀσπίσι φοροῦσιν.
- a. 500 σταδίους] ἑνιδρυμένους.
- gl. 502 προσφλεῖα] οἰκείωσις.
- a. 503 πρὸς τῶν κρατούντων] τοῦ κρατοῦντος ἐσμὲν Διός, οὐ καὶ τὸ σημεῖον.
- m¹gl.* 508 ἀντίτυτου] ἀναντον.
- a. πέποιθα κ.τ.λ.] πιστεύεις ἀπολεσθεῖ τὸν ἔχοντα ἐν τῷ σάκε τὸν
 ἔχορδον τοῦ Διός δαίμονα.
- m¹gl.* 512 λάψεων] φίλων.
- m¹b.* 513 ε' Παρθενοτάτος.
- gl. 520 καλλίπρωρον] καλλίπροστον.
 a. ἀνδρόποταις ἀνῃρ] ὁ νεοτεροὶ εἰς ἀνδρας τελῶν, ἡ δὲ ἐν παιδικῇ ἡλικίᾳ
 ἀνδρεῖος. καλλίπρωρος δὲ ἀντὶ τοῦ εὐειδῆς, ἐπειδὴ πρότερα ὡς ὅψις
 ἐστὶ νεώς.
- a. 522 (1) ὥρα] τῆς παιδικῆς.
 (2) ταρφύτεις πεπυκνωμένη.
- a. 523 δ δ' ὕδων κ.τ.λ.] οὐ σύμφωνον τῷ κλήσα τῆς παρθένου τὸ φρόνημα
 ἔχων, ἀλλ' ὕδων.
- a. 526 δινεῖδος] ἱπεδῆ Οἰδίποτος ἐμέγη τῇ μητρὶ λόστας τὸ αἰνιγμα τῆς Σφιγγός.
- a. 534 Ἀρκάδος] Ἀντιμάχος φησὶν Ἀργείον αὐτόν, οὐκ Ἀρκάδα.
- b. δὲ τούσδε] τοιούτοις ἰστιν οἷον ἐγώ εἴπον.
- a. 535 μέτοικος] δικούσιον φόνον δράσας δὲ Παρθενοτάτος εἰς "Ἄργος ἐφυγεῖ.
- a. 537 εἰ γάρ τύχουεν] εἴσει γάρ περά θῶν τύχουεν ἐπαξίων ἀν φρονοῦσιν
 δινοῖσιν καὶ ἀλαζονεύονται, τοῦ τῶν δοστῶν κορτάσματα ἔχοντες.
- a. 541 δικούτος κ.τ.λ.] διλλο οὐδὲν ή σωτάν μὲν οἶδεν, τῷ δὲ χειρὶ τολμεῖν·
 περιφροτικῶς, πολεμικότατός ἐστιν.
- a. 543 δε οὐκ ἔσσε...] δε τούτοις τὸν κόμπον ἀφέει τὸν πρᾶξιν ἀποδίστατο
 μη̄ ξειν πτλῶν γνέσθεν.
- a. 545 θηρὸς κ.τ.λ.] τὸν φύροντα τὴν Σφίγγην.
- b. 546 μέμψεται κ.τ.λ.] ἡ ἀσπὶς, ἡ Σφίγξ βαλλομένη τῷ ἀπὸ τῶν δοράτων
 κρουσμῷ.
- b. 550 λόγοι] δ λόγος δ ἀπὸ τῶν πολεμίων δ ἀλαζονικός.
- b. 551 τριχός...πλάκαμος] κατεῖ περίφραστον η θρέξ.
- b. 552 μεγάλα...τελέων] μεγάλα πράγματα ἀκούσων.
- b. 554 τούσδε'] τοὺς πολεμίους.
- m¹b.* 556 Ἀμφιέρω βίας] Ἀμφιέρως 'Οικλίους τοῦ Μελάμποδος τοῦ 'Αμυνθάνος τοῦ Κρηθώς τοῦ Αἰδόλου τοῦ 'Ελλήνος τοῦ Διός, μητρὸς δὲ
 'Υπερμήστρας.
- b. 557 'Ομολωίσιν] ἀπὸ 'Ομολωίδος τῆς θυγατρὸς Νιόβης.

482 sq. (b) sc. δ σηματουργός.

483 Again the two notes are written continuously. For προστηδάφινεται I would suggest προστηδάφινται.

497 <οὓς> add. Schol. rec.

508 (a) Since the note seems only to explain the construction, it is possible that the original schol. had ... τὸ ἔχορδον τοῦ Διός δέμας.

522 (2) Perhaps (1) ταρφύς: ταρφύτεις' (2) πεπυκνωμένη.

534 (b) i.e. making an independent clause of δ δε τούσδε ἀτήρ.

- a. 559 ἀδροφότητη] ἐτα τὸς Μίλανος ἀπέκτων ταῖς 'Αλκάθεων καὶ Δικαιογύᾳ.
 a. 561 'Ερινός εἰληφῆρα] ἐπειδὴ ἐπηρέστη Οἰδίπους μετ' αἵματος διαινε-
 μασθεῖς εὐτοῦς τὴν βασιλείαν. ταῦτη οὖν τὴν 'Ερινόν τὴν πειστήνα.
 gl. εἰληφῆρα] ἐπηρέστη.
 b. πρόστολος φύουν] τὸν ἀξιωμάτον· η τὸν συμπράκτορα αἴτοι.
 gl. 564 ἔντεπάχω τὸνομα] διαπεπτόσαν, ἐπιμελογόν.
 a. 565 τονομ] ἐνδαπούμενος] ἐδός διαιρέν τὸ δυομα τὸ Πολυτεκνούς, τὸ
 πολδ καὶ τὸ νόκος.
 b. 567 η τοῖον ἔργον] καθ' ἐπόκρισιν.
 a. 568 (1) λέγειν μεθιστέρους] τοῖς μετ' ἡμέας δυτερον λέγειν ταῦτα καλέν
 δετον.
 (2) λέγειν] δετε τῷρι σὺν λέγεσθαι.
 a. 571 πητρός τε πηγῆς κ.τ.λ.] τὰ δάκρυα τῆς πατρός τοια πάντα τυμφρία;
 a. 574 τίνδε πιανῶ χθόνα] κεραυνῷ γάρ σχισθέντα διαβεῖν αἴτοι.
 a. 576 οὐκέ ἀπίκω] οὐδὲ δύνεται. οὐδός γαρ εἰκα καταποθέεις ἐπε τῆς γῆς
 δυτερον μετε δεντον δημάγεται.
 b. 577 γρ. εἴκιλον νέμων.
 a. 580 βεβείαν ἀλοκα...] βαθέαν ἔχων τὴν ἀλοκα τῆς φρενός, έξ ης ἀδρός
 φύεται λόγος. τοῦτο δὲ Πλάτων ἐν τῇ Πολιτείᾳ ἀποδεῖται.
 b. 582 ἀντηρέτας] τροπικός ὡς δέτη ταυραχαζε.
 a. 583 δεινός θε...] δυσκατέργαστος γάρ δυτεν δυτεις τοὺς δυοὺς τυμῆ.
 a. 584 ξυαλλάσσεσσον] συνάγοντος· ἀπό μεταφορᾶς τῶν τὰς συναλλαγῆς
 καὶ τὰ συμβόλαια πουνηρά.
 δριθεοις] τῆς τόχης η τῆς μαντείας.
 a. 587 καρπός οὐδ κομιστίος] οὐδέ εἶναι κομιζεθαι δ καρπός αἴτης.
 a. 588 ἄπης δρουρα] λέμητης χωρίον· η των τονηρῶν φύλα.
 a. γνέρη.
 a. 594 τεῦτον κυρήσας...] οἷον στὸν αἴτοις θηραθέα.
 b. 599 εἴη... τείνουσι] τοὺς δράμαστης τῇ βίᾳ.
 a. 600 εἴη. τοιτή τὴν μακρά...] ἐτα τὴν εἰς Αἰθηναί διουκίαν δικυθέσσεται
 μολεῖν τὴν διαντίαν τῇ δέ 'Αργος.
 gl. 602 εφε] αἴτοιν.
 a. 604 μηδέ προσβαλεῖτη] ἀλλ' ὡς μάντις τὸ τέλος εἰδὼς οὐκ εἰς κίνησον
 διαντὸν καθίστα.
 a. 605 εἰ φένα διλέθειν τὸ μάντημα <καὶ> παρέπεται
 καρπός. εἰ τοις τοῦ 'Απόλλωνος μαντείας τόλος ἐπ.
 b. 606 η λέγειν] παραδιαγεντικός εἰντι τοῦ καὶ, καὶ λέγειν τέ καίρε.
 a. 607 Δασθένους βίαιον] πειραφραστικός τὸν Δασθένη τὸν ισχυρόν.
 a. 614 τελεῖθ, ὥ...] διεπιλείπει δυτεστοχή, τέ ἀπό τοῦ πολύρου κακά διπό
 τῆς γῆς ἐπε τοὺς ἐπιλέπτας τρέποντα.
 a. 616 πύργον δέ ιστεθε...] ἀποβαλλέν δέ αἴτοις δὲ Ζεὺς ήν τὸν τυχόν
 διαφθερόν κεραυνῷ ἐτα τεῖλαι.
 m'. 618 η δὲ Πολυτεκνία.
 gl. 622 ἐπεξαγχάσσεις] διεβοήσεις.
 a. ἀλώσιμος ταῦλ...' [...] επινίκιον παίνα τεμαλαλέψεις μετε λαχῆς. οὐτοις
 καὶ δέ Τακχος λέγεται παρε τὰς λαχές τῶν μυστηρίων.

559 Δικαιοτά Butler.

561 (a) Επιστόλλα Paley.

(gl.) Though written over εἰληφῆρα, is better suited to πρόστολον.

(b) The second note δ is written to v. 563, where it has no meaning.

568 The text is sound, and only a proper division into two notes is required (so also Headlam).

580 I have written ἀδρός for ἀνθρός (m). Cf. schol. 12. The passage in Plato is 302 A.

600 sq. Construing τὴν μακράν τάλιν μολεῖν συκαθελκισθέσσεται.

605 I have added <καὶ>.

616 διαφθερεῖ δὲ m.

622 (e) τὰς is added by m.

- b. 677 [*ιν κ.τ.λ.*] οὗτος εὐεργέχως χαραίσθω.
 a. 678 [*ἴτινα καὶ*] οὗτος: *ἴτινα καὶ* εἰδεῖσθαι τὸν Κωκυτοῦ κύρα—οὗτος δὲ ποταμός εἴη Ἀΐδην, οὐ πορθμός ὁ Χάρης—ἴτινὴ πάν τὸ γένος τὸ Δαίτον κεκλήσαται τόπος, τοῦτο τοῦ Ἀτελλανοῦ μυσθῆν· Ἀτελλανος δὲ εἶναι, ἔταδη ἀντός μὲν ἐστιν καβαρός καὶ διμάντος καὶ μῆ κουνενὸν τῇ γυναικὶ παρήγγελται, οὗτος δὲ καὶ παρῆκουσαν καὶ <*σὺν*> εὑνόντοι αὐτῷ.
- a. 679 ὄμοδακής σ' ἄγαν: οὐδεὶς ἄγαν ἐπιθυμία παρορρῆ, οὐ πικρὸν τὸν καρπὸν ἔχοντα, οὐ τὸ αὐτοκτονεῖν τοῦς αὐτῶν δύοικον ἀγραντούς, ι' γ' δι' αὐτῶν οὐ δύοικοι ἀλλήλους διαιρεῖσθαι.
- g. 683 δικλάνονται] δισυρπαθίσθαι, διαπλήγησθαι.
- a. 684 λύγονται κίρδος: κίρδος μηδεπιθυμένη τὸ προτερῆσμα διπεκτάνεται ή φετερῆσμα.
- a. 685 ἀλλὰ σὲ μη ἕτορέ(νοι): καλῶς γάρ πράξας οὐ νομισθήσῃ φαιλός. οὐ γάρ η τὴν φοβηρόντα ἔχοντα αἰγάλεα Ἐρινύς οὐ τὸν εἰκόνα ἐπίνουν μέσουν, οὐ οἱ θεοὶ θυτας προσθέχονται, αὐτὶ τοῦ καβαρός τὰς χήρας ἔχοντας.
- b. 686 εὐ κυρήσας] εὐεργέχως, οὐ πράξας.
- b. 687 δύοικοι] κατὰ τὸν δύοικον τοῦ δύοικου αὐτῷ.
- τὸν δέ] δύοικον αὐτῷ, οὐ οἱ θεοὶ τὰς θυτας δύχονται.
- a. 690 χάρας δὲ δέ] ἡμῶν: τὴν διπλανῶν ἡμῶν τὸν χάριτος μέρα λαζαρίσουσιν· η μετά δάνατον τοὺς εὐκλείας τετέραντα. ἀλλος· μετά δάνατον, φησίν, οὐ πράξεις τῶν αὐτῷρων διαιρεῖσθαι.
- a. 691 τι οὐτοί...] τι οὐτοί γενναῖοι τι δράσαντες διποθανούμενα, τὸν Παλαιάκην ὡς δοτεῖη δικλάνονται, ἀλλὰ κολακεύονται τὸν δάνατον καὶ οὐχὶ χωρούμεν τρόπον αὐτῶν;
- m³ ex gr. 692 παρίσταται] ἔκπλους.
- m³ ex gr. 693 τὸν προτοτάξιον.
- g. 696 πατερίσματα] αἱ φρέαται.
- a. 697 εὐεργέχως κ.τ.λ.] οὐ τοῦτο οὐ τοῖς θυτοῖς φαντασθεῖς, οὐ δὲ αἴματος αὐτῷ ξεσται η τὸν χρυμάτων διανομῆν.
- g. 698 δατηρίοις] περιστατέλαι.
- a. 700 οὐ διητή τις: δύδοντα καὶ τελεσθῆναι δυνάμενα.
- g. 701 ἐφ' ἑβδόμαις] θεοὶ δὲ Πλονύντης.
- b. 703 τιμῆ] τιμωρεῖσθαι· η δὲ φραγῆσθαι δὲ λόγος.
- a. 704 οὐ διερ' ὅπλιτ(η)ρ: οὐ διελίτην δητανούσης οὐ χρήσιν τὸ ὄμπερον θεος. οὐ γάρ γάρ γηραντοὶ περι ἀγαθῆς η κακῆς τικτε.
- a. 707 πέρικα τὸν αἵλε(εισικόν): δύδοντα τὴν τοῦ εἰκόνας διφανίζουσαν θεοὺς Ἐρινύν, οὐδὲ δύοικαν θεοὺς δύοικον· τὰς γάρ θεοὺς ἀγαθούτες.
- b. 709 οὐ θεοῖς δύοικον] θεοὶ γάρ διοτίρες ίδεν.
- m³ b. 709 ταναληθῆ πατέματιν] οὐ γάρ νότικωρ πατακελλέσσαται, καὶ γέροντος παναληθῆ κακόμα(την): τὴν δὲ κακοῖς ἀληθεύουσαν. οὐ γάρ εἰσεν νότικωρ, ταῦτα δύνεται.
- b. 710 sq. εὐεργέταις...τελέσαι] ην ἐπηρέατο Οἰδίποτος τελέσαι τὰς ἀράς.
- a. 712 παιδελέτωρ δὲ θρησκευτικός: ταῦτα παρορρῆ, δηλον δὲ δη τοῖς αἰχμαλοτίαις τὰ παιδία διαιρεῖται πατεριστικός δὲ τὴν Ἐρινύν Ἐρινύν εἶται.

677 By making a parenthesis the construction is cleared. The schol. makes κύμα the subject.

δε "Αΐδην is late Greek for δε "Αΐδην.

ἔργοντο μ. <*σὺν*> εὑνόντο "ed., ἔργαντο Wecklein.

679 The schol. here may be a congeries of separate notes, e.g. (1) ὄμοδακής ἄγαν ἴμερος ἄλλος ἄγαν ἐπιθυμία, (2) ἔκπρινες] παρορρῆ, (3) πικράκαρπος] η πικρὸν τὸν καρπὸν ἔχοντα (a culling from the lexicon without regard to the case, cf. schol. to 665, 741), (4) ἀδρογαστίας τελέων] οὐ τὸ αὐτοκτονεῖν. But the whole distinctly suggests that σ' was absent and that πικράκαρπος was read. m has οὐ ταῦτα σ' οὖν. I provisionally adopt Headlam's correction.

683 δύοικον μ.

697—704 (a) The notes are written in the MS in the wrong order, viz. to 700, 704, 697.

713 ταῦτα παρορρῆ: i.e. the schol. supplies an object to διερρέα.

- a. 346 πικρὸν δ' δμμα θαλα(μητόλων): πικρὰ θά τῶν παρθένων ἀποσπει-
μένων ἐν τῶν θαλάσσαις.
 gl. 347 ἀκριτόφυρος] ἀναμημαγένη.
 gl. 348 γᾶς δότις] ὁ καρπός.
 m¹b. 349 οὐτιδανοῖς] ἀνευφράντοις· τὸ γάρ γάνος θάνος οἱ Δωριεῖς.
 gl. 349 ἐν ρύθμοισι] ὡς ἐπὶ ναυαγίους.
 a. (1) ἐν ρύθμοισι φορέται]: ἐπειδὴ τὰ κύματα ἰσθ' ὅτι ἀφέλειαν
παρέχεται ταῖς πόλεσιν, διὰ γάρ αὐτῶν τὰ ἐπιτήδαια δύεται—
τροπικῶς δὲ ρύθμα εἶπεν τὰ συνεχῆ κυνήματα τῶν πολεμίων—
προσέθηκεν ἐπίτιθης τὸ οὐτιδανός, οἷον ἀχρέοις.
 a. (2) ρύθμοισιν: ταῖς ὑδριοτικαῖς κινήσεσι τῶν πολεμίων· τούτους γάρ
ρύθμια φησίν, ἐπειδὴ πολεμοῦσιν. τὰ γάρ κύματα ἐπωφελή εἰσιν·
δι' αὐτῶν γάρ δὲ πλοῦς τὰ πρὸς τὸ ζῆν κομίζων ταῖς πόλεσιν.
 b. 351 sq. δηνόδεις δὲ ε.τ.λ.] μεταστάσαι εἰς δουλείαν οἴσουσι τὴν τῶν
πολεμίων εὐνήν.
 m¹b. εὐνά] ἔξουσιν.
 b. 352 sq. ὡς... ὑπερτέρου] ὡς τοῦ πολέμου κρατήσαντος.
 m¹b. 354 ἐπίσι] φόβος.
 gl. 354 νύκτερον τέλος] ἀντὶ τοῦ νύκτα, περιφραστικός.
 m¹b. 355 ἐπίρροθος] αὐξητικόν.
 m¹b. 357 πευθῶ] ἀγγελίαν.
 a. 358 χνόας ποθ[ῶ]: μεταφορικῶς εἶπεν τὰ ἄκρα τῶν ποδῶν. ἀλλως· τὸ
συνεχές κίνημα τῶν ποδῶν παραβόλως χνόας εἶπεν· τοῦ μέντοι
δένοντος τὸ ἄκρον τὸ ἐντιθέμενον τῷ χοινικοῖς χνόῃ καλεῖται.
 a. 359 καὶ μήν ἀναξ: καὶ μήν αὐτὸς ὁ Ἐπεοκλῆς ἐπειγεται, ἀκούσθμενος τὰ
παρὰ τοῦ ἀγγέλου λεγόματα.
 a. 360 εἰς ἀρτικόλων] ως ταῦτα ἀρτιώς ἀκουσθμένος, <ἢ> ὥστε κολλῆσαι
τῇ διανοίᾳ τοῖς ὠδιν ἀκούσαντα.
 b. ἀρτικόλων] ἐν συναφῇ ἀρμόδιον· ἡ τὸν ἀρτιώς κολλώμενον.
 m¹b. 361 ἀρτ. ἀγγέλουν] ως τὰ κατὰ μέρος ὃνον ἀγγέλουσιν νῦν.
 a. 361 σπουδὴ δὲ καὶ τοῦδε: τὸ τούτου δὲ σπουδὴ οὕτω τελος ἔχει ἀλλ'
ἐπειγεται· τὸ γάρ ἀπαρτισμένον καὶ τέλος ἔχει, μεθ' δὲ οὐκ ἀλλο
πρακτός.
 b. 362 λέγοιμ' ἀντ...] εἰδὼς εὖ λέγομει στοι δι.
 a. 364 Τυθεὶς μὲν γῆγ: αἰθεσθεις τὰ Ὀμηρικά ὕγκάμα πρῶτον αὐτὸν
καταλέγει οἱ Αἰσχύλος.
 m¹b. α'.
 b. Προστίσιμ] Προστίς δέντρων.
 b. 367 λελιμμένος] ἐπιθυμών, παρὰ τὸ λίπτον.
 b. 368 μεσηγμέναις] τότε γάρ μάλιστα μέμητεν.
 m¹b. 369 θεῖναι] τόντα.
 m¹gl. Οἰκλείδης] τὸν Ἀμφιδρεων.
 gl. 370 σαίνεω] ἐκελίνων.
 b. 371 τρεῖς... λόφους] νεωτερικὸν τούτο, τοῦ κράνους ή τριλοφία.
 a. 372 κράνους χάλτερα: εἰον τῆς περικεφαλαίας τὸ χάλτερα.
 gl. 374 ὑπέρφρον] ὑπερίφανον.
 b. 376 ἐν μέσῳ σάκει] ἐν τῷ μέσῳ τοῦ σάκου.
 b. 377 πρέσβιστον ἀστρων] καὶ Πίναρος ἀστρον τὸν ἥλιον φησι.
 m¹gl. 378 ἀλίναι] χαίρουν.
 m¹gl. σάγαις] πανοπλίαις....

349 a (1) By marking τροπικῶς...πολεμίων as parenthesis the difficulty of this schol. is removed.

a (2) Qu. φησὶ <τοιεῖν>?

352 Qu. τῷ πολέμῳ? (τῷ πολέμου Heimsoeth).

359, 360 (a) These notes are written continuously as one. I have separated them, accepting Paley's emendation of the second (for ὥστε κολλῆσαι τῇ διανοὶ ἡ τοῦ...).

360 (b) τὸν... sc. λέγοιμ.

362 Apparently meaning that εὖ is to be joined to λέγοιμ.

364 (m¹b) i.e. πρῶτος. See schol. to 410.

- a. 380 ίππος χαλινόν: σέτως δεσμάνει καὶ σπίνει ὡς καὶ ίππος παλαιοτῆς σιδητιγγος ἀκούνια καὶ ἐπιθυμῶν πολλίουν εἰργεια πρὸς τοὺς πειθατούς.
- a. 382 τίν' ἀντιτάξεις: τίν' οὖν ἀντιτάξεις τῷ Τυβεῖ; τίς μὲν δεῖτι προστασίαν τῆς ἑγγύτητος ταύτης;
- b. 383 φερτήγον] ἀβύσσιστος ἀγρυπτής.
- a. 383 οὐδὲ Δικοπά γίνεται]: ταῦτα παρὰ Ἀλκαλοῦ· οὐ πιπρόσκα τὰ ἑπτάρημα διπλα οὐδὲ αὐτὸν καθ' ἀνταῦ θέντας ἔντειν ἔχει, οὐ μὴ δρά ὁ φίρων αὐτὸν γένεσται γενναῖος.
- m¹gr. οὐδὲ ἐλκ.] ἥγουν οὐ πιπρόσκα...:
- a. 387 καὶ νόκτα ταύτην ἦν λ(γεις): οὐ νότης, ταύτην δὲ ἦν λόγια εἶναι νόκτα τῆς δεκτίδος, τάχιστα προμακτίσται τῷ φορεθεῖται διπλού χωρίσται τόδε νόκτα. Ἑπιφέρει δὲ μάστιχ ἀγρυπτόνας "εἰ γάρ θανόντι τούτῳ δὲ" δημιουρούν πάντα."
- m¹b. τάχιστα καθ' εὐτοῦ] "τάχιστα καθ' εὐτοῦ" εἰσὶν ἀφελεῖς· κακός δὲ εἶται "ἢ δικαῖος."
- a. 389 ή διοία: παραβούντων Ἀττικῶν διντὶ τοῦ δικαίου· διδ δὲ τὸ μέτρον διέπεντεν· οὐ δὲ νότης· ταῦτα διοίας τινῶν γινόμενα τάχιστα τῶν κακῶν αὐτοῖς ἰστατικά σύμβατα.
- a. 393 κακός καθ' εὐτοῦ] διπλού τοτὲ τῆς δεκτίδος νόκτα καὶ τῷ πανεπιλόγου.
- a. 396 μᾶλλον σύγκρητη τε καὶ τὸν Αἰσχύλον]: καλός διητίσται τὸν μὴ τοῖς γίνεσται αὐτοῖς συμφιλούντα, μᾶλλον ἀλλότριον.
- a. 397 ὑπερφρόνος λόγους: διντὶ τοῦ ὑπερφρόνους· οὐον εἴτε ὑπερφράζα λόγος ἢ δὲ Τυβεῖς, ἀλλὰ καὶ μικροὶ τοῦ ὑπερφράζουν.
- m¹b. 398 αἰσχύλων] ἥργαν.
- a. αἰσχύλων γέροντος: ἀργός δεῖτι τῶν κακῶν λόγους, η τῶν ἥργων· διλέεται δὲ τὸ μὴ εἶναι κακός, η τῷ τρόπῳ ή, οὐδὲ Ορφεός, διτὶ τοῦ δικαίου.
- m¹gr. κακός] διαλέεται.
- m¹gr. 400 βίβωμ] τὸ γίνεται.
- a. δηγάρδος: γηγένειος πολύτης ἐκ τῶν σταρτῶν, οὐ τὸν μετὰ Κάδμου ἐπαγγέλμαν.
- a. 401 ἥργον δὲ κόβεοις]: οὐ τοὺς τοῦ Ἀρεως κόβεοις κρινεῖ αὐτοῖς ὁ πόλεμος.
- a. 402 Δίκη δὲ διμάζουν: τὸ τῆς συγγενείας δικαιούσι στόλλα αὐτοῖς εἰς τὴν μαχητριανήν.
- b. 400 ὡς δικαιοίω...] θεῖ δικαιοίων προμάχεται τῆς πόλεως.
- b. 407 (1) μάρπον ὑπέρ φίλων] οὐδὲ ποιοῦνται ὑπέρ τῶν φίλων πολιτῶν οἱ Θηβαῖοι.
- (2) ὑπέρ] η ὑπέρ δὲ παρεστη.
- gr. 409 τοστῷ] τῷ Μελανάπτερῷ.
- m¹b. 410 ή.

380 Qu. δικαιεῖσθε?

382 ἑγγύτητος may = 'neighbourhood' (*vicinitatis*), but Weckl. suspects it to have arisen from some confusion of τόλμης and ἑγγύητης.

385 δὲν η δ (i.e. επιφέρει) μ, γένεσται Wecklein. Dind. simply omits δ, Paley reads διτὶς η.

387 (a) δημασιν for δηθαλμοῖς proves the caution with which scholastic evidence must be received.

(m¹b) κακός *ed. The word is not legible. Either this or ιδίως suits the sense. Weckl. gives καλός.

398 (a) λόγους η τῶν ἥργων μ, corr. *ed. (§ Weckl.).

401 i.e. he plainly reads Ἀρεως and explains ἥργον as οὐ τόλμεος.

407 It should be obvious that these two scholl. (written as one in the MS) are inconsistent with each other. The latter offers a good specimen of the scholastic notion of classical style.

410 i.e. δεύτερος. The writer of this keeps marginal count of the seven. Cf. 364.

- a. 411 γίγας δδ' ἄλλος: πάνυ ῥητορικός ὁ Αἰσχύλος· ῥητορικὸν δὲ λέγει,
ὅταν τοῖς ῥήτορσι λόγος ἡτοι ἐπαινετικὸς ἢ φεκτικὸς περὶ τινῶν δύο
τοῦ μὲν αἱ εἰπεῖταινον ἡ ψόγον, †παραλείπηται τοῦ ἐπαινεῖται
πανηγυρικὸν δὲ καὶ δριμὺ περὶ τοῦ Τυδεώς λέγων, οὐκ εἰπὼν δτι
γίγας ἔστιν (ἢ) γίγασιν δμοιος, Καπανία δὲ ἐγκωμιάζων καὶ τὸ
μέγεθος αὐτοῦ, φησι “γίγας δδ' ἄλλος.” φαίνεται οὖν δτι ἀνδιτεπε
ἐν τοῖς περὶ Τυδεώς εἰπεῖν δτι γίγας ἔστιν ἡ γίγασιν δμοιος.
gl. τοῦ πάρος τοῦ Τυδέως.
δ. 412 μείων] “Τυδεύτης τοι μικρὸς μὲν ἦν δέκας, ἀλλὰ μαχητής.”
a. 415 οὐδὲ τὴν Διός: οὐδὲ τὸν τὸν Διός σκηπτὸν εἰς γῆν κατενεγένετα—
ἢ αὐτοῦ τοῦ Διός φιλονεκτήσαντος—ἴμποδῶν γενέσθαι αὐτῷ λέγει.
a. 419 ἔχει δὲ σῆμα: ἡ δὲ ασπὶς αὐτοῦ σημεῖον ἔχει ἀνδρα γυμνὸν λαμπάδα
βαστάζουσα διὰ χερῶν.
a. 422 λαμπάδα διὰ χερῶν...] ἐν ταῖς χερσὶν αὐτοῦ ἀνδ' δπλον οὖσα ἡ λαμπάδη.
a. 424 καὶ τῶν κέρδεις κέρδος(οι): πρὸς τῷ μείναι τὸ νικῆσαι τοῦτο γάρ ἔστι
κέρδεις κέρδος.
a. 434 ἀντρὸς δὲ αὐτῷ: ἀντὶ τοῦ ἀντιτετάκται· καὶ εἰ δγαν ἔστι μανιωδῆς
τὸν λόγον ὁ Καπανίας, ἀλλ' δμος αἰκίνητος τῷ παραστήματι ἡ
δύναμις τοῦ Πολυφόντον αἰνθίστηκεν μηδὲν δεδοκινα.
gl. στόμαργος] ταχὺς εἰς τὸ λαλεῖν.
a. 436 φερέγγυον φρούρημα: ἵκανος φρουρέων τὴν πατρίδα.
gl. φερ. φρόρ.] ἀξιόμαχον πρὸς φυλακήν.
a. 437 Ἀρτέμιδος εἰνοίσια: ὡς τοῦ Πολυφόντοντον ιερέως δυτος τῆς Ἀρτέ-
μιδος. ἀφίρωται δὲ τῇ Ἀρτέμιδι ἡ τῶν Θηβαίων διὰ τοῦτο οὖν
οὕτως λέγει. εἰνοίσιας οὖν τῆς Ἀρτέμιδος καὶ τῶν ἄλλων πολιού-
χων θεῶν.
b. 440 κεραυνὸν κ.τ.λ.] τὸ ἄκ τοῦ κεραυνοῦ βλέπε.
m^lextr. 441 τωλικῶν ἔδωλων] παρθενικῶν καθεδρῶν.
m^lgl. 443 ἐκλαπάξαι] ἐκβαλεῖν.
a. 444 καὶ μήν τὸν ἐντεῦθεν λαχόντα: τὸν ἀπὸ τοῦτου κληρωθέντα· τρίτῳ
γάρ τῷ Ἐπεόκλῳ <ἔγιλθεν> ὁ κληρός ἀπὸ τοῦ κράνους, ἐν φ περι-
στρέψαντες ἐκληρούν.
m^lb. 445 ί.
δ. 447 Νήστογος] οὔτε καλομάνια.
gl. 448 ἀμπυκτήροις] τοῖς χαλινοῖς.
a. ἐν ἀμπυκτήροις <ἀμπυκτῆρες> οἱ κορυφιστῆρες, τὰ προρεπτυῖδια
κυρίως. νῦν δὲ λέγει τοῖς χαλινοῖς, ἵνα τοῦτος θυμοῦ πλήρας
περὶ τοὺς χαλινοὺς ἀνακαρπτεῖν καὶ πειρίσγειν, ηδη βουλομένους
εἶναι πρὸς ταῖς πέλαις.
b. 450 βάρβαρος τρόποι] διπηρή ήχον. τῇ ἐπι τῇ σθρυγὶς βοᾷ.
m^lextr. 452 σεσημάτισται] * * * ἔχει σημεῖα.

411 παρά τινων δύο m, corr. Dind. Later m has τέσσερις γίγαστιν δμοιος,
corr. Heimsoeth. The portion still corrupt evidently contained παραλείπηται δὲ, and
ἐπαινούν (without ἡ ψόγον) can hardly be correct. Either παραλείπηται δὲ τῷ ἐπέρφ
(or ἐπορέψῃ) or παραλείπηται δὲ τῷ αὐτοῦ έστι τοῦ β would give the sense.

412 ll. 5. 801.

419 I have divided two notes which had become joined.

437 The writer may have had access to the epic. οὗτος = ‘in the way above.’
The second οὖν is like that in schol. to 102. The second part (as printed above) is
probably an independent note. The writer evidently read σύν τ' ἄλλων θεῶν (of rec.).

444 ἔγιλθεν add schol. rec. “ἔγιλαθ” would be nearer to ἐπέρφεσσεν.

448 (a) I have added <ἀμπυκτῆρες>, which was easily lost (although see 665,
679, 741). Later m has πλήρης, corr. schol. rec.

450 The text is corrupt. Schol. rec. has οὐσεῖ for ἐπεῖ, and this might suggest
εἰσεῖ, but the error may be deeper. Perhaps the schol. considered the σύργες a rude
or barbarous instrument, and the true reading may be διπηρή ήχον, ἢ εἰσεῖται τῇ σθρυγὶς
βοᾷ. I had once thought of ἡ Περούκη σθρυγὶς βοᾷ.

452 Probably an adj. has been obliterated answering to οὐδε μικρὸς τρίτων (e.g.
μεγαλοπερετῆ).

456 *profound refers to a great variety. Any fort which he attacked would fall.*

463 It is evident that the scribe meant his lemma to indicate that after writing the first *mu* he proceeded from the second.

467 Either *<π>* must be supplied or we must make two sentences, viz. λέγει
Δέλλος επαρτη- πεφί <ν> διεπαρτη. Schol. rec. has καὶ πεφί. as writes
διεπαρτη.

473 = has *preferens* over *preferita* *preferita*. The writer thought it necessary to explain *preferens* and the construction.

470 *excessive* n. *extensive* school rec. The right word may be still to seek.
(Perhaps c.f. *Kapföhrer*.)

480 तृष्ण विद्युतेः ए.
१. Probably the name

481 Probably the compendium for levies has fallen out after page 100. I have divided and described the three parts which is the

482 (^{in ext.}) I have divided and ascribed the three notes, which in the MS. are
meaninglessly written as one.

482 sq. The three scroll. are written in the MS as one. The jumble is remarkable (...rd r̄bq b̄x typpgappo upo rd r̄bq. q̄ d̄wte x.t.l.). I have corrected them according to the sense. *typpgappo* m., corr. rec.

- a. 482 sq. (2) περίδρομον πρὸς τὰ τέλη.
 a. (3) κύτος...κύλου] ἡ ἀσπὶς ἡ κοιλὴ πρὸς τῇ γαστρὶ τοῦ κατέχοντος αὐτὴν οὐσία.
- b. δῆψεων] τοὺς γηγενεῖς δρακοντόποδας ἔγραψεν.
- m¹extr.* 483 (1) κοιλογάστορος κύλου] δῆλη γάρ ἡ ἀσπὶς περιφερῆται καὶ κοιλη.
 (2) προστῆδαφισται] τὸ προστεμφαλεῖται.
- gl. 484 ἐνθεος] ἐμμανῆς.
- m¹extr.* 490 δύσχιμον] δυσχείμαρον.
- b. 491 Ὑπέρβιος ὄνομα κύριον.
- m¹extr.* 492 ψρέθη] προεκρίθη.
- m¹extr.* 493 sq. θὲλων ἔξιστορῆσαι...] θὲλων γῶναι τὰ τῆς οἰκείας τύχητα.
 a. 495 Ερμῆς δ' [...] τὰ διπό τῆς τύχης Ἐρμῆς αιναφίρουσιν.
- a. 497 sq. πολεμίους...θεούς] τοὺς θεούς <οὐς> ἐν ταῖς ἀσπίσι φοροῦσιν.
- a. 500 σταδαῖος] ἐνιδρυμάνος.
- gl. 502 προσφίλειον] οἰκείωσις.
- a. 503 πρὸς τῶν κρατούντων] τοῦ κρατοῦντος ἴστρον Διός, οὐ καὶ τὸ σημεῖον.
- m¹gl.* 508 ἀντίτυπον] ἁναγνῶν.
- a. πέποιθα κ.τ.λ.] πιστεύειν ἀπολεῖσθαι τὸν ἔχοντα ἐν τῷ σάκα τὸν ἔχοδον τοῦ Διός δάμνονα.
- m¹gl.* 512 λάψεων] φίλων.
- m¹b.* 513 ε' Παρθενοταῖος.
- gl. 520 καλλιπρφον] καλλιπρόσωπον.
- a. ἀνδρόποταις ἀνήρ] δὲ νεοστὶ εἰς ἀνδρας τελῶν, ἡ δὲ ἐν παιδικῇ ἡλικίᾳ ἀνδρεῖος. καλλιπρωτος δὲ ἀντὶ τοῦ εὐειδῆς, ἐπεὶ ἡ πρόρα ὡς δψις ἐστὶ νεώς.
- a. 522 (1) ὥρας] τῆς παιδικῆς.
 (2) ταρφίσεως πεπυκνωμένη.
- a. 523 δὲ ὧδε κ.τ.λ.] οὐ σύμφωνον τῷ κλήσαι τῆς παρθένου τὸ φρόνημα ἔχων, οὐλλαγμόν.
- a. 526 δυνεῖσθ] ἵπειδη Ὄιδεποντος ἡμίγη τῇ μητρὶ λύσας τὸ αἰνιγμα τῆς Σφιγγός.
- a. 534 Ἀρκάς] Αντιψάχος φησίν Ἀργεῖον αὐτόν, οὐκ Ἀρκάδα.
- b. δὲ τούδος] τοιούτοις ιστον οἷον ἦντι εἴπον.
- a. 535 μέτοικος] δικούσιον φόνον δράσας ὁ Παρθενοταῖος εἰς Ἀργος ἐφυγεῖ.
- a. 537 εἰ γάρ τύχοιεν] εἴθε γάρ παρὰ θεῶν τύχοιεν ἐπαξίως ὡν φρονοῦσιν ἀνοσίων καὶ ἀλαζονεύονται, ἐπὶ τῶν ἀσπίδων κομπάσματα ἔχοντες.
- a. 541 ἀκομπος κ.τ.λ.] δῆλο οἰδέν η στωπᾶν μὲν οἰδεν, τῇ δὲ χειρὶ πολεμεῖν· περιφραστικῶς, πολεμικώτατός ἔστιν.
- a. 543 δε οὐκ ἔστε...] δις τούτον τὸν κόμπον ἔφεξε τῶν πρᾶξεων ἀποδέοντα μηδὲ ἵστω πολῶν γενέσθαι.
- a. 545 θηρὸς κ.τ.λ.] τὸν φέροντα τὴν Σφίγγην.
- b. 546 μεμψέται κ.τ.λ.] η ἀσπίς, η η Σφίγξ, βαλλομένη τῷ διπό τῶν δοράτων κρουσμῷ.
- b. 550 λόγοι] δὲ λόγος δὲ διπό τῶν πολεμίων δὲ ἀλαζονικός.
- b. 551 τριχδε...τλέκαιμος] κατετ περίφραστος η θρέξ.
- b. 552 μεγάλα...τελέων] μεγάλα πράγματα ἀκούειν.
- b. 554 τούδε'] τοὺς τολμέουσεν.
- m¹b.* 556 Ἀμφιάρεω βία] Ἀμφιάραος Ὁϊκλέους τοῦ Μελάμποδος τοῦ Ἀμυθάονος τοῦ Κρητέως τοῦ Αἰδούον τοῦ Ἐλλήνος τοῦ Διός, μητρὸς δὲ Ὑπερμήστρας.
- b. 557 Ὁμολωσιμ] διπό Ὁμολωσιμ τῆς θυγατρός Νιόβης.

482 sq. (b) sc. δ σηματουργός.

483 Again the two notes are written continuously. For προστεμφαλεῖται I would suggest προστεμφανται.

497 <οὐς> add. Schol. rec.

508 (a) Since the note seems only to explain the construction, it is possible that the original schol. had ...τὸ ἔχοδον τοῦ Διός δάμνας.

522 (2) Perhaps (1) ταρφός: ταρφίσ· (2) πεπυκνωμένη.

534 (b) i.e. making an independent clause of δ δε τοιοδε δεήρα.

- a. 559 ἀδροφόντηρ] ἵνα τὸς Μέλανος ἀπίκτενεν παιᾶς Ἀλκάθου καὶ Δυκαυρία.
- a. 561 Ἐρινόν εἰληγῆρα] ἵνα δὴ ἐπηρόσατο Οἰδίποντος μεῖν αἴματος διαινέ-
μασθαι αὐτὸς τὴν βασιλείαν. ταῦτην οὖν τὴν Ἐρινόν ἡ πιστίνα.
gl. εἰληγῆρα] ἐπηρόστηρο.
b. τρέσταλος] ἱρόδη.
b. τρέσταλος φύνος] τὸν ἀξιοβάνατον· η τὸν συμπράκτορα αὐτοῦ.
gl. 564 ἐξυπιδίων τὸνομα] ἀναπτύσσοντ, ἐπιμολογῶν.
a. 565 τοῦτον ἀνδασύμενος] εἰς δύο διαιρέον τὸ δρόμον τοῦ Παλινάκου, τὸ
πολὺ καὶ τὸ νάκος.
b. 567 η γοῖος ἤργον] καθ' ὑπόκρισιν.
a. 568 (1) λέγειν μεθυστέραις] τοῖς μεῖν ημέας δυτερον λέγειν ταῦτα καλόν
δυτερον.
(2) λέγειν] διστοι τῷρι συδήλωσα.
a. 571 μητρὸς τε πηγὴν κ.τ.λ.] τὰ δάκρυα τῆς πατρίδος ποιὰ ταύσα πιεσθεία;
a. 574 τὴνδε παιῶν χθένα] κεραυνῷ γαρ σχισθείσα θλαβεν αὐτόν.
a. 576 οὐκάς ἀπιμον] οὐκέ μέντη, αὐτὸς γαρ ἀκεῖ καταποθέει ἵνα τὴς γῆς
δυτερον μετὰ δύνατον ἔμαντεν.
b. 577 γρ. εἴκουσιν οὐρανο.
a. 580 βαθέας ἀλοκα...] βαθέας δικαιον τὴν φρενός, οὐ δὲ ἀδρός
φύσεις λόγος, τοῦτο δὲ Πλάτων ἐν τῇ Πολιτείᾳ ἀπεδίδετο.
b. 582 ἀνηγέτας] τροπικῶς ὡς δὲτ ναυαγαλας.
a. 583 δευτὸς δε...] δυσκαρδέργαστος γαρ ἔστιν δευτὸς τοὺς δυοὺς τιμέ.
a. 584 ξιναλλάσσοντος] συνάγοντος· επὸ μεταφοράς τῶν τὰς συναλλαγὰς
καὶ τὰ συμβιβλαια ποιουμένων.
m¹gl. δριθοῖς] τῆς τέχνης η τῆς μαντείας.
a. 587 κερπός εὐδ κομπστέος] οὐκέ δέος κομψεσθαι δ κερπός αὐτῆς.
a. 588 ἀτρη δρουρα] λόμηρος χωρίον· η τὸν ποτηρὸν φύλα.
a. γνώμη.
a. 584 ταῦτον κυρήσας...] οἶον σὺν αὐτοῖς θηραβείς.
b. 589 εզ. βίσ...τείνουσι] τοῖς δρμαστοῖς τῇ βίσῃ.
a. 600 εζ. τομπτὸν τὴν μακρά...] διτὶ τὴν εἰς Αἰδην ἀποικίαν δικυνθίστεται
μαλεῖν τὴν ἐπαγγελίαν τῇ εἰς Ἀργος.
gl. 602 σφε] αὐτῶν.
a. 604 μηδὲ προσβαλεῖν] ἀλλ' ὡς μάντις τὸ τέλος εἰδὼς οὐκ εἰς κίνησον
δαντὸν καθῆσται.
a. 605 εἰ κερπός ἔσται...] εἰ φύει μέγθισαν τὸ μάντευμα <καὶ> περίπτεται
κερπός. εἰ ταῖς τοῦ Ἀπόλλωνος μαντείαις τέλος ἐν.
b. 606 η λέγειν] παραδικινικός διτὶ τοῦ καὶ, καὶ λέγειν τὰ κείρα.
a. 607 Δασθίθιον βίαν] περιφραστικὸς τὸν Δασθίην τὸν Ιωχυρόν.
a. 614 τελεῖσθ, ω...] διποτελεῖται δυτὸς εύτουχοι, τὰ διπὸ τοῦ πολέμου κακά διπὸ^{τῆς} γῆς διτὶ τοὺς ἀπελθόντας τρέπονται.
a. 616 τύργων δὲ ἕκοθεν...] ἀποβαλλεῖ δὲ αὐτοῦς δ Ζεὺς διε τὸν τυχόν
διαφθίρισην κεραυνῷ διτὶ ταῖς πέλαισι.
m¹b. 618 η δ Παλινάκη.
gl. 622 ἐπεικαχθέσαι] ἀνθίσσονται.
a. ἀλώσιμος ταῦλον...] ἀπονίκιον παίμανα ἴσχαλαλέδης μετὰ λαχῆς. αὐτὸς
καὶ διακόπει λέγεται περὶ ταῖς λαχές τῶν μυστηρίων.

559 Δικαιότα Butler.

561 (a) ἀναστόλλα Paley.

(gl.) Though written over εἰληγῆρα, is better suited to τρέσταλος.

(b) The second note b is written to v. 563, where it has no meaning.

568 The text is sound, and only a proper division into two notes is required (so also Headlam).

580 I have written ἀδρός for ἀνδρός (m). Cf. schol. 12. The passage in Plato
is 362 A.

600 sq. Construing τὴν μακρὰ τάλια μαλεῖν συκαβελκυθίστεται.

605 I have added <καὶ>.

616 διαφθίρει δι m.

622 (a) ταῦς is added by m¹.

ιθδομος, αντιστάτας τοῖς πολεμίοις ποιήσομαι ταῖς ἑπτά πύλαις σπειρού έγω τάξαι λοχαγούς πρὶν ή τὰ πρόγματα κατεπέζη, μάτι δε' ἀγγελων συχνῶν ξέγουν τὸ στράτευμα.

b. 272 στερχούντε *καὶ...* τοὺς συνεχεῖς <*καὶ*> κατεπέγοντας τὴν *άρη* ημῶν [φόδον].

m¹gl. 273 φλέγειν] ἀνάπτεσθαι.

b. 274 μέλει *κ.τ.λ.*] ὃ νοῦς· μέλει μοι, φησίν, ὡς εἰπεν ὁ Ἐπικλῆς, ἀλλ' ὁ ἐμοὶ φόβος σύκηρειν με ποιεῖ καὶ ἡσυχάζειν.

a. 275 γένετοντες δὲ καρδίας: αἱ ἐν τῇ καρδίᾳ μέριμναι ἀνάπτουσι τὸν ἐν ἐμοὶ φόβον. ή καρδία μου, φησί, δέσουσε τὸν πολιορκοῦντα στρατὸν ὡς δράκωνα ὑπὲρ τῶν νεοσύνων πλειάς.

a. 279 (1) τλαχών: τοντόστι, νεοράμενων ἐπὶ τῆς καλλιᾶς. ταῦτην γάρ λέχος εἴπειν. οἷον τῶν ἐν ὠρισμένῃ τόπῳ μενόντων καὶ μῆτρας δυναμένων Ἰπτασθαι.

δυστεννήτορας δὲ δυστεννήτους. πάντροφον δὲ τὴν πελειάδα φησίν, ὅτι πάντα τὰ δρυες ἄπαξ τοῦ ἔτους τίκτει, ή δὲ περιστερά *ἄλλα*: διὸ ἀνάκειται τῇ Ἀφροδίτῃ. περιστερά δὲ εἰρηται ή περιστά ἥρωσα, πλεονάζοντος τοῦ το κατὰ τὸ μέσον,

(2) πάντρομος] διὸ τὸν φόβον τοῦ δράκοντος.

m¹gl. 282 τοὶ μὲν] οἱ πολίται.

gl. 285 ἀμφιβόλουσιν] τῆς τόχης δηλονότη.

a. ἀμφιβόλοισιν: πάντοθεν βαλλομένοις· ή ἀμφοτέρωθεν.

a. 286 ἵσπτουσιν: μετὰ βλάψης βαλλουσιν ἐπιπέμποντες τοῖς πολίταις μον τὴν ὀκρύσσεσσαν χερμάδα.

b. 290 Καδμογενῆς ἀπὸ Κάδμου γάρ οἱ Θεβαῖοι.

a. 291 ποιος δὲ ἀμειψεσθε γαλας πέδ(ον): αὐτὶ τοῦ ποιον οἰκήστε δάπεδον ἴντεθεν μεταστάντες; εἰργαται δὲ καὶ ἐν Ήσανηφόροις Σοφοκλέοντες ἀς οἱ θεοὶ ἀπὸ Τίλαιον φίρουσι ἐπὶ τῶν ἀμων τὰ ἱατῶν ἔσανα, εἰδότες δὲ ἀλλόσκεται. ἐάν ταῦτην, φησί, τὴν γῆν προδώτε τοῖς πολεμίοις, πολαν βελτίσσαν αὐτῆς εὑρήσετε;

b. 292 τέρπειν πεδίον προείρηται.

a. 293 τάν βαθύχθοντες] οἷον τὴν εὐγειον ταῦτην καταλείψαντες εἰς τίνα χωρίστε;

a. 296 Πλοιεῦδων ὁ γαιοχος(οι): ή διτε τῆς ὑγρᾶς οὐσίας δειπότης Πλοιεῦδων, ή διτε δὲ τῆς θαλασσῆς οἱ δύμηροι, αὐτὸν ὡν οἱ χαρμαρροι.

m¹b. 298 Τηθός τε πάιδες] ποταμοί, ἀς απὸ τοῦ Όκεανοθ καὶ Τηθός ἀδελφῆς αὐτῶν.

a. 299 πρὸς ταῦτα, δὲ πολιορχο(α): αὐτὶ τοῦ δια ταῦτα πρὸς ταῦτα γάρ, δὲ πολίταις θεοί, τοῖς μὲν ἔμοι τοῦ τείχους Ἀχαιοις διτηρ ἐμποιησαται, ἀστε αὐτούτοις τὰ ὄπλα δίψαι. τούτου δὲ γενομένου πρὸς ἕρων πάντα δὲ διατοιθε περὶ τῶν πολιτῶν.

m¹b. 305 πόλεις ρύτορες] φύλακες τῆς πόλεως.

a. 306 εὐδροί τε: εὐδροί στάθητε συναπτίον τῷ ποιον ἀμειψεσθε γαλας πέδον.

a. 307 ὀξεγόστος λατ(είσω): δια τὰς ἀξυθηρητους λατὰς ημῶν.

m¹gl. 308 πόλιν] τήνθ.

m¹extr. ὠγυγίλας] ἀπ' Πύγιγον βασιλίσσοντος ίκα.

gl. 309 δορὸς δγραν] δια δόρατος ἀγρυθείσαν.

gl. 310 γαφαρά] δασθνει, θαφρέ.

b. 314 εἰ δέ οικοψεν τὸν λόγον τῷ θρήνῳ.

272 I have added <*καὶ*>.

279 οἷον τὸν ἐν... μ. In the MS (1) and (2) are utterly confounded by the compiler, who writes δυστεννήτορας δὲ δυστεννήτους, δια τὸν φόβον τοῦ δράκοντος· πάντροφον δὲ κ.τ.λ. I have made the rearrangement above.

285 (*gl.*) Written in the MS to *τι γένεται*; (284).

291 ἀμειψεσθε m, but corrected.

292 Headlam suggests that the notion had been commented upon in a lost note (e.g. at v. 102). I am inclined to suggest the reading δρασον πέδον: προαιρετόν (*i.e.* προαιρετέ'). Even δρασον: πλέον προαιρετόν would be tolerable in a scholion.

306 τὸ m, τῷ Wecklein.

- a. 315 Ιστηδὸν πλοκάμων: Ιστηδὸν δύοσθαι, τὸν ίστιν σύρεσθαι τὸν πλοκάμων.
Ιστηδὸν μετὰ ἀνάγκης· καὶ γάρ οἱ ίστοι ἀνάγκη τινὶ ἔσονται.
^{m¹gl.} 318 ίστηδὸν] δίκτην ίστων.
^{m¹gl.} λαῖσσος] λαῖσσα.
^{b.} δόλινιμένας] περιθυρίας.
^{m¹gl.} μαξιθρόν] δὲ πάστη συμμιγός φλυκίας.
- a. 320 (1) εἰλαντὸν δ' ἀρτιτρόπον(οι): εἰ μὲν διὸ τοῦ τὸ ἀρτιτρόπους, ταῦς νωστὴν τραπεζαῖς τῆς παιδικῆς φλυκίας καὶ ἡβησάσαις· εἰ δὲ διὸ τοῦ δ' ἀρτιθρόπους, ταῦς δέρι δρεπούμενα.
 a. (2) ταῖς δὲ παρὰ τὴν ἀκρῆν, φησί, διακορενομέναις έσται εἰλανθρός.
 a. (3) φιθρόπον(οι): ὅπερ τὸν ἄφεις αὐτὸν δρεπομένων τὴν ἡβήν πρὸ τῶν νορμίμων γέμειν.
 b. 321 διαμείψαις κ.τ.λ.] διαδίδοσθαι τὴν στέρησιν τῶν οἰκημάτων.
 a. 323 (1) τί τὸν φίλμα(νον): τί γάρ δέος πολλὰ λέγειν; δι προτενηκάς εύτυχώς τραπεζαῖς πλέον τοῦ γάντος.
 a. (2) οἱ τελευτήσαντες, φησί, καὶ μὴ τοιεύτης πειραθίσσετε συμφοράς δημιουρούν ήμόν πράττουσιν.
^{m¹gl.} προ-] πειρασθεῖα.
^{m¹gl.} 323 τυρφορεῖ] καλεσται.
 b. 329 καττῷ χραινεται] χαλεπότερος γάρ δὲ καττός ἐν ταῖς περιθήσεσιν.
 a. 330 λασθάμας: κυρίως τὸ ἐπίθετον Ἀριων ἀρρητα.
 b. 333 κεκομφόηται] ταραχαί. κεκομφόηται δὲ ή λέξει.
 g. 333 ὄρκαία] φυλάκι.
 a. ὄρκανη τὸ θηρευτικὸν δίκτυον, δὲ καὶ σαργάνη καλεῖται.
 b. 334 τρὸς ἀνδρὸς δ'...] παρὰ τὸ Ὁμηρικὸν “ἀνὴρ δ' ἐνθρ' ἀντοποδίζεται.”
 a. 335 βλαχαὶ δὲ αἴματα(δεσσοι): ἐπὶ τὸν δασμαῖα φθεγγρούμενον νέον φυτῆν βλαχήη θηκει. τὸντερ, φησί, τὸ νεογνῦ σύβετο τὴν φυτῆν
 βιαρθρὸν ἵσσοντα ἀταγόματα πρὸς τὸν πολεμίον αἰμάσσεται, δέστε αὐτῷ διαρρόν φυτῆν καὶ δεστερ προβατόθη προσέσθαι· τὸ δὲ δέστης βλαχαὶ βριθούσαν.
 a. 333 (1) διαιρόντες: συγγενεῖς· Ἐλληνος γάρ πάντας.
 a. (2) διαιρόντες] οἷον μετὰ αἴματος γυνέσαιν. η τὸν διαιρόντας καὶ συγγενούν καὶ δέ τὸν γένον.
^{m¹ext.} 339 ἐνυβαλεῖ] συντάπτε.
 g. 341 ἐντρομον] κοινωνῶν.
 g. 342 sq. ἔχειν...τελειμμένα] λαβεῖν βουλόμενα.
 a. 342 οὕτι μετὸν εἴητον λ': διὸ τούτου τοὺς πλεονίστας ἀμφαίνα. δὲ γάρ μῆτρα θαυματον αἰρούμενος μῆτρα τὸ λεοντίνον φαίνεται πλείονος ἀρρεγμένος.
 a. 343 τί δὲ τὸνδ' εἰκάσαι: τί δει ἀπονοήσαι δὲ τούτων η πάνθη καὶ συμφοράς;
 b. 343 ἀλγήνει] τὸν τυγχάνεντα.
^{m¹gl.}

315 I follow Paley in dividing the scholion into two parts. *τὸν ίστιν* should probably be either <*διστερ*> *τὸν ίστιν* or else *τρόπον ίστων*. See *m¹gl.*

320 a (2), i.e. *εἰλαντὸν* may belong to the former notion, or may look to *διαμείψαι*. In a (3) the addition of *τὸν* is quite in keeping with scholastic notions of possible construction. Cf. 1001.

323 The notes are written as one. In (2) there is no need to write *φασί*. The subject is δέ *χρόβος*. In *m¹gl.* I read *πειρασθεῖα* for *πειρασθεῖα*.

332 e.g. Ar. Lyrs. 491.

334 viz. II. 4. 472.

335 I should suggest διστερ φασί ('so that he means...').

338 (1) and (2) appear as one schol. in the MS. Pauw keeps them as one by reading <η> οἷον, but this leaves a repetition of the first part of the note by the third.

345 (*m¹gl.*) The abbreviation, written over *κυρήνα*, is taken by Vitelli as *αἰσθητόν*. It might be the barbarous passive *αἰσθανθέσ* (or *αἰσθηθέσ*), explaining *κυρήνα* ('meeting the eye').

- a. 346 πικρὸν δ' δῆμα θαλα(μητὸιων): πικρὰ θία τῶν παρθένων ἀποστο-
μάνων ἐκ τῶν θαλάμων.
g.l. 347 ἀκριτόφυτος] ἀναιμεγμάνη.
g.l. 348 γῆς δόσει] ὁ καρπός.
m¹b. 349 οὐτιδανοῖς] ἀνευφράντοις: τὸ γάρ γάνος δάνος οἱ Δωριεῖ.
g.l. 349 ἐν ροθίοις] ὡς ἐπὶ ναυαγοῖς.
a. (1) ἐν δοθίοισι φο(ρεῖαι): ἐπαδὴ τὰ κύματα ἵσθ' ὅτε ἀφέλλειν
παρέχεται ταῖς πόλεσιν, διὰ γάρ αὐτῶν τὰ ἐπιτήδαια ἄγεται—
τροπικῶς δὲ ρόθια ἐπεν τὰ συνεχῆ κυνήματα τῶν πολεμίων—
προσιθηκεν ἐπίτηδαις τὸ οὐτιδανοῖς, οἷον ἀχρεοῖς.
a. (2) δοθίουσιν: ταῖς ὑβριστικαῖς κυνήσσοτα τῶν πολεμίων· τούτους γάρ
ρόθια φησὶν, ἐπαδὴ πολεμοῦσιν. τὸ γάρ κύματα ἐπωφελῇ εἰσιν·
δι' αὐτῶν γάρ ὁ πλοῦς τὰ πρός τὸ ἔνη κομίζων ταῖς πόλεσιν.
b. 351 sq. δημιότερος δὲ ε.τ.λ.] μεταστάσαι εἰς δουλείαν οἰσουσι τὴν τῶν
πολεμίων εὐηγή.
m¹b. εὐηγή] ξεουσιν.
b. 352 sq. ὡς...ὑπερτέρου] ὡς τοῦ πολέμου κρατήσαντος.
m¹b. 354 ἐλεῖς] φέροις.
g.l. 355 νύκτερος τέλοις] ἀντὶ τοῦ νύκτα, περιφραστικῶς.
m¹b. 355 ἐπίρροθον] αὐξητικῶν.
m¹b. 357 τευθῶ] ἀγγελίαν.
a. 358 χνόας ποδῶν: μεταφορικῶς εἴπεν τὰ ἀκρα τῶν ποδῶν. ἀλλας· τὸ
συνεχῆ κίνημα τῶν ποδῶν παραβόλως χνόας εἴπεν· τοῦ μέντος
ἄξονος τὸ ἀκρον τὸ ἐντιθέμενον τῷ χοινικοῖς χνόῃ καλεῖται.
a. 359 καὶ μήν ἀνάξ: καὶ μήν αὐτὸς ὁ Ἐπεοκλῆς ἐπειγεται, ἀκουστόμενος τὰ
παρὰ τοῦ ἀγγελον λεγόμενα.
a. 360 εἰς ἀρτικόλων] ὡς ταῦτα ἀρτίως ἀκουστόμενος, <ἢ> ὥστε κολλῆσαι
τῇ διανοίᾳ τοῖς ὠσὶν ἀκονσάντα.
b. ἀρτικόλων] ἐν συναρφῇ ἀρμόδιον· ἡ τὸν ἀρτίως κολλώμενον.
m¹b. ἀρτ. ἀγγελίου] ὡς τὰ κατὰ μέρος ὅμοι ἀγγελλούστος νῦν.
a. 361 σπουδὴ δὲ καὶ τοῦδ': η τούτου δὲ σπουδὴ οὕτω τέλος ἔχει ἀλλ'
ἐπειγεται· τὸ γάρ ἀπηρτισμένον καὶ τελος ἔχει, μεθ' δ οὐκ ἀλλο
πρακτέον.
b. 362 λόγοι' διν...] εἶδες εὖ λόγοιμι στοῖ δν.
a. 364 Τυθέντι μὲν ἦδη: αἰδοσθείσε τὸ Ὁμηρικά δυκάμια πρώτον αὐτὸν
καταλύγει οἱ Αἰσχύλος.
m¹b. α'.
b. Προτίσιμ] Προτίσις ὁμοτόνως.
b. 367 λειψιμένος] ἀτιθημάτω, παρὰ τὸ λίπτω.
b. 368 μεσημβρινάτ] τότε γάρ μάλιστα μέρην.
m¹b. 369 θεῖαι] τέντα.
m¹gl. Οἰακείδηρ] τὸν Ἀμφιάρεων.
g.l. 370 σαίνειν] ἀκελλίναν.
b. 371 τρεῖς...λόφοις] γεωτερικὸν τοῦτο, τοῦ κράνους η τριλοφία.
a. 372 κράνους χαίτωρα: εἰον τῆς περικεφαλαίας τὸ χαίτωρα.
g.l. 374 ὑπέρφρον] ὑπερφανεν.
b. 376 ἐν μέσῳ σάκει] ἐν τῷ μέσῳ τοῦ σάκου.
b. 377 πρεβιστοτον ἀστρων] καὶ Πίνδαρος ἀστρον τὸν ἡλιον φησι.
m¹gl. 378 δλίων] χαίρων.
m¹gl. σάγαιοι] πανοπλαισ....

349 a (1) By marking τροπικῶς...πολεμίων as parenthesis the difficulty of this schol. is removed.

a (2) Qu. φησι<*τοιεῖν*>?

352 Qu. τῷ πολέμῳ? (τοῦ πολεμίου Heimsooth).

359, 360 (a) These notes are written continuously as one. I have separated them, accepting Paley's emendation of the second (for ὥστε κολλῆσαι τῇ διανοίᾳ η τοῖς...).

360 (b) τὸν... sc. λόγον.

362 Apparently meaning that εὖ is to be joined to λόγοιμι.

364 (*m¹b*) i.e. πρώτος. See schol. to 410.

- a. 380 ἵππος χαλινόν: οὗτος δεσμαίνει καὶ σπεῖδε ὡς καὶ ἵππος πελμωτή σελιπτίγγος ἀκούειν καὶ εἰπεῖν μόνη πολέμου εργεται πρὸς τοῦ
τιμβάτου.
- a. 382 τίν' ἀντιτάξεις: τίν' οὖν ἀντιτάξεις τῷ Τυβεῖ; τίς ἄξιός ἔστιν προ-
ιστασθει τῆς ἐγγύτητος ταύτης;
- b. 383 φερόγγων] ἀδιδοστος ἐγγύτητη.
- a. 385 οὐδὲ θάκοπα γένεται: τάντα ταῦρον Ἀλκαίον· οὐ τιτράσκει τὰ
τείστρα δόπλει οὐδὲ αὐτὸς καθ' ἀνταῦθαντα μέχει, εἰ μὴ ἄρα ὁ
φίρων αὐτὸς γένεται γενναῖος.
- m¹gl. οὐδὲ Δικ. [γένεται οὐ τιτράσκει...].
- a. 387 καὶ νόκτα ταύτην ἦν λέγεις: ὁ νοῦς, ταύτην δὲ ἢν λέγεις εἶναι νόκτα
ἔτι τῆς δεσπόζος, τόχε προραγτεῖται τῷ φορεσθεὶ ὅτι χωρίσται τοῦ
νόκτα. Επιφέρει δὲ διστηρὸς ἐγγρούμενος “εἰ γέρε βανόντι τοῦ τε
δημασθεντοῦ πέντε.”
- m¹δ. τάχις ἀν κ.τ.λ.] “τάχις” ἀν αὐτῇ ή τοῦ “εἰσεῖν μέφεισεν· καίνως δὲ εἶπεν
“ή ἔνοια.”
- a. 389 η ἔνοια: παρεργούμενος Ἀττικός διητὶ τοῦ ἔνοια· δια δὲ τὸ μέτρον
ἐξέτανεν· οὐ δὲ νοῦς· τὰ δὲ ἔνοιας τυντὸν γενέμενα τόχε τῶν κακῶν
αὐτοῖς ἔσται σύρβελα.
- a. 393 κατέβει καθ' αὐτοῦ] ὅτι φίρε ἔτι τῆς δεσπόζος νόκτα καὶ τὴν τανε-
ληριν.
- a. 396 μᾶλλον ἀργεῖ τι καὶ τὸν Αἰσχύλον]: καλῶς διητέαξεν τὸν μὴ τοῦ
γένεσιν αὐτοῖς συμφιεσθεῖν, μᾶλλον ἀλλότριον.
- a. 397 ὑπερφρόνος λόγους: διητὶ τοῦ ὑπερφρόνους· οἷον εἴτε ὑπερήφανα
λόγα ὡς δὲ Τύπος, διλλὰ καὶ μιστὶ τοῦς ὑπερφρόνους.
- m¹δ. 398 αἰσχρῶν] ἔργον.
- a. αἰσχρῶν γέροντος ἀργός: ἀργός ἔστι τῶν κακῶν λόγων, η τῶν ἔργων·
φίλει δὲ τὸ μὴ εἶναι κακός, η τῷ τρόπῳ η, οὐδὲ Οὔρος, διητὶ τοῦ
διαλόγου.
- m¹gl. κατέβει] Βαλδές.
- m¹gl. 400 μίσημεν] τὸ γένος.
- a. ἕγκλείρος: γηγένειος πελίτης ἐκ τῶν σταρτῶν, οὐ τῶν μετὰ Κάδμου
ἐπηρέσσων.
- a. 401 ἔργον δὲ ἐν κόν(βοις): ἐν τοῖς τοῦ Ἀρεως κόβαις κρινεῖ αὐτοὺς δὲ
πόλεμος.
- a. 402 Δικαιηδὲ δράμεμον: τὸ τῆς συγγενείας θύλαιον στόλλει αὐτὸν εἰς τὴν
μαρτυρίην.
- b. 403 ὡς δικαιωτ...] ὅτι δικαιωτος προμάχεται τῆς πόλεως.
- b. 407 (1) μόροις ὑπὲρ φίλων] οὓς ποιοῦνται ὑπὲρ τῶν φίλων πελιτῶν εἰ
Θηβαῖοι.
(2) ὑπὲρ] η ὑπὲρ δὲ περισσοῦ.
- gl. 409 τοστηρ] τῷ Μελανίστη.
- m¹δ. 410 β.

380 Qu. δικαιωτῶν?

382 ἐγγύτητος may = ‘neighbourhood’ (*vicinitatis*), but Weckl. suspects it to have arisen from some confusion of πελῆς and ἐγγύτητη.

385 δὲν γέδ (i.e. εντρε) μ, γένεται Wecklein. Dind. simply omits δ, Paley reads διητὴ δ.

387 (a) δημασθεν for ἀφθαλμοῖς proves the caution with which scholastic evidence must be received.

(m¹δ) καίνως *ed. The word is not legible. Either this or θέλει suits the sense. Weckl. gives καλέσ.

388 (a) λέγων η τῶν ἔργων μ, corr. *ed. (η Weckl.).

401 i.e. he plainly reads Ἀρεως and explains ἔργων as δ πόλεμος.

407 It should be obvious that these two scholl. (written as one in the MS) are inconsistent with each other. The latter offers a good specimen of the scholastic notion of classical style.

410 i.e. δεύτερος. The writer of this keeps marginal count of the seven. Cf. 364.

- a. 773 καὶ σθὲ σιδαρονόμῳ: καὶ τοῦτο ἐπηράσσατο, διὰ σιδήρου αὐτοῖς τὴν οὐσίαν κτήσασθαν.
- b. 776 καμψίπον] ἡ κάμπτοντα τῶν κολαζομένων τὸς πόδας· οἰονται ἡ συμποδίζουσα καὶ μη ἔστι φυγεῖν.
- a. 777 θαρσέστε, παιδεῖς: ἀγγέλος ὁ καὶ πρότερον ἀπαγγεῖλας περὶ τῆς τῶν Ἀργείων ἑφόδου, οὗτος καὶ νῦν ἀπαγγέλλει τὴν ἀδελφοκτονίαν.
- b. παιδεῖς μητέρων] συνγενεῖς, η διαλιτική, ὅποι μητέρων ἀπλῶς τραφεῖσαν.
- g. 779 κομπάσματα] τὰ παλαιά αὐτῶν κομπάσματα.
- a. 780 πόλις δὲ ἐν εὐδαίᾳ τε: ἀλληγορεῖ πόλιν, καὶ λέγει διτὶ πολλῶν προσβαλόντων τῇ πόλει οὐδεὶς εἰς αὐτὴν εἰσέπεσεν.
- b. 781 ἀντλον] τοῦ κύματος τὸ οὖν.
- a. 785 εἴδη. (1) τὰς δὲ ἐβδόμας: ἀξιοπίστως καὶ τὸν ἀριθμὸν τῶν πυλῶν ἔργον· ἡ γάρ ἐβδόμη, φησι, πύλη. ἐβδόμη γαρ ἐγενήθη Ἀπόλληνον οὖν οὐχὶ εἰπεῖν αὐτῇ η ἐπόλη η ἐβδόμη, ἀλλ' ὁ φυλάττων αὐτὴν Ἐτεοκλῆς.
- (2) κραίνων παλαιάς κ.τ.λ.] Ήντα τὰ μαντεύματα τοῦ Ἀπόλλωνος τὰ Δαιτὸς δοθέντα τέλος λάβη.
- b. ἐβδομαγέτην] ἐν ἐβδόμῃ γεννηθεῖσα.
- b. 786 εἰλεῖται] ἐσώσεται.
- b. 788 νεόκοτον] νεωστὶ κατεσκευασμένον.
- b. 793 μάντις εἰμι] προείπον γάρ αὐτῷ.
- g. 794 ἀμφιλέκτως] ἀμφιβόλως.
- a. 795 ἕκεῖθι κῆλον: εἰς τοσοῦτον ἥλθον ὥστε καὶ φονευθῆναι τὸν βασιλέα;
- a. 798 αὐτὸς δὲ ἀναλοι: δὲ Ἀπόλλων ἀναλίσκει τὸ τοῦ Οἰδίποδος γένος.
- m¹gl. 802 παμπησαῖς] τὴν περιουσίαν.
- b. 803 ἐνταφῆ] δοσον ἐνταφήναται.
- b. 807 Ζεῦ καὶ...δαιμόνες] ὁ τρόπος ἔρχονται· “Ζεῦ ἄλλοι τε θεοί.”
- a. 810 πότερον χαίρω: φρονίμως δὲ ποιητής μέσην ὅδον ἔδραμεν· καὶ σωθεῖσθαι τὴν πόλεων ἀπότομον τὸ ὄρην, καὶ “οὐχ ὁστῇ κταμένοισιν ἐπι-ἀνδράσιν εὐχετάσασθαι.”
- m¹b. ἐπολολύξω] μετά χαρᾶς παίανισθαι.
- b. 813 ἀτέκνους] ἐπὶ κακῷ τεχθέντας.
- m¹b. ἡ τοὺς μη τεκνοτοιήσαντας.
- a. 814 οἱ δῆται ὄρθως: ὄρθως οὖν καὶ ἐπωνύμως Ἐτεοκλῆς καὶ Πολυνείκεις ἐκλήθησαν.
- a. 817 καὶ τελεία γένεος: καὶ τελουμένη ἐπὶ τῷ γένει τοῦ Οἰδίποδος ἀρέτη.
- g. 819 περιπίπτει κρύσις] περιπίπτει φόβος κακοῦ.
- a. 820 ἔτεντα τύμβῳ μέλος: τὸ ἔτηνται, κλέουσα αὐτοὺς δυσμόρως θανόντας ὑπὸ δορὸς ἀλλήλων ἐπιτυμβίσιον ὄρην ἔτενται, ὡς Θουάς.
- m¹b. τύμβῳ] ἐπιταφίων.
- a. 823 ἡ δύνορυς δέ: δυσοιώνιστος γέγονεν αὐτοῖς η συμφορά τῆς μάχης· ἐπὶ κακῷ συνήθον εἰς μάχην.

777 b ἀπαλῶς Victorius, but 'entirely' has its point.

785 In the MS note (2) is interpolated in (1) after πύλη and before ἐβδόμῃ γάρ. I have divided the two scholia, as above. The gl. does not prove that the writer read ἐβδομαγέτη. He quite as probably connected γέτης with γίγνομαι.

788 This might suggest νεόκοτον.

795 Though τῷ βασιλεῖ might be suggested, the Chor. is primarily thinking of Eteocles.

803 δόσον in place of δσην shows that the note refers to the supposed single word ἐνταφῆ.

807 i.e. Hom. Il. 6. 476.

810 I have punctuated after ἔδραμεν. Not perceiving that καὶ...καὶ... = 'on the one hand...on the other...', Robortello adds <ηγένεται> after ἀπότομον. The Homeric passage is Od. 22. 412.

814 Ἐτεοκλῆς is an alteration from Ἐτεοκλεῖς. Probably the word is a late insertion into the note by one who did not understand the following καὶ.

820 The schol. supports a suggestion Θουάς δέ, αὐτοσφαγές (*ed.). See crit. n.

823 δέδε (sic).

- a. 825 οὐδέ διτίθεται τὸ ποιῆσαι τὸ δαντὶ <τὰ> παρὰ Οἰδίποδος.
 A. 827 ἀπιστοί] διτὶ οὐκ ἐπιστηθῇ Ἀπόλλων.
 a. 828 μέρμην δ' αὐτῷ πτόλεμον: ηδὲ φροντίς, τὴν ξυχεῖν δὲ Δάιος περὶ τὴν μήτην καὶ τὸ θεοπτεύματα <τὰ> παρὰ τοῦ θεοῦ κατὰ τὴν πόλεων οὐχ ἡστάχασεν· οὐδὲ αἱματίνεται, φησίν, ἀλλὰ ἵκ τοῦ ἐναντίου δέξεται τελέσται.
 m¹gl. 829 αἱματίνεται] διπρακτοῖ.
 b. 831 αἰλαγά: θρηνητικά.
 b. 833 οὐ λόγη] ἀλλ' ἤρρη.
 a. 833 τεῖδ' αἰσθόμελα: αὐτὰ δὲ ταῦτα φανερά· ὅρᾳ δὲ χορός τὸ σώματα βασταζόμενα.
 gl. 835 κακά' αἴσθοφόντα: ἀλληλοκτόνοις γαρ ἡγίνονται.
 a. 838 η τόνος τῶν...] η τὰς κακὰς αἵτος τῶν κακῶν οἰκεῖ ἢ τῆς τῆς ιστίδης καὶ τοῖς οἰκους τούτοις.
 m¹gl. 841 πίτυλον] κτίστον.
 m¹gl. 842 μελάγκροκον] τὴν μὲν λαΐφος ἔχοντα.
 b. 843 θεωρίδα] τὴν θεάγονταν τοῦς περιόρες.
 a. ναιτοῦλον θεωρία: οὕτως· τὴν τοῦ Χάριτος γανθὸν θεωρίαν εἶπεν· κυρίος δὲ τοῦ Ἀπόλλωνος ηδὲ Δῆμος αἰτερχομένην. λόγη δὲ, δητεύτην ὅδον θεωρικήν μεταπέραν οὖλον διστόνος τὴν διτὶ τὸν Ἀχίροντα· τὴν δινῆλιον, ηδὲ μηδὲ θλιός ὅρᾳ, η τὴν τὸν πατέντοντόν. ἄγνη γαρ ηδὲ Δῆμος ἀπιστοῖσα· πάνθοκον δὲ, διτὶ τάντας δέχεται τοὺς ἀποθνήσκοντες.
 m¹gl. 845 τὸν διδλον] ἑφερηρηντικόν.
 b. 847 (1) τὸν τράχην] εἰς τὸ πράγμα, τουτίστιν διτὶ τὴν συμφοράν.
 (2) αἴτῳ] εἰ δέδειλον τὸν βασταλέων.
 a. 852 ημᾶς δὲ ἔκει πρότερον: οἴκαιον ημᾶς προκατάρχεσθαι ὡς προακουσίας, θεακόταν δὲ ἔκεινα.
 b. 855 ἔχοντας ταῦτα] οὗτοι γαρ καὶ ταῦτα δὲ ἀγαθοί.
 a. 856 οἱ δυνατοῦλοφοί(αι): ὃ δυνατοῦλοφοταταὶ πασῶν παρθένων εἰ μίτρας κατὰ τὸν φόρον ἱερόντοι. αὐτοὶ δὲ τῆς μίτρας καὶ [άντρας οὐδὲ στράφοις εἰστεν].
 a. 858 στήνομαι: αὐτοὶ τοῦ στήνοις Ἀττικῶς· καὶ γαρ Ιατρέβομαι καὶ διλέσμαι φασίν.
 a. 859 μήτ' εἰς φρεσὸς κ.τ.λ.] δητὶ οὐκ εἰς φυγῆς θρηνοῦ.
 b. 861 κακῶν ἀπρόμονες] δι τοῦ κακοῦ δικρήτες.
 a. 862 πατρόνος δόμοντος δόμοντος: αἰτοῖς τῆς ἀλλότερας γενέματος· περθῆσαντες· ἥρμους ποιήσαντες τῷ βίφα.
 b. 863 ηδη δεξιλαχθεῖ τὴν ιστρη μορφαν λαχόντες.

825 I have added <τὰ>. Kirchhoff writes η δρά for παρὰ. Better perhaps <η δρά η> παρὰ to answer to περιόρες of the text.

828 I have added <τὰ>. καὶ τῆς πόλεως μ, corr. Scrof.

843 (b) The explanation may refer generally to the context. Otherwise it might support περιστοῦλον (see Weckl. Appendix).

(a) A note very corruptly written. οὐδὲ μ, which I read as οὐδὲ: otherwise δητεύτη (i.e. σημειώσα δητεύτη) Heimsoeth, νῦν Kirchhoff. θεωρητικήν μ, corr. Dind. In λόγη δὲ κ.τ.λ. the sense seems to be 'and he means, because the lament, as it were, knows this as a Theoric way, the way to Acheron' (i.e. γάντας καὶ' οἴρος implies that the lamentation guided the way). This takes θεωρία of the road. δυαντοῖν is corrupt. Perhaps δυαντλων ('infected').

847 The MS makes the two notes into one. The schol. here made θρῆσκον depend on θέσις, and punctuated after θεωρίη.

856 μίτρας μ (bis). I read φόρον for φθορόν (μ) in the sense 'wear.' λότονται μ, corr. Heimsoeth.

858 To the later scholiast almost any unusual *Græcitas* was to be labelled 'Αττικῶς (sup. 102). The scholl. to 858 and 859 are written as one.

868 (b) If this note really belongs to this line it suggests ιδέντων', τοιγε δη in the text (see crit. n.).

- a. 868 ήδη διελλαχθείσης τῆς φιλίας γέγονεν, ἀλλ' οὐτι
ἀναιρέσθαι τῇ <διά> στιβήρου.
- a. 870 κάρτα δ' ἀληθῆς: τῷ δοτεῖ η τοῦ Οἰδίποδος Ἐρυνής ἐπιλέσσει τὰς
ἐκείνους ὄρδες κατὰ τῶν παιδῶν.
- a. 872 δι' εἰσονύμων: τὸ ἔξης, διελλαχθείσης εἰσονύμων. τοῦτο δὲ συμβαίνει
ἐν τοῖς κατὰ τὸ ἱερόντος ισταρένοις.
- a. 874 (1) ὁμοσπλαγχνῶν τε πλευρῶντας. ἐκάτερος γάρ τῶν μονομαχούντων τὸ αριστερὸν
πλευρόν τοῦ ἀντιπάλου πτερώσκειν βούλεται.
- (2) οἷον διὰ τῶν πλευρῶν αὐτῶν καθηκαστὶ οἱ δρόσπλαγχνοι.
- a. 878 διανταίαν λέγεις τὸ πλαγάν: πληργήν λέγει διαιμπάξ γενομένην, καὶ
ἔπι τῶν σωμάτων καὶ ἐπὶ τῶν οὔκων. ἀμφοί γάρ ἔχει κακῶς.
- a. 880 ἀναυδάτῳ μένει: ἀνήρονται ὑπὸ ἀλλῆλων ισχύνει μεγάλῃ καὶ ἀληθῆφ.
- b. 882 τὸ διχόφρονι σύν δρονοῦντες.
- b. 883 διήκει δὲ...] ὡς τούτων στεναγμὸς ἥψατο καὶ τῆς πόλεως.
- a. 885 μενεῖ τοτέαντα τὸ ἐπιγύρων (ροτ): ἀλλοις ἔσται τὰ χρήματα δι' ἀπόλοντο. η οὖτως, τὰ κτέανα ταῦτα, οἷον τὰ ὄντες, διήκει μέχρι τῶν
ἐπιγύρων. κτέανα δὲ εἴτε ὡς ἐπὶ οὔσιας, οἷον κληρονομησούσι
τῶν πατέων οἱ παῖδες.
- a. 890 διευκάρδιοι: δέξιμοι δέντες ἴμοιρησαντο καὶ διενέμαντο τὰ κτήματα
ῶστε τοῖς λαχεῖν. φησὶ δὲ τὰς ταφάς.
- a. 892 διαλλακτῆροι δ' οὐκ ἀμεμφίσιοι: μίμορται δὲ οἱ φύλοι αὐτῶν τὸν
διαλλακτῆρα σύνορον ως μηδετέρῳ χαριστάμενον.
- ^{m¹ b.} 897 τόχ' ἀν τις εἶποι: ως ἀνοίγως αὐτὸν επονήσης ἵρωτῷ τίνες αὐτοὺς
μένουσιν.
- b. 898 λοχαῖς αἱ σκαφαὶ. τὸ "φυτὸν ἀμφελάχαινεν."
- b. 899 τὸ μὲλ' ἀχέσσοσα] λείπεται τὸ προποντό.
- ^{m¹ ext. r.} 901 αὐτόστονος: ἐν ἕαντω τὸν στόγον ἔχων: δὲ γάρ, φησίν, αὐτοπήμων
ἐστίν, ἀφ' ἕαντον τὰ κακά ἔχων καὶ τὰ πολέμα <φρονῶν>. Βατέρων δέ, δαῖμον τὰς φρένας. <οὐ φιλογαθήσ>, οὐκ ἐπὶ τοῖς καλοῖς
χαίρεν.
- gl. 903 δακρυχένως ἐκ φρενοῦ δὲ βάθους θρηνῶν.
- gl. 904 κλαιομένας...ἀνάκτοι] κλαιούσθησε τοὺς δέος βασιλέας.
- a. 906 πάρεστιν εἴτεν: πάρεστιν ἐπ' ἀμφοτέρων τούτο εἴτεν. . δὲ
βασιλικῶς ἰκβαλλὲν τὸν δαῖμον, δὲ βασιλικῶς ἐπιστρατεύεσα.
- b. 907 ως ἐρβάτη κ.τ.λ.] διτίοις γράφουσι εἰς τε Θηβαίον καὶ Ἀργείον.
- gl. 909 τολυφθόρους] μετὰ φθορᾶς Διδόνας.
- b. 910 δυσδαιμόνων] δυσδαιμόνην, διὰ δικαίων δύρα διχεῖν.

(a) I have added <διά>.

872 Wecklein reads ...δι' εἰσονύμων <τεττυμένοις>. But the schol. is only
showing the connection, and uses the fewest words.

874 I have divided the note into two parts. The first evidently belongs to δι' εἰσονύμων κ.τ.λ. (2) καθίκασιν Weckl. (who also corrects αὐτῶν of m).

880 (b) Οὐ διθέγκετο?

897 ἀνοίγως may be scholiastic for 'incomprehensibly.' Wecklein's αἰνηγρα-
τῶδες is too remote. If emendation is required either οὐ νοητῶς or διανοητῶς
would be nearer.

898 i.e. Hom. Od. 24. 241.

899 (b) i.e. the word προποντό.

901 The note is exceedingly confused in m, viz. καὶ τὰ πολέμα· Βατέρων δέ,
οὐκ ἐπὶ τοῖς καλοῖς χαίρεν. δαῖμον τὰς φρένας. The correction of the order is by
Wecklein, who also adds <οὐ φιλογαθήσ>. I have added <φρονῶν>. The note
thus contains two interpretations of δαῖμον.

906 It seems as if this strange note was written to a construction παρ. (τούτο)
εἰπεῖν ἐπ. διθλ., ως ἐρβάτη, i.e. 'they may both be called ἀνάκτοι in virtue of what
they did (viz. δὲ μὲν β. κ.τ.λ.).'

907 It is tempting to suggest αἴτιοι.

- a. 917 δρόστοροι θῆτα καὶ τανάλει(θραι): δέλφοι καὶ τανάλειροι γηρύνασιν,
ἄλλοις διατρέποτες ἢ ραυνορέγη ἔριδι πρὸς τῷ τίλαι τῇ φιλο-
τεκίᾳ. ἀποβανόντες γέρ τε πέπανται τῷ ἔχθος.
- a. 921 ἵνα γαίᾳ [οὐδὲ] ἡ [καὶ] αὐτόν κάχυται ἢ τῇ φονορρόῃ γῆ.
- b. 923 δμαμαῖ] τῇ συμφορῃ.
- a. κάρτος δὲ δραμμαῖ]: δυτικοὶ δέλφοι εἰσὶ ταῖς προαιρέσεσι τουθεῖς
δύτες.
- a. 924 (1) πικρὸς λυτήροι τανάλει(θραι): πόντιος, ὅτι οἱ Χαλυβῖτες παράλιοι εἰσιν.
(2) ίδης γέρ δὲ τῷ Πόντῳ οἱ Χαλυβῖτες, δύτες δὲ σιδηρος. πικρὸς δὲ
σιδηρός, ὅτι διὰ πικρὸς ή κατασκευή.
- a. 927 (1) κακός βατητράς: πικρὸς μεριστής δὲ σιδηρος τῶν χρυσάτων.
(2) δραίς πικρός] ἑταῖρη ἐπιρρέσαστο δύτες ξυφῶν αὐτοῦς τὴν σείαν
νέρασθαι.
- a. 932 γέρ τιλοτος δίβυσσος ἔσται: πολλὴ τῆς γῆς δέρβοντας ἀποκέπεται
αὐτοῖς. ή στρως, ὅπλη γῆς δὲ δὲ τιλοτος αὐτοῖς κίρυται,
δύτη τοῦ δέρματος.
- m¹extr. 933 τολλᾶς [τίτανθειατει...] εἰ τολλᾶς κακὸς ιδότης.
- a. 935 τιλοτης δὲ εἰπηλδ(λαξα)]: ἐπὶ δὲ τῇ τελευτῇ αὐτοῦ εἰ δραίς ἐπηλ-
δαξαν.
- b. 936 θρηνητικὸς χορός.
τὸν δέντιν νόμον] τοὺς δρόμους καὶ εἰς μάχην παρακλητικόν.
- a. 937 παντρόποιοι φυγὴ γίνονται: οἶον εἴκη φέρει τὰς συμφορὰς τὸ γένος,
ἄλλα δέδουκαν κύτα τοῖς κακοῖς, τῆς δὲ Διῆς τρόπαιον ἔστηκεν.
γίνονται] τοῦ Ιδέου.
- gl. 941 ταυτοῖς θεασας] παταχθεῖς ἐπάταξας.
- a. 942 σὲ δέ θάνετος: διρρήσθησαν αἵτοις. δὲ πλήξας ἐπειγή, δὲ διεθαύειν
ἀνελάν τὸν ἕπερον ἀπέβαντο.
- a. 947 (1) ίτο γέρος, ίτο δέ(κρινα): ποτὲ πρὸς τοῦτο, ποτὲ πρὸς <τὸν>
ἕπερον.
(2) ίτο: κομιδεῖσθαι.
- a. 948 τιρκοκείσεται κακατράς] καὶ δὲ ανελάν τὸν ἕπερον καὶ αὐτὸς προκα-
στεῖται, τοντότε τέναρηται.
- gl. τιρκοκείσεται] δηλούσται πικρός.
- a. 950 (1) ἀχέτων τοῖσιν: τοῖς πιλότοις ἀγχιστεύεσσιν.
(2) τάδε ἐγγένετο] διητὶ τοῦ σόκου εἰλλέτρα.
- τιλάν] ἀχέτων θρηνος.
- a. 951 τιλᾶς δὲ εἰπηλδ(λαξα): τυργάς δὲ τῶν κακῶν καὶ τριτεῖς εἰ δέλφοι
δέρματος δὲ καὶ εἰδέλφοι.
- b. 952 ἵνα κ.τ.λ.] ἴθροισιν.
- a. 953 Οἰδίποτον οὐκιδί: δὲ δισθεῖς Οἰδίποτος: δύτες δέντιν ἄπαρχοι.
- a. 953 sqq. ηδὲ δένθειται: τοῦτο δὲ πρὸς Πολυνεκή. δι τῆς φυγῆς παταγή-
κούτες δέντι τῇ διπλάδη μανδητοῦ δέδεσται δένθειται.
- a. 955 οὐδέ ίκεδίς αἱ κατάκτηταινες]: δὲ Ἐπεικλήρης πρώτος γέρ τε πατέστηται τὸν
Πολυνεκή.
- a. 970 σωθεῖς δὲ τοῦτον διπλαῖς κατάκτηταινες: σωθεῖς διπλαῖς τῆς φυγῆς διπλαῖσιν τοῦ
Ἐπεικλήρου τὸ πινόμα. ή τὸ αὐτόν δὲ καὶ μᾶλλον.
- gl. 974 τιλάνα ταῦθε] τιλητα πεπονθέ.

924. It is manifest that there are here two notes, the one explaining πόντιος, the other Πόντος. (2) δὲ πικρὸς Kirchhoff.

927 (1) and (2). Again two notes are united by m.

936 θρηνητικὸς m.

947—949. The three scholia are written as one.

950 (1) This note obviously belongs to δέλφοι of the next line (see M). Read πιλᾶς δὲ εἰπηλδ(λαξα)] τοῖς πιλότοις κ.τ.λ. The note on ἀχέτων τοῖσιν has fallen out. Wecklein imagines that the schol. of m¹ implies that he read δχέω; but he is simply explaining the meaning of the verb.

955 A curious notion of the possibilities of the 2nd pers. plural.

970 τὸ αὐτόν m.

974 i.e. with the reading of rec.

- a. 976 δίνυρα: [ώντα τήματα.
δίνυρα] χειρένα καὶ πολλά. τριπλάτων δέ, σφρόβως πηδησάντων.
b. 977 ἵν κ.τ.λ.] τὸ ἰδίουμνον. τῶντα δὲ λέγει ὡς βαρύνεις φίρων.
a. 980 σὺ τοῖνυν οἰσθα: σὺ οἶδας, ἢ Ἐπεόκλεις, τὴν Μοίραν δσον δύναται
διαβάσεις αὐτῆς.
a. 981 σὺ δὲ οὐδὲν διστερος: σὺ δὲ οὐ μετὰ πολλοῦ οὐδὲν διστερον ἤματις διπτικρυς
τὸν διδλέφον σον πολεμήσας.
a. 983 διντηρέτας] διντηρέτης· δρόθι διτν. διντηρέτης τῷ Ἐπεόκλει.
a. 984 ὅλος λέγειν: οὐ μόνον τάῦτα λέγειν ὅλος, ἀλλὰ καὶ δράσθαι. κατει
γάρ τὰ σώματα.
b. 986 πόνος] ὁ ἄφ' ήμεν έημέμνος.
gl. 987 ἵν κακά] δὲ διά ήμας ἔχομεν.
b. 990 Ἐπεόκλεις ἀρχηγύτα.
gl. 991 πολυπονώτατοι] ἐπιπονώτατοι. λέπτει τὸ διδλόφοι.
a. πολυπορώτατοι] πολλοὺς πονους πονησάντες.
gl. 992 δαιμονώτες] λαστήσαντες.
a. 993 ποδ... χθονές] εἰς ποίον τῆς γῆς τόπον.
b. 994 ὅπου τιμιώτατοι] δύον πιμιώτατον μέρος.
b. 995 πατρί πάρεινον] παρὰ τὴν εὐνήν τοῦ πατρός.
b. 996 δόξαντ' κ.τ.λ.] τὰ δόξαντα τοῖς προβούλοις ἀπαγγεῖλαι με χρῆ.
a. 998 sqq. ἐπ' ἑνάντιοι εὐφήμιας τὸν τάφον εὐνήν εἶπεν. Ιδοὺς οὖν τοῖς
προβούλοις τῶν Θηβαίων τὸν Ἐπεόκλεια ἐν τῷ τόπῳ τοῦ τάφου
καταδάπτεσθαι.
διά μάντοις τοῦ θάπτειν Ἐπεόκλεια ἀπαγορεύει καὶ μὴ θάπτεσθαι Πολυ-
νείκην. γῆς δὲ κατασκαφάς εἶπεν οἰον τὰς κάτω σκαφάς.
ιερῶν πατρώφων] ὑπὲρ ιερῶν πατρώφων δύσις μαχόμενος ἀπέθανεν
διμέρπτως.
b. 999 γῆς φίλαις κατασκαφαῖς] σκάπτοντας καὶ τάφον ποιοῦντας αὐτῷ
φίλιους.
gl. 1000 ἐχθροῖς] εἴργων δηλονότι.
b. 1001 ιερῶν] λέπτει ή ὑπέρ· ὑπὲρ ιερῶν.
b. 1002 οὔπερ τοῖς νέοις...] παρὰ τὸ "εἰς οἰωνὸς δριστος ἀμύνεσθαι...."
a. 1007 ἐμποδὼν] τῷ Πολυνύκει, ὥστε μὴ ίδειν αὐτὸν τὴν πόλιν.
a. 1008 ἄγος] δινείδος.
b. 1014 μήτ' δέμυδλποιο...] μήτε μὴν δέντατοις θρήνοις τιμᾶν αὐτόν.
a. 1016 τέλει] τῷ τάγματι.
b. τέλει] πλήθει.
b. 1024 δικοτρι...τακαῷ] διδλόφη δι· διάγκην γεγονότι κακῷ.
b. 1026 κοιλογύστορες] μεγαλογύστορες.

976 Two explanations are again combined. The first looks as if e.g. χλωρί was the real reading explained, though the lemma δίνυρα is taken from M.

977 λέγει sc. ὁ χορός. Weckl. proposes ταῦτα.

981 οὐδὲ μετουτελλει μ.

983 i.e. διντηρέτας is not accus. plur.

996 Apparently to prevent some schoolboy from joining ἀπαγγέλλειν προβούλοις.

998 sqq. Several scholia are evidently confused in one. The last is easily separable. The sentence διά μάντοις τοῦ κ.τ.λ. is unintelligible as it stands. Heimsoeth's διά κα hardly mends matters. I suspect that a note on the true text ran ἐπ' εὐνοίᾳ χθονές] διά μάντοις τοῦτο (or ταῦτα) θάπτειν Ἐπεόκλεια προαγορεύει, καὶ μὴ οἱ Π.

999 Qu. φίλιως?

1000 Since δηλονότι either = λέπτει or (perhaps more rarely) explains (= 'i.e.'), it is not clear what the note implies. Most probably στεγάνων was read in place of στυγάνων, and the schol. is supplying a governing participle.

1002 i.e. Hom. Il. 12. 243 and context. The scholiast is rather displaying his learning than explaining the text. The common element of thought is simply that 'his duty was clear whatever the result.' It is, however, just conceivable that he read διμόθη in his MS (for μεμφῆς).

1007 and 1008 m writes δινείδος τῷ Π. κ.τ.λ.: I have rearranged.

1014 Qu. δέντατοι?

- g. 1037 τράσσεται γνώσσης.
 δ. μὴ δοκιμάτω] μὴ τοῦτο δραστέω.
 ε. 1030 κδέτω φέρουσα...] τῷ τοῦ βιοτίνου πέλλου κόλπῳ τὴν γῆν παρα-
 κομίζουσα, ὡς ἐπιβάλλειν μᾶλλουσα, θὰ τὸ δρόπταν μὴ δύνασθαι.
 δ. 1032 πάρεσται μηχανή δε' ηγε αὐτὸν θάψαι.
 δ. 1035 τραχύς γε...] τραχὺς ἔσται ὁ θῆμος ἵνα Λευθερίᾳ τοῦ πολέμου γνω-
 μένος.
 ε. 1036 τράχιο'] λάγε πολλάκις "τραχὺς ἔσται ὁ θῆμος," ἀλλ' ὅμως εἰς
 διαστολέας μὲν θάψαι.
 δ. 1035 τὰ τοῦ...] τὰ περὶ τῆς τιμῆς τούτου ὑπὸ θῶν κέκριται.
 ε. 1041 εἰς ἀπαγε...] ὑπὸ μόνου τοῦ Ἐπεοκλέους εἰδικηθεῖς πάντας ἀπολ-
 ηγετο τοῦ Θηβαίου.
 δ. 1042 ἀντέβαντος ιεθο'] σῆ γνώμη δι βούλα πράττε.
 ε. 1045 φέδ φεδ: διαιρέται ὁ χορός, τὸν μὲν ὑπὲρ Πολυνείκους τὸν δὲ ὑπὲρ
 Ἐπεοκλέους οὐτόν. διστορ δὲ μεμρισται ὁ χορός, οὗτος καὶ εἰ
 εἰδελφαί· καὶ ή μὲν Ἰσμήνη τῷ Ἐπεοκλειδικούσι καὶ τῇ πόλει,
 ή δὲ Ἀντιγόνη τῷ Πολυνείκῃ.
 δ. 1046 φθερογενεῖς] αἱ δύο τὸ φθεράν γνησιν.
 g. 1057 τίς ἐν οὐ...] τίς ἡμῶν δοτὶ ταῦτης τῆς γνώμης;
 ε. 1058 δράτω πόλις: δι βούλαται ποιέαται εἰς τοὺς κλαίοντας Πολυνείκη.
 g. 1063 πόλις μᾶλλον...] οὐ διδόνον τὸ αὐτὸν δοκεῖ τῷ θήμῳ.
 ε. 1044 ἥμεται δέ ἄμα: ἄμα τῷ Ἐπεοκλειδικομβούρνῳ ἴνδριστα.
 ε. 1066 μετρ γράμμαρας: μετρ γράμ τοὺς θεοὺς καὶ τὴν ἁντοῦ παρθένου
 Ιεχνὸν ὑπὲρ τῆς πόλεως· καὶ γράμ διέκριταν οἱ ἡμέτεροι πολίται καὶ
 οὐκ εἶσαν τὴν πόλιν ἡμῶν οὐτοὺς ὑπὲρ χαμηλωτὸν κόμπατον κατα-
 κλυσθῆναι πρὸς τὸν Ἀργείον· εἰκολούθως μέντοι τῷ κέρατῳ καὶ τῷ
 κατακλυσθῆναι ἐπέργετο.
 δ. ἕστις μάρτυρας θῶν.

1036 διαστολῆς το. Οὐ. οὐ μὴ διαστολῆς;

1044 σὴ βουλῇ καὶ γνώμη was first written, but corrected by the same hand.

1066 (ε) It appears that the writer had before him a corrupt and unmetrical καὶ Ιελαν (or Ιελας) in place of καὶ Διός (see schol. to v. 10). He may also have had δράξ for ἥμεται. The following note (δ) shows also that something was wrong after μάρτυρας, and its λέων conveys a suggestion. Διός was evidently obscurely written. It is possible that the original reading was Διελαν τὸ Ιεχνόν, which was corrupted to Ιελαν in one text and explained by καὶ Διός in ours.

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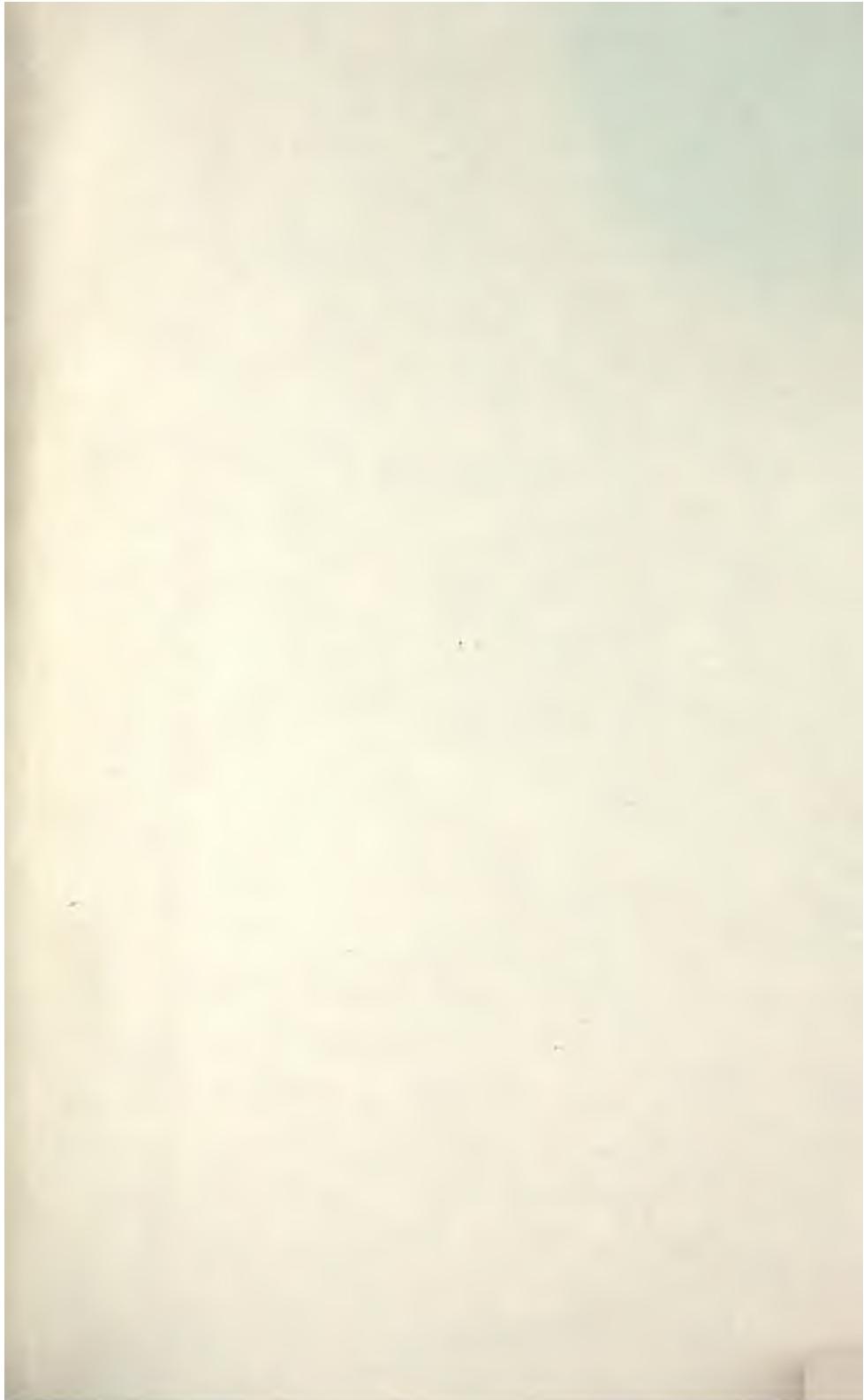
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